ATHABASCA UNIVERSITY

A CRITICAL LOOK AT MULTICULTURAL AND SOCIAL JUSTICE COUNSELLOR

EDUCATION WITH BEST PRACTICE APPROACHES

BY

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Approval of Thesis

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Dedication

"To know the road ahead, ask those coming back." Chinese proverb

This thesis is dedicated to all the fledgling counsellors, practicing counsellors, and

supportive teachers who brave the road of quality learning. The journey may have many

twists and turns, but successfully navigating these challenges is rewarded with growth and

wisdom. Success means that each person embraces reflection, professional development,

and flexibility to change. Working in the field as a multicultural and social justice

counsellor is of paramount importance for the well-being of society. I am inspired by your

determination and resilience to stare down status quo and build inclusivity into your work.

The client population needs you, as do I.

to help me when I asked. Many times throughout this project, I needed him even if only to touch his silky hair. My only hope was that he would still be here to help me celebrate being finished.

I extend my gratitude to all of you, thank you.

Abstract

The purpose of this thesis was to examine counselling students' perceptions of how their education prepared them for applied practice. Thirty-two graduate students from two Alberta institutions responded to an online survey. This qualitative study used the critical incident technique and a thematic analysis to categorize student responses into three domains: gained competencies, barriers encountered, and gaps identified. Five meta-themes emerged reflecting two streams: curriculum and pedagogy.   Interpretations were made within an eclectic range of learning theories and best practice principles. Although participants claimed they were satisfied with the multicultural competencies they gained, the results revealed the shortcomings of a single-course design and showed that their education lacked social justice coverage and a focus on applied practice. Although best practice methods are used extensively in elementary schools and gaining ground in higher learning, the potential contribution of the approach in multicultural counselling education has not yet been realized.

Preface

This thesis is a subset of a larger research project that explored the beneficial

aspects and the barriers of counsellor education, specifically in terms of how well students,

counsellors, and practicum supervisors felt their education equipped them for engaging in

multicultural counselling and social justice activities. This research project provided a

structure for my thesis. A grant from Social Sciences and Humanities Research Council

of Canada (SSHRC) was awarded to Nancy Arthur, University of Calgary, and Sandra

Collins, Athabasca University, for the larger project.

Authorship Determination

All three of the papers presented in this document have shared authorship, because

the data was drawn from the larger research. The first paper, *Student perspectives on*

graduate education facilitation of multicultural and social justice competency is a

summary of the core research themes from the larger project, and it focused on the student

data exclusively. The themes identified in manuscript one, overlap with the themes

generated from the counsellor and supervisor data in the larger project. The conceptual

foundations for the study, development of the survey, and data collection were completed

by the primary researchers. Thus, authorship was designated as Collins, Arthur, Brown,

and Kennedy. However, as a research assistant, my contribution involved a literature

search, coding and analysis of the raw data, generating themes for the larger project, and

writing the manuscript, which was submitted to the target journal (see Appendices A and

B for reviewers' comments and our response to their comments). Kennedy was another

research assistant on the project. The second and third articles (*Fostering*

multiculturalism and social justice competence through counsellor education pedagogy

and *Bridging multicultural and social justice education and practice: Students'*

reflections on competencies, respectively) are derived from themes that emerged from the

student data in the first paper. I focused in on the themes and implications of these

themes that resonated with me in terms of the content and process of counsellor

education. These two papers are my unique contributions to the larger project.

Authorship is, therefore, designated as Brown, Collins, and Arthur.

Table of Contents

List of Tables

List of Abbreviations, Definitions, and Nomenclature

Abbreviations

Critical incident (CI)

Critical Incident Technique (CIT)

Culture-Infused Counselling (CIC)

Enhanced Critical Incident Technique (ECIT)

Multicultural Counselling (MC)

Social Justice (SJ)

Definitions and Nomenclature

The following definitions and nomenclature are used throughout this thesis:

Andragogy. Andragogy refers to engaging adult learners in the learning process (Knowles, 1980). This term is contrasted with pedagogy, which Knowles described as the education of children.

Culture. There are three assumptions embedded within the definition of culture: (a) each person is a cultural being, (b) culture is learned through social exchanges, and (c) culture is dynamic and evolving (Arthur & Collins, 2010a). Culture is defined broadly to include race, ethnicity, gender, socio-economic status, ability, sexual orientation, religion, language, age. It is an aspect of a person's worldview created by each person and influenced by their surrounding environment. An individual can have multiple cultural identities that are fluid across contexts (Arthur & Collins, 2010a).

Diversity. The term diversity is used synonymously with the definition of *multicultural* provided by Arthur and Collins (2010a, p. 15): "a wide range of identity factors, most commonly: ethnicity, gender, sexual orientation, mental and physical ability,

socio-economic status, religion, and age"

Multicultural counselling. The meaning of multicultural counselling is shaped by the definition of culture-infused counselling provided by Arthur and Collins (2010a, p. 18): "the conscious and purposeful infusion of cultural awareness and sensitivity into all aspects of the counselling process and all other roles assumed by the counsellor…"

Multicultural competencies. The CIC model formed a foundation for the MC course and the textbook at both institutions studied. Therefore, CIC competence is defined as:

> The integration of attitudes and beliefs, knowledge, and skills essential for awareness of the impact of culture on personal assumptions, values and beliefs, understanding of the worldview of the client, coming to agreement on goals and tasks in the context of a trusting and culturally sensitive working alliance, and reinforcing that alliance by embracing a social justice agenda. (italics removed, Collins & Arthur, 2010a, p. 55)

Pedagogy. For the purpose of this thesis, the term pedagogy refers to the teaching methodology or processes used in delivering education (Zepke, 2013).

Social justice. There are four components of SJ:

> "(a) fair and equitable distribution of resources and opportunities, (b) direct action to ameliorate oppression and marginalization within society, and (c) full inclusion and participation of all members of society in a way that (d) enables them to reach their potential" (italics removed; Arthur & Collins, 2010b, p. 148).

Chapter I: INTRODUCTION

Canada is known for its multicultural philosophy, which has made the country a popular destination for immigration (Dewing, 2010). This influx of people brought widespread consensus that the monocultural and monolingual perspectives were ineffective and potentially harmful to minority populations (Coleman, 2006). In addition to the ethnic and racial diversity occurring in Canada, the counselling profession recognized that ethnic and other nondominant cultural groups, such as people with disabilities, people living in poverty, women, and so on, were receiving inferior mental health care compared to clients from the dominant culture (Pole, Gone, & Kilkarni, 2008). Likewise, some of these groups were suffering marginalization and oppression, despite their legal rights to the same privileges afforded the dominant population (Moodley, 2007). With the recognition that traditional counselling throughout North America was not addressing the needs of all clients, the counselling psychology profession put out three calls to the field. The first was a call for the membership to become culturally competent; the second plea was for the inclusion of social justice (SJ) in multicultural counselling (MC) practice; and the third call incited researchers to examine and develop MC/SJ curriculum for counsellor education. These calls are discussed in more detail in the next section.

Counsellors' MC Foundation

The counselling psychology field first incited counsellors to gain competence in MC (Sue, Arredondo, & McDavis, 1992). Without multicultural competence, counsellors could blame the nondominant group for their problems and, ultimately, contribute further to the power imbalances between the dominant populace and nondominant groups

(Fowers & Davidov, 2007; Sinacore et al., 2011). In their response to this call, Sue et al. (1992) advanced the field of psychology with the tripartite model for MC competence (Pieterse, 2009). This framework for multicultural competencies has evolved to include three core characteristics (a) counsellor self-awareness of their assumptions, values, and biases, (b) understanding the clients' worldviews, and (c) using culturally appropriate interventions and techniques. Each of these characteristics is conceptualized along three dimensions (a) attitudes and beliefs, (b) knowledge, and (c) skills (Sue et al., 1992; Arredondo et al., 1996).

Despite this major contribution to the field, some authors are reluctant to adopt the tripartite framework. The two most noteworthy criticisms are: (a) the model contains complex and overlapping concepts that are hard to define (Collins & Arthur, 2010b) and (b) the tripartite model lacks a unifying conceptual framework (Miville et al., 2009). Others argue that training for multicultural skills is unnecessary if a counsellor has general counselling skills (Fischer, Jome, & Atkinson, 1998). These authors posit a common factors approach as transtheoretical: it focuses on factors that promote change across all approaches to counselling.

The strength of the common factors paradigm rests with its recognition of the working alliance, which is a significant and influential component of counselling practice (Collins & Arthur, 2010c; Constantine & Ladany, 2001). However, this framework lacks guidelines on how a counsellor should apply the principles when working with culturally different clientele (Sexton & Ridley, 2004). Specifically, "in its current form, the common factors perspective overlooks the multilevel nature of practice, the diversity of clients and settings, and the complexity of therapeutic change" (Sexton, Ridley, & Kleiner, 2004, p.

131).

In addition, the common factors movement tends to focus on the individual and, hence, lacks a social justice focus. A counsellors' failure to integrate contextual factors and take on roles to target systemic change may not address the problem that brings nondominant populations to seek help (Ratts, 2011). In an earlier warning to the profession, Hall (1997) purported that if counsellors continue to focus on the individual exclusively, while ignoring the organizational structures that produce oppression, they are committing cultural malpractice: "Systemic discrimination is a form of discrimination in which no one seems to own the problem" (Hall, 1997, p. 648).

Collins and Arthur (2010a) have addressed the criticisms in Sue et al. (1992) model, discussed above, by embedding the working alliance and social justice into their framework and positioning them as important variables for MC. These constructs set the model apart from and reflect an evolution of the original tripartite model. The *Culture-Infused Counselling* (CIC; Collins & Arthur, 2010a) framework contains three primary domains: (a) counsellor self-awareness (understanding self-values, assumptions, and biases), (b) awareness of the client's worldviews, and (c) developing a culturally-sensitive working alliance. Each domain contains a set of core competencies, sectioned into three competency dimensions (a) attitudes and beliefs, (b) knowledge, and (c) skills (Collins & Arthur, 2010a). The CIC model formed the foundation for the MC courses of graduate students in this research project and contributed to the interpretation of the data. This framework shares with the tripartite model a focus on the cultural identity domains of the counsellor and the client's worldviews as well as the key concept of competence, embedded within the framework of attitudes and beliefs, knowledge, and skills.

Social Justice in Practice

The counselling profession put forth a second call that urged counsellors not only to become knowledgeable on SJ issues but also to find ways to integrate broader systemic change within their practices (Ratts, 2011). Health care providers have an ethical responsibility to provide the client the best quality of care possible by minimizing the systemic barriers that may negatively influence the client's mental well-being (Khamphakdy-Brown, Nilsson, & Schale, 2011; Singh et al., 2010). Therefore, it is important for counsellors to understand how macro-and exo-societal structures create inequalities for individuals and what the impacts of these structures are on the client (i.e., marginalization and oppression) (Arthur & Collins, 2010b).

Social justice was defined as having four components:

"(a) fair and equitable distribution of resources and opportunities, (b) direct action to ameliorate oppression and marginalization within society, and (c) full inclusion and participation of all members of society in a way that (d) enables them to reach their potential" (italics removed; Arthur & Collins, 2010b, p. 148).

Although this definition has been generally accepted by counsellors and researchers (e.g., Nilsson, Schale, & Khamphakdy-Brown, 2011; Ratts, 2011), there is discord within the counselling profession. Some scholars purport that SJ action is paramount to the counsellors' role, although other academics believe that advocacy, outside the realm of the counselling session, is beyond the scope of a counsellor's duties. One underlying assumption of this research was that MC and SJ are intertwined and thus, the student should understand that these constructs inform all practice with all clients, as this frame-of-reference will better serve their clients (Comstock et al., 2008; Crethar, Torres Rivera,

& Nash, 2008).

Smith, Reynolds, and Rovnak (2009) argued that establishing a causal link between social illness and cultural group marginalization and oppression would require re-defining the counselling profession. In essence, the origins of mental health and illness expand beyond cognitive, emotional, and biological to systemic factors. Ratts, Toporek, and Lewis (2010) argued that is precisely what the field needs to do – shift counselling from an individual focus to a systemic/institutional one. This notion forms a second underlying assumption of this research, because it acknowledges the multilevel context within which clients' maneuver.

Educating MC and SJ Counsellors

The third call in the counselling profession seeks research that links conceptual knowledge about multicultural and social justice counselling to the development of curriculum and pedagogy for the preparation of counsellors (Baluch, Pieterse, & Bolden, 2004; Vera & Speight, 2003). Scholars have shown that higher levels of multicultural training contributed to the student counsellor making fewer dispositional attributions of the client and recognize that the origin of client's problems were located in systemic factors such as racism and poverty (Toporek & Pope-Davis, 2005). It has generally been accepted that training of counsellors is necessary to develop MC and SJ competence (Jones, Sander, & Booker, 2013; McCutcheon & Imel, 2009; Nilsson et al., 2011). However, there is a lack of empirical evidence for the type of educational program that is most effective for training counsellors in MC/SJ (McCutcheon & Imel, 2009).

Lack of Research

Specifically, there is a lack of research that examines the effectiveness of

multicultural training programs, the type of content within curricula, and/or the pedagogy that is needed to facilitate multicultural competence (Smith, Constantine, Dunn, Dinehart, & Montoya, 2006). The research that has been conducted tends to focus on assessment of MC competencies, but fails to make the link between the competencies attained and the applied practice settings of counsellors (Cates & Schaefle, 2009). The question remains: how well do the competencies gained actually serve students in their work with diverse clients, facing systemic cultural barriers?

Additionally, most counsellor education programs focus on the single course design versus integration of MC/SJ throughout curriculum (Lopez-Baez & Paylo, 2009; Stadler, Suh, Cobia, Middleton, & Carney, 2006). Researchers have claimed that the single-course design does not meet cultural competence standards (Green, McCollum & Hays, 2008; Lopez-Baez & Paylo, 2009). For instance, an important and pervasive finding in the literature is that counsellor education has a knowledge and attitude focus, but skill development is lacking coverage (Cates & Schaefle, 2009; Dickson & Jepson, 2007; Priester et al., 2008; Samons & Speight, 2008). An infusion model has been offered as a potential solution because students would have more exposure to MC and SJ concepts (Durham & Glosoff, 2010; Green et al., 2008; Lewis, 2010). However, a paucity of research exists comparing a single-course design with an infusion approach.

There is also a lack of consensus on training models (Stadler et al., 2006). Stadler and colleagues commented that, since Sue et al. (1992) delineated the tripartite framework, no "comprehensive and systemic model… has been implemented and fully integrated into a counseling program" (p. 193). Many models have surfaced but these have been theoretically based and lack empirical evidence to support a set of guidelines

6

that inform the training of counsellors (McCutcheon & Imel, 2009; Stadler et al., 2006).

Higbee and Barajas (2007) claimed that multicultural education needs to be carefully

planned and research-based, rather than an ad hoc presentation. Further, research on how

MC/SJ models are presented is needed.

Lack of Integration of Adult Learning Models

The learning context has surfaced as an important component of counsellor

education. Educators who encourage students to take responsibility for their learning by

minimizing power differentials in the classroom, providing timely feedback that promotes

critical thinking and reflection, and creating a community of active learners increase the

likelihood that consistency and congruence is maintained between the content and the

delivery process of MC/SJ (Collins, Nuttgens, & Chang, 2009). This conceptual shift

moves away from traditional didactic formats, where instructors assume the expert role

and consider the student a passive learner (Richmond & Kindelberger Hagan, 2011), to

active learning models, which respect students as learners who come with life experience

and want to be self-directing (Halx, 2010). However, according to Elicker, Thompson,

Snell, & O'Malley (2009), "many teachers continue to teach from an ethnocentric

perspective, thereby working against equal education" (p. 63).

Positive outcomes such as academic achievement have been reported with student

engagement. Likewise, student engagement has been linked with increased critical

thinking, "enhanced openness to diversity," and openness to life-long learning (Miller,

2011, p. 2). In his adult learning theory, Knowles (1980) purported that engagement is

promoted when adults are given agency over what they are learning, when the material to

be learned is novel, and when they are offered respect. Best practice approaches (i.e.,

active learning, collaborative learning, etc.) have influenced higher education to adopt teaching strategies that increase student engagement (Halx, 2010). Additionally, moving away from exclusive use of standardized assessment to implementing formative assessments, where students become responsible for their learning, is another step toward adopting best practice approaches into higher education (Crisp, 2012).

Summary

The growing diversity of Canadian society demands that professional services are organized and delivered in a cultural respectful and relevant manner. The risks of not doing so are: (a) clients are left to manage issues of cultural diversity and cultural oppression outside of their interactions with practitioners and/or (b) clients experience overt or covert discrimination and cultural oppression by these service providers. The sad reality is that ethnicity, socioeconomic status and social class, gender, religion, sexual orientation, age, and ability continue to pose social and economic barriers for many Canadians (Arthur, Collins, McMahon, & Marshall, 2009).

As argued above, the counselling profession has explicitly called counsellors to develop and demonstrate their multicultural competence. They must not only appreciate the impact of, but also be able to intervene in, the macro-and exo-societal structures that foster inequalities, marginalization, and oppression for many individuals and nondominant groups (Arthur & Collins, 2010b). Toporek and Pope-Davis (2005) revealed that training helps students understand the structural (systemic) influences that contribute to clients' problems.

Situating the Current Research

The calls to the profession, listed above, reflect and point to a lack of research in

the following key areas: (a) examination of student learning outcomes resulting from MC and SJ education (b) the nature of learning and teaching of MC and SJ, (c) the theories and models of practice to guide professionals in their endeavors to engage in SJ roles and responsibilities, and lastly, (d) the efficacy of existing education and pedagogy, including the gaps that need to be filled. These research gaps need to be addressed to produce counsellors who adopt MC and SJ tenets and know how to implement culturally-sensitive counselling and advocacy. All counsellors need to understand that they are faced with cultural diversity, whether they recognize it or not and whether the client identifies it or not, because cultural issues are always present in the therapeutic process (Lee, Sheridan, Rosen, & Jones, 2013).

In the professional counselling education within Canada and the United States, there is no standardized format to teach MC and SJ competencies. This lack of structure may result in gaps between graduates' knowledge gained from MC education and their preparedness for real-life experiences in the field. Therefore, I believe that traditional models of counsellor education in North America are not effective in preparing future counsellors for the realities of MC and their SJ responsibilities.

Research Questions

1. What are students' perceptions of their educational preparedness for MC and social justice (SJ) counselling?

2. What gaps do students identify between their education and their competency needs?

3. What barriers do student experience that impact application of MC and SJ in their professional practice roles?"

Chapter II: METHODOLOGY

We don't see things as they are, we see them as we are.—Anais Nin

This section begins with the underpinning assumptions of the research project, because typically these should be stated at the onset and during the research process. Then, a rationale is provided for why qualitative research, specifically, the critical incident technique (CIT; Flanagan, 1954), is an effective way to address the research questions. The limitations of using CIT follow, along with general limitations of the study. Finally, a brief description of the methodology is included, which is intended to supplement the methodology described in the manuscripts.

Assumptions

According to Glesne (2011), qualitative research requires that I position myself relative to this research project, because reflexivity contributes to ethical work. Thus, my reflection on the data analysis, the interpretation of data, and the reporting of the data were shaped by my educational (including my teacher education) and life experiences and my own positioning as a woman with a disability. Several assumptions drove the study. Foremost, the research team approached this project from the preconception that MC and SJ are core to counselling. To engage in traditional counselling is to potentially risk harming the client (see Lee & Rogers, 2009; Roysircar, 2009; Villalba, 2009). The second assumption arose from the reported difference in mental health care treatment between clients from the dominant culture and clients of nondominant status (Harris, Edlund, & Larson, 2005). It is the counsellors' ethical duty to provide culturally competent service, because it protects against inferior service to certain clients

(Arredondo &Toporek, 2004). The third assumption was that we need to teach MC and SJ advocacy competencies to emerging counsellors, so that they are better equipped to work with diversity in professional practice (Arredondo & Arciniega, 2001; Dicksen & Jepsen, 2007; Peters et al., 2011).

Rationale for the Critical Incident Technique Qualitative Methodology

The methodology for this thesis was established through the larger research project; therefore, the research questions for this thesis were selected to fit within the prescribed framework of that project. However, I believe that the choices made in that project are a good fit for this thesis work and I describe my rationale below.

Critical psychology and the enhanced critical incident technique (ECIT; Butterfield, Borgen, Maglio, & Amundson, 2009) served as the epistemological approaches used to guide the data collection and analysis process, as well as direct the presentation of the results. The components of qualitative research that converge with these two epistemologies and that fit with the research design are as follows: field focused setting, the researcher is a source of knowledge, the researcher collects and/or interprets the data, data includes more than one source (survey and follow-up email questions), data analysis is an inductive process, the participant's perspective is valued, and interpretive inquiry drives the process (Creswell, 2007). Moreover, the critical psychology acknowledges issues of power, authority, and oppression in the data and research inquiry (Fox, Prilleltensky, & Austin, 2009).

As a qualitative research method (Butterfield et al., 2009), the CIT and ECIT provide the means to identify participants' perceptions of their educational preparedness for MC and SJ advocacy. The qualitative research design provided deeper understanding

of the concepts, because the survey questions served as a platform for the follow-up through email. This sequential approach to the inquiry allowed the researchers to explore statements that needed clarifying.

The rationale for using the CIT relates to its flexibility as a research method, such that it can be adapted to meet the specific circumstances of the data. It has also been used to explore various phenomena in many different fields and, specifically, in counselling psychology (Butterfield et al., 2009; Woolsey, 1986). This technique has also been effectively applied in cross-cultural research and, in particular, to educational and employment experiences (e.g., Amundson, Borgen, Jordan, & Erlebach, 2004; Arthur, 2001; Arthur et al., 2009; Jacobs, Firars, & Fitzpatrick, 1982). ECIT is a good match for this thesis work, particularly because the knowledge that I seek is specific to a set of individuals (e.g., student counsellors), who have personal experience in a particular area (e.g., their perception that their educational background either helped or hindered their preparation for real world counselling). Additionally, these two epistemologies are appropriate to use in this research context, because little is known about Canadian multicultural and SJ pedagogy and its outcomes. CIT, specifically, is suited for "foundational and exploratory work, opening and clarifying a new domain for further research" (Woolsey, 1986, p. 252). Moreover, the CIT is unique, because other qualitative methodologies focus on describing phenomenon in naturalistic settings, whereas the CIT is "highly focused on providing solutions to practical problems" (Kemppainen, 2000, p. 1265). Additionally, reliability and validity has been established for CIT (Andersson & Nilsson, 1964; Ronan & Latham, 1974), and current research continues to prove its methodological soundness (Butterfield et al., 2009).

Disadvantages of CIT

According to Hughes (2007), the CIT can be a laborious and time-consuming process for data categorization. Since it took one year to code the research data, develop the hierarchy, and recode as necessary, I can attest to Hughes' assertion. Other criticisms of the method suggest problems related to "generalizability of the findings, subjectivity of analysis, [and] selectivity or lack of accuracy of critical incident data" (Hughes, 2007, p. 12). Participant recall of the critical incident (CI) may have been a factor in this study; however, the nature of CIs are that they are significant enough that they are memorable for the individual (Flanagan, 1954). The meaning attributed to the CI is subjective and not necessarily indicative of an objective truth. The researchers carefully examined the participants' statements, paying attention to context. Additionally, if statements lacked sufficient detail for researchers to understand and code, the statement was not used in the research project.

General Limitations

Limitations to the study involve the problems inherent with survey methods, which can be affected by response biases and demand characteristics. Although the purpose of the study was to obtain participant's subjective thoughts about their educational experience, there is a need to follow up with research methods that are able to measure student outcomes. Likewise, qualitative research using two institutions does not produce generalizability of the findings. More institutions should be included to be able to generate findings that are more representative of Canadian institutions.

Conflict of Interest

The potential conflict of interest, from using data generated from a larger project in

13

which my supervisor's CIC model was used, was controlled through honest discussion of power differentials. There is a precedence set in reflective practice that demands researchers and counsellors to engage in continual critiques of their performance. The intention of this thesis fit well with the intentions of the research project as a whole, because application of a critical lens required all the researchers to reflect on ways to improve the quality of the process. A collaborative relationship was established for working with the data and discussion took place when dissenting opinions occurred. During these times, I adopted a learner lens, but I also believe that I have life skills and an education that provides me a unique perspective and expertise in specific areas. Forethought about potential problems, such as careful attention to establishing authorship of the manuscripts and outlining responsibilities, was also engaged.

Procedure

In this section, I briefly present a description of the participants, coding, analysis, and generation of categories/themes. Further details are reported in the methodology sections of the three papers.

Data Collection

Data collection for the larger study began May 2011 and continued until May 2012, when responses to the survey ceased. Participants completed an online survey (see Appendix C) that took 30 to 35 minutes to complete and contained three parts: (a) demographic information, (b) questions requiring fixed responses that inquired about participants' perspectives on MC and SJ, and (c) critical incidents, which involved open-ended responses to two questions (CIs) and eight sub-questions that prompted specific information regarding the CI. Two more fixed response questions and one open-ended

question concluded this portion. The study included up to three rounds of follow-up e-mail correspondence, with participants who provided contact information, to clarify and expand upon the initial online responses.

To avoid a conflict of interest that may occur due to the authors' affiliation with the institutions, all identifying information was removed from the survey and email follow-up responses and a participant number was assigned to each data set. In addition, the follow-up correspondence with participants from Athabasca University was completed by a research assistant from the University of Calgary and vice versa. Participants were given the opportunity to review and/or change their responses during the three rounds of follow-up email correspondence. The study underwent ethics approval at Athabasca University, as well as the University of Calgary, and was supported by my thesis supervisor, Dr. Sandra Collins (Appendix D).

Participants

A convenience sample of students who had recently graduated or were in the final stages of their counselling psychology programs was solicited through Athabasca University and the University of Calgary internal systems. Practicum supervisors were also sampled from the researchers' affiliated institutions; whereas counsellors were invited to respond through national and provincial counselling associations. Fifty-nine students, 25 practicum supervisors, and 48 counsellors responded the survey. The supervisor and counsellor data was excluded from this thesis and has been reported elsewhere (Collins, Arthur, & Brown, 2013a; Collins, Arthur, Brown, & Kennedy, 2013b).

In addition, only the data from 32 students who responded to the CI section of the survey, with sufficient depth and breadth to warrant inclusion, was used for the three

manuscripts presented in this thesis. The age groups of the student population ranged 29 years or less (28.8%); 30 to 39 years (28.8%); 40 to 49 years (28.8%), and 50 years and older (13. 6%). Twenty-seven percent of the students were affiliated with University of Calgary and seventy-three percent were from Athabasca University. Further details of the student participant demographics are described in the three papers.

Data Analysis

The collection and initial analysis of data took place concurrently, with preliminary insights and follow-up questions being used to inform and guide subsequent data collection for participants who provided contact information. However, the majority of the data analysis took place between March 2012 and February 2013. This thesis focused on the qualitative portion of the student surveys and email follow-up. The data generated richly detailed narratives that formed the basis for inductive analysis to gain understanding of the educational experiences from the perspective of the participants.

The data analysis process is described in detail in the first paper, *Student perspectives on graduate education facilitation of multicultural and social justice competency,* and derived directly from the CIT (Flanagan, 1954), enhanced CIT (Butterfield et al., 2009), and previous work of the primary researchers (Arthur et al., 2009). These results were reported both as emergent categories, which provided an overall picture of the results, and as prose, using the participants' statements to highlight particular themes.

Rigour

In the first paper, *Student perspectives on graduate education facilitation of multicultural and social justice competency*, I provided a summary of the elements that

contributed to rigour in this study. Butterfield and colleagues (2009) added nine credibility checks to enhance the trustworthiness of the CIT. In this study, six of these credibility checks were used: (a) Independent extraction of CIs were done by the other RA and myself by randomly selecting CIs to determine if these CIs fit Flanagan's (1954) definition of a critical incident. (b) Participation rates (e.g., the total number of sources/participants contributing to a category divided by the total number of sources/participants) are important to assess the strength of a category. We used a 25% cutoff of to identify the higher level themes, but the lower level themes were kept for richness to the research study. (c) Independent coding of the CIs to determine the match rate was done on two occasions. The first involved coding comparison between the two RAs, with the supervisor reviewing the process, and the second involved coding comparison between the supervisor and myself. (d) Exhaustiveness/redundancy was reached when the remaining CIs did not contribute to new categories in the hierarchy. (e) Expert opinion was provided by the supervisor who reviewed the coding and the categories within the hierarchy to ascertain the categories usefulness, identify missing components, and note if there were any surprises. (f) Lastly, theoretical agreement was reached by addressing the researcher's assumptions and the findings with the literature.

Storage Methods

Data will be stored electronically for 2 years in secure password, files with identifying information removed. The principle investigators will then compress the data files and store them electronically in a secure location for 5-years, after which they will be destroyed. Data archiving will follow the SSHRC Research Data Archiving Policy at http://www.sshrc-crsh.gc.ca/funding-financement/policies-politiques/edata-donnees

electroniques-eng.aspx.

Chapter 3: MANUSCRIPTS

The purpose of this chapter is to present the results and discussion of the study in the form of three separate manuscripts that have been submitted for publication. I begin with an overview of the relationship of the manuscripts to one another. Then each manuscript will be inserted.

Overview of Manuscripts

The purpose of this section is to provide an overview of each of the three manuscripts. Because of the nature of a manuscript style thesis, the full breadth and depth of data analysis and results are not presented in these papers. I have therefore included the following in the appendices:

- Taxonomy of categories that emerged from the data analysis (Appendix E)

- Definitions for coding at the lowest level (Appendices F, G, and H)

- Frequency counts for the global CI categories that describe participants' learning experiences used in the first manuscript (Appendix I)

- Frequency counts for categories and sub-categories used in the first manuscript (Appendices J, K, and L)

A more detailed analysis of the specific learning activities identified by students through their CIs was completed by my supervisor and has been published separately from this thesis (see Collins, Arthur, & Brown, 2013b). The manuscripts included in this thesis derive specifically from the three research questions outlined in chapter 1.

Student Perspectives on Graduate Education Facilitation of Multicultural and Social Justice Competency (Collins, Arthur, Brown, & Kennedy, 2013a)

The first manuscript is an overview of the results of the student CI analysis from

the qualitative portion of the online survey. The emergent categories of data are presented, based on the ECIT guidelines, along with illustrative quotes from the student participants. The categorization of the data mirrors the structure of the counsellor and practicum supervisor results from the larger project, because the data analysis was conducted simultaneously as another measure of rigour (see Collins, Arthur, Brown, & Kennedy, 2013b). Manuscript one focuses directly on the three research questions to highlight the competencies that student participants gained, the barriers they encountered, and the gaps that they identified in their education.

In the discussion section of the first paper, five meta-themes that emerged from the student data are presented, which reflect both the content and pedagogy of counsellor education: (a) most students were exposed to MC/SJ through a single-course; (b) the participants gained MC/SJ competencies from the MC course, although not in all the pertinent areas; (c) students reported that the practicum experience was transformative, primarily because it provided applied practice experience, but they did not feel prepared to meet the MC/SJ challenges they faced; (d) the academic focus was on attitudinal change and knowledge attainment, with less attention paid to the skills domain; and (e) there was a dearth of SJ coverage across the attitudes, knowledge, and skills domains.

In the second and third manuscripts, I extended the discussion of these emergent themes. I also moved beyond the MS and SJ literature to draw on my experience as an educator and to incorporate insights that I saw as relevant from the education literature.

Fostering Multicultural and Social Justice Competence Through Counsellor Education Pedagogy (Brown, Collins, & Arthur, 2013)

Manuscript two elaborates on three of the five meta-themes that were presented in

the first paper. Specifically, the themes relate to the influential components of students'

MC/SJ competencies development contained within the (a) single MC course and (b) the

practicum experiences, which includes the practicum site supervisors. Pedagogical

principles, such as active learning, adult theories of learning, and the learning

environment, are introduced to highlight the importance of a congruent experience in both

theory and practice. There is also a discussion on the importance of applied practice

experience and transformative learning. The implications listed in this manuscript point to

the need to modify the learning process by incorporating best practice principles to better

foster students MC and SJ development.

Bridging Multicultural and Social Justice Education and Practice: Students Reflect

on Competencies (Brown, Collins, & Arthur, 2014)

The third manuscript discusses three themes from the first manuscript by focusing

on the curriculum of counsellor education and the actual competencies that participants'

perceived they were taught or lacked: (a) The first theme addresses the shortcomings of

the single-course design; (b) the second theme centres on the academic focus regarding

consciousness raising and knowledge acquisition domains, but not skills that enable the

student to bridge the academic world to the world of professional practice; and (c) the

third theme focuses on the lack of SJ curriculum in students' programs. These findings

indicate the shortcomings of the single-course design and suggest that an infusion

approach might rectify this deficit because students would have greater exposure to these

concepts throughout their programs, specifically in areas of assessment, intervention, and

relationship building. The article also provides pedagogical recommendations, such as,

assessment best practices to help bridge the gap between theory acquisition and applied

practice.

Manuscript one was submitted to the target journal and has subsequently undergone a major revision and resubmission to the journal. Appendix A contains the reviewer comments on the original submission; Appendix B contains our response to those comments and summary of the revisions. The revised version has been included in this thesis. It is currently under review by the journal editor. Manuscript two was submitted for publication, has undergone minor revisions, and has also been resubmitted to the journal. Manuscript three has been submitted to a journal; however, at the time of this writing, its status is unknown.

Student Perspectives: Graduate Education Facilitation of Multicultural Counseling and Social Justice Competency

Abstract

The Critical Incident Technique was used to gather information from masters level counseling students regarding their perceived preparedness to engage in multicultural counseling and social justice practice. Thirty-two participants related critical incidents and responded to a series of prompts in an online survey to document the helpful and hindering aspects of their graduate education. The data analysis paralleled the Enhanced CIT three stage inductive process for analyzing thematic content. The participants' critical incident statements were fragmented into simpler text segments representing distinct, non-overlapping themes. Over 800 items were coded into 51 specific themes, 13 broad categories, 3 organizing domains, and 3 critical incident categories. These critical incident categories were: (a) single graduate course, (b) practicum/practicum supervisor, and (b) specific learning activities. The three organizing domains described the outcomes of the participant experiences: (a) competencies facilitated, (b) barriers encountered, and (c) gaps identified. Most of the data reflected the competencies facilitated domain, indicating that students reported their multicultural and/or social justice education was generally positive, even though certain barriers and gaps were identified. The data also showed that the participants' education primarily resulted from a single course design and an emphasis on awareness and knowledge of culture; however, attainment of multicultural counseling skills and attention to social justice tenets and advocacy were reported as lacking or absent from their education. Implications for counselor education are discussed.

Student Perspectives: Graduate Education Facilitation of Multicultural Counseling and

Social Justice Competency

Counseling involves purposeful inquiry to understand clients' worldviews and their reasons for seeking help (Pare, 2013), which includes awareness of the contextual and subjective nature of the client's cultural identity. Ignoring clients' cultural identity and life circumstances can be harmful (Sinacore et al., 2011). Additionally, the counselor's worldview and cultural identity can influence the counseling relationship and process (Collins & Arthur, 2010a). Recognizing that culture is imperative to the counseling process, counselor education programs evolved to instruct students in critical thought about personal culture, biases, and privileges as well as teaching a general awareness of the cultural dimensions that influence clients. This awareness of others highlights, for example, how the clients' problems may stem from socio-political forces and the potential importance, for optimum mental health, to address social and systemic barriers in designing interventions (Arthur & Collins, 2010; Moodley, 2007).

The guidelines most frequently adopted to accommodate the complexities of culture in both clients and counselors' lives are the tripartite models (Collins & Arthur, 2010a; Sue, Arredondo, & McDavis, 1992; Sue, 2001). These models use, as their foundation, three cross-cultural competency domains involving awareness of personal culture, awareness of others' culture, and an understanding of the cultural influences that exist in the counseling relationship and process (Collins & Arthur, 2010a; Sue, 2001). The frameworks espouse skill development; however, existing literature suggests there are gaps between instructing students to have inclusive cultural attitudes and knowledge and training them how to apply this information in their roles as counselors. For

example, fledgling counselors require skills not only to recognize the macro- and exo-societal structures that create inequalities and sustain client problems, but also to address the impacts of these structures on clients (Sinacore et al., 2011)

In counselor education programs, the process of how to instruct students has become as important as the curriculum (Enns, Sinacore, & Ancis, 2004). Many authors have suggested using multidimensional training approaches that not only highlight consciousness-raising and critical thinking, but also provide opportunities for students to learn and apply skills in culturally sensitive ways (Dickson & Jepsen, 2007; Enns et al., 2004). Ultimately, curriculum should result in increased cultural competency. Although our focus is on counselor education, the call for training to enhance multicultural counseling (MC) and social justice (SJ) competency is mirrored in the broader mental health (Beach et al., 2006) and psychology fields (Pieterse, Evans, Risner-Butner, Collins, & Mason, 2009; Sinacore et al., 2011).

The purpose of this study was to explore students' perceptions of the efficacy of masters' level counselor education in preparing them to engage in MC and SJ action. Three research questions guided this study: (a) What are students' perceptions of their educational preparedness for MC and SJ counseling? (b) What gaps do students identify between their education and their competency needs? and (c) What barriers do student experience that impact application of MC and SJ in their professional practice roles?

Methodology

The Critical Incident Technique (CIT; Flanagan, 1954) is a qualitative, exploratory method that can be adapted to study various phenomena (Arthur, 2001). We used the CIT to explore experiences of helping professionals in previous research (Arthur

et al., 2009). Critical incidents (CIs) are descriptions of memorable experiences that hold

personal meaning for people (Arthur, 2001). The Enhanced CIT (Butterfield, Borgen,

Maglio, & Amundson, 2009) follows Flanagan's basic procedures, adapted for

retroactive, self-reflective data and invites participants to provide a *wish list* of potential

enhancements, in addition to the traditional helping or hindering critical incidents (CIs).

Data was collected through an online survey comprised of three parts: (a)

demographic information, (b) participant perspectives on MC counseling and SJ (fixed

responses), and (c) solicitation of CIs. Data from part b of the survey are reported

elsewhere. There is a precedent for the use of online surveys for CIT research in

counseling psychology (Van Allen & Roberts, 2011) and, more specifically, in SJ

training (Caldwell & Vera, 2010). Participants provided a CI for both a positive and less

positive education experience that supported or hindered their engagement in MC and SJ

action. Table 1 provides the open-ended prompts encouraging the participants to think of

perceived benefits, barriers, and gaps in their learning. The methodology included up to

two rounds of follow-up e-mail with participants to clarify and expand upon the initial

online responses. The data collection was completed before the analysis began.

Table 1

Critical Incident Contexts and Prompts

Critical incident frame	Clarifying prompts
Helping CI	1. Describe the significant educational/learning experience.
Reflect on your professional education and how you were effectively prepared to address multicultural and social justice issues in counselling roles. Using that example, please respond to the prompts below.	2. Describe how this experience was related to multicultural counselling and social justice.
	3. Describe the key teaching or learning methods or contexts that made this event meaningful for you.
	4. Explain how this experience influenced your level of self-awareness.
	5. Explain how this experience influenced your awareness of the cultural and social justice realities of others.
Hindering CI	6. Explain how this experience supported you to develop [*hindered or created a barrier to your development of*] culturally-sensitive working alliances with your clients/supervisees.
Reflect on your professional education and how you might have been better prepared to address multicultural and social justice issues in counselling roles. Describe a meaningful event that hindered or created a barrier in the development of your competence for multicultural counselling and social justice. Using that example, please respond to the prompts below.	7. Explain if and how this experience supported you to engage [*hindered or created a barrier to your engagement*] in social justice activities with or on behalf of your clients/supervisees.
	8. List any additional [*Identify the*] competencies (attitudes, knowledge, and/or skills) that might support your work [*that you perceive to be missing in this experience*].
	9. Provide one example of how this learning experience might have been improved to be more effective.

Note. The clarifying prompts were identical for both the helping and hindering CI, except for 6, 7 and 8. The wording in italics reflects the prompts used for the hindering CI.

Masters students were solicited from two institutions in Alberta, Canada through the universities' internal advertising system, direct email invitations, and course and program website postings. Ethics approval was obtained from both institutions; acknowledgement of informed consent was the first step in the online survey. Fifty-nine students, who had finished their coursework and were in the last phase of, or had recently completed, their practica, completed the survey. Thirty-two of the 59 students provided CIs of sufficient depth and breath for use in this analysis. Nine of these participants answered clarification questions by email. Participants' age ranged from 29 years or less (29%), 30 to 39 years (29%), 40 to 49 years (29%), and 50 to 59 years (13%).

Participants were female (85%) and male (15%). Most were Caucasian (81%); the others identified as South Asian (5%), Black/African/Caribbean (4%), Chinese (3%), Jewish (3%), Hispanic/Latin American (2%), Aboriginal (1%), and Arab (1%). Both counselor education programs had one required course in MC, which introduced some SJ content; there was limited inclusion of these foci in other courses.

The data analysis paralleled the three stage inductive process for analyzing thematic content of the Enhanced CIT (Butterfield et al., 2009). The frame of reference (broad categories for the analysis) captured both the nature of the learning process (the CI) as well as the outcomes of the CIs organized according to the three research questions: (a) *competencies facilitated* – knowledge, attitudes, or skills derived from the CI; (b) *barriers encountered* - ranging from interpersonal, personal, or situational; and (c) *gaps identified* - suggestions to improve MC or SJ education. We engaged in an iterative process of classifying text segments into categories and subcategories of increasing specificity. These categories emerged from the data, but were shaped by the purpose of the study (Butterfield et al., 2009). NVivo software was used to code the data into the hierarchy of categories and to generate participant numbers and frequencies. The coding of the final ten percent of the data was completed after explicit headings and operational definitions for each theme were created and the fit of exiting items in each category was confirmed. We diverged from the Enhanced CIT in our positioning of helping and hindering CIs (Butterfield et al., 2009) when it became clear that hindering CIs often resulted in positive learning outcomes. We removed the helping and hindering lens from our taxonomy of emergent themes. We also followed the lead of other researchers in

modifying the process to use a smaller sample of CIs to reach a saturation point (Caldwell & Vera, 2010; Van Allen & Roberts, 2011).

The research team consisted of two senior researchers and two research assistants (RAs), all assuming the centrality of MC and SJ competence to effective and ethical practice, as outlined in the introduction of this paper. This positioning supported a critical theory lens on the data, which allowed us to recognize surfacing concepts related to power, discriminatory events, or oppression (Fox, Prilleltensky, & Austin, 2009). Through this lens, we highlighted the meaning participants overtly and covertly expressed, for example, ethnocentric attitudes or gaps in MC or SJ consciousness, (Fox et al., 2009). The following credibility/trustworthiness checks (adapted from Butterfield et al., 2009) enhanced the rigor of the CIT procedure: (a) independent extraction of CIs by the two RAs in the initial stage of developing the categories and by a senior researcher once the full categorization taxonomy was drafted; (b) a clear point of exhaustiveness/redundancy at which no new categories were required; (c) participant rates of 25% as cut offs for inclusion of each major category (although we included all lower level themes to support the richness of information required for the aims of the study); and (d) theoretical agreement both for our underlying assumptions and for the emergent categories, tied to the professional literature.

Results

The purpose of the data analysis in CIT research is to summarize the data in a way that supports its practical application (Flanagan, 1954). To make the results most meaningful, we will first overview main categories and subcategories, followed by more detailed analysis of specific themes, with illustrative quotes from the participants.

The emergent hierarchy's first and most general level included three CI categories that described the characteristics of the participants' learning experiences and served as the context for the remaining sublevels. The CI with the highest frequency was *single graduate course*, meaning that most students' multicultural experiences were attributed to only one graduate course (likely because only one course was offered by the institutions). The second largest category was *practicum/practicum supervisor*, where responses focused on exposure or lack of exposure to cultural diversity in the practicum settings. In the *specific learning activity* category, participants identified a heterogeneous range of learning activities. For example, students shared cultural experiences in discussion groups, they learned specific cultural content (i.e., religion), or they engaged in assignments that linked their coursework to applied practice. At the second level were the three main categories that formed a frame of reference for the analysis: competencies gained, barriers encountered, and gaps identified. These three domains mirror the research questions articulated in the introduction to this study. At level three, we identified 13 broad subcategories embedded across these three domains. See Table 2. These domains and subcategories are ordered by frequency counts, for example, the number of statements coded in a category, not the number of participants. The 51 level four specific themes, within these subcategories, are described in detail below and are not included in Table 2.

Table 2

Frequency counts for emergent concepts across both critical incidents and thematic categories: competencies facilitated, barriers encountered, or gaps identified

| | | Critical Incidents | | |
	Totals	Single graduate course	Practicum/ practicum supervisor	Specific learning activity
		297	194	85
Competencies facilitated	**392**			
Culturally sensitive relationship	88	36 (9%)	36 (9%)	16 (4%)
Awareness of others culture	87	51 (13%)	23 (6%)	13 (3%)
Broadened perspectives on profession/role	78	47 (12%)	20 (5%)	11 (3%)
Self-awareness of culture	67	41 (10%)	13 (3%)	13 (3%)
Social justice action	39	25 (6%)	8 (2%)	6 (2%)
Culturally-sensitive counselling process	33	10 (3%)	20 (5%)	3 (1%)
Barriers encountered	**101**			
Lack of buy in	28	12 (12%)	7 (7%)	9 (9%)
Lack of competency	22	6 (6%)	14 (14%)	2 (2%)
Lack of personal agency	20	10 (10%)	9 (9%)	1 (1%)
Lack of support	20	5 (5%)	14 (14%)	1 (1%)
Lack of resources	11	4 (4%)	6 (6%)	1 (1%)
Gaps Identified	**83**			
Education Process	42	25 (30%)	12 (14%)	5 (2%)
Competencies	41	25 (30%)	12 (14%)	4 (2%)

Note. The frequencies for the concepts that emerged within each of the main categories in the content analysis are provided across each of the critical incidents. Frequency counts reflect the number of references to a particular concept not the number of participants. To illustrate the pattern of relationship among the critical incidents and emergent themes, we also provide the percent of the total frequency in each domain (competencies facilitated, barriers encountered, or gaps identified), rounded to the nearest whole number.

The competencies facilitated domain contained the largest number of coded data entries (n = 392), compared with barriers encountered (n = 101) and gaps identified (n = 83). Juxtaposing the CIs with the three domains and subcategories in Table 2 illuminates some of the relationships among these elements. For example, although the single graduate course contributed most strongly to each domain, it was more heavily weighted

toward competency development; specific learning activities even more so. Proportionately, the practica was the place where students identified more barriers. The focus below is on the three core domains and related themes that reflected the learning outcomes or implications of the CIs. Each theme is presented from highest to lowest frequency, and student quotes are used to illustrate the content.

Competencies Facilitated

The *competencies facilitated* domain included six broad categories described below.

Culturally sensitive relationship. The participants identified four specific themes within this category. Students acknowledged that *being accepting of and respecting cultural differences* was an important element in the culturally sensitive working relationship - "It made me aware of cultures other than my own and recognize that others can't be viewed as the same as me with the same experiences and opportunities as I have as a member of the dominant population." Second, students felt comfortable *inquiring about the clients' culture* to gain their unique perspective, but also understood that the client is not to be used as the only means to acquire cultural information - "I am genuinely curious to understand their experiences and I ask whether it is okay to ask about their culture in a respectful way." Third, participants were aware of the importance of *building a trusting environment*, which included respecting the client's worldview and working collaboratively with them to obtain positive outcomes - "I found that my clients appreciated being treated as the experts on their cultural and personal issues." Finally, students identified their awareness of and need to *balance power differentials* in the client-counselor relationship - "I realized how easy it can be for

counselors to impose their own realities on clients and possibly cause the relationship to rupture." Students, in this study, noted that relationship building involved understanding their own biases, privilege, and assumptions; honoring the clients' worldviews; and considering the clients' circumstances throughout the counseling process.

Awareness of others' culture. Within this category, three themes emerged: (a) participants emphasized that they gained *awareness of the cultural identities of others* - "I always assume that every client has his or her own diversity, since we are all different and we come from different family environments….ethnicity and culture are not the only forms of diversity out there"; (b) *awareness of systemic influences* that affect clients' well-being - "I realized that client's problems can be much broader than just personal difficulties… I learned to look at problems from a systemic point of view"; and (c) *awareness of injustice and oppression* and how these can bear on the presenting problem - "I got to learn how isolation and prejudicial treatment (among other factors) could cause major emotional issues and insecurities that had way more implications than I ever considered previous to the contact with multicultural clients." and "I need to be really honest with myself and admit some hard truths. Only then can I change the nature of my truth so that I can be just and fair with all."

Broadened perspectives. Participants most frequently identified that *SJ was an important part of the counselors role* - "It was clear that not all cultural groups are on the same playing field, and that at times we will need to advocate for them." Next, students recognized that *culture was foundational to counseling* - "This experience highlighted for me how cultural issues can be a significant part of someone's identity, development, and life." The students also noticed a general experience of consciousness-raising that

resulted in *increased sensitivity, inclusivity, and open-mindedness* - "I can maintain an open-minded attitude even when I do not necessarily share the same beliefs or values with my clients." They also realized that their *own cultural identity and experience could be used as a tool* to facilitate the counseling process - "My life experiences and exposure to social injustices support me in this line of work." The fifth theme related to students' awareness that they had an *ethical responsibility* to provide MC and/or SJ practice with, or on behalf of, their clients - "I have an ethical obligation to offer all of my clients counseling that is multiculturally sensitive." Finally, the students observed that, as professionals, they needed to *reflect on the potential biases and assumptions in traditional counseling theories, models, and strategies* - "In the future I will be more comprehensive in my assessment proceedings and look critically at results of tests/tools."

Self-awareness of culture. Participants identified three specific areas of foci that related to their (a) *self-awareness of privileges and biases* - "I have learned how this unearned privilege can color my own perceptions of how easy or difficult life can be"; (b) *self-awareness of personal culture* - "It increased my understanding that we are all products of our own cultural experiences and sometimes we have a limited view of multiculturalism due to our own learning in cultural diversity"; and (c) *self-awareness of boundaries and limitations* - "I would not do a smudge or a sweat lodge as I am not able to do those."

Social justice action. This broad category was distinguished from the SJ theme under *Broadened Perspectives* in terms of the participants' commitment to engage in advocacy and other SJ actions, rather than an awareness of its importance to counseling. Participants identified four areas where they have engaged in SJ action: (a) *consciousness*

raising of others - "Social justice starts in my own corner or back yard so I will keep engaging in conversation to change expand a person's limited knowledge of culture", (b) *empowering clients* to have agency within the counseling process and to advocate for themselves - "I am also working with the students (clients) to understand that this perception is out there and different ways that they can play a role in dispelling this myth", (c) *eliminating barriers*: "I do what I can to eliminate barriers to human rights/access to counseling", and (d) *advocating on a systemic level* - "In my work, I also advocate from a program and policy perspective with a deeper understanding of the importance of creating opportunity and making resources available to all."

Culturally sensitive counseling process. The various ways that students' demonstrated their understanding of the culturally sensitive counseling process was condensed into four themes: (a) *culturally inclusive case conceptualizations* - "Considering a client's past experience, culture, and oppression is necessary to determine appropriate therapy/intervention and prevent harm to clients", (b) recognizing the benefits of *consultations and referrals* - "This experience was meaningful because it prompted me to consult repeatedly in order to get advice from more experienced counselors", (c) *culturally-sensitive assessment and interventions* - "I must recognize that a solution must be culturally sensitive. I must see through another person's eyes in order to see what they are seeing. Only then, can I help them the way they need to be helped", and (d) *consciousness raising about culture with clients* - "I have learned that many people are uninformed of options they have, resources available, and how to advocate for what they need."

Barriers Encountered

The barriers that participants encountered in their graduate education experiences were defined as any personal, interpersonal, or contextual factors that posed difficulties or obstacles to participants' learning or application of MC and/or SJ concepts.

Lack of buy in. The application of critical theory to the data analysis required us to revisit the context of comments, ensure our own reactions were not biasing our interpretations, and identify gaps between student perspectives and the MC and SJ agendas that undergird this study. Through this process, the following three theme emerged: (a) *lack of willingness or interest* - "I have felt less safe, and therefore less willing to engage in social justice activities or even entertaining this possibility", (b) *resistance to privilege and biases* - "Though I struggle to feel bad about it (I don't think I should given I was born into it)", and (c) *ethno/culture-centric attitudes* - "With some clients, they have learned helplessness and expect you to 'do it all' and then blame you if things don't work out."

Lack of competency. This broad category is closely related to lack of buy in and refers to participants' general perceptions that they lacked MC or SJ skills. The first of two examples in this theme showed participants expressed *a lack of knowledge or awareness regarding various aspects of client culture* - "Without exposure to religions other than Christianity, or races other than Caucasian, I do not feel knowledgeable or skillful in these areas." The second example relates to participants' acknowledgment that they *lacked skills to apply MC and SJ principles* in practice - "I felt that I did not have the skills to deal with the presenting problem and secretly wished this client had seen someone more experienced."

Lack of personal agency. As an example of *lack of personal agency*, students experienced a sense of powerlessness to effect changes - "Working in a system with particular expectations makes it difficult to speak up and question the status quo." Students also reported experiences of *personal oppression or discrimination* that resulted in discouragement - "I have spoken up and I have personally experienced the consequences in a negative way. This has made me very aware of the importance of social justice." Lastly, the students noted a *lack of confidence* when engaging in MC or SJ - "Perhaps having become more comfortable in my role as a counselor would have diminished my level of hesitation at the beginning, which might have produced faster results."

Lack of support. First, participants conveyed *MC or SJ principles were not modeled* or the educational context was overtly or covertly culturally oppressive - "I believe my less than satisfactory supervision experience is related to multicultural counseling since I feel that my supervisor was unable to conceptualize my desire to counsel from a different perspective. She was also unable to conceptualize my views from a place of considering my worldview." Second, participants related incidents where instructors, supervisors, peers, or others *discounted the role of MC or SJ as important parts of the work and role of counselors* - "I had provided my supervisor with the readings and set the 'MC' agenda for our next supervision meeting; however, when we met to discuss my 'multicultural lens' I felt that my supervisor had a very narrow view of a culturally sensitive, multiculturally informed practitioner." A number of students reported experiences that appeared hypocritical to them.

Lack of resources. Participants related two themes in the *lack of resources*

category that presented barriers for them to engage in MC counseling. The first was a

lack of human resources - "I simply do not have the time to make SJ activities a priority";

the second was *a lack of practical resources* - "When there is no phone (except texting

after 6 pm) and no one home to answer, and no one to bring you to the door…"

Gaps Identified Domain

Participants identified gaps in their MC and SJ education and suggested

improvements to both the curriculum content and the learning processes to facilitate

competency development.

Competencies gaps. Participants identified four major themes for how the

content of their learning experience might be improved. Most significantly, participants

reinforced the theme that emerged in the *competencies facilitated* analysis by calling for

ways to increase their *MC or SJ applied practice skills*. Some focused on MC instruction

- "Teach counseling implications for different cultures along with some practical tools for

MC counseling"; others on SJ education - "Teach ways in which we can help establish a

better system rather than perpetuating the current system." In addition to these applied

practice skills, participants noted attitude and knowledge gaps. They desired more

information on other cultures - "Knowledge of the beliefs and practices of my clients in

terms of their culture and ethnic backgrounds." They also noted the importance of having

more *understanding of contextual/systemic influences* - "Having a better understanding of

immigration rules and laws, as well as, resources available in Canada would be a great

asset when graduating in Canadian counseling education." The last theme was a need for

empowerment for MC counseling and SJ work - "How does one identify areas they are

passionate about, learn how to go about addressing issues, with whom and how?" A

number of students also claimed that they had no exposure to SJ during their graduate

level education.

Education process gaps. Six themes were identified that focused on improving

learning processes. Participants described *specific learning activities* to promote MC and

SJ competency, most frequently noting experiential learning, modeling, and specific

skills training - "It would be great if those counselors with more experience working with

diverse populations would be open and willing to give talks and workshops to raise

awareness and to share their knowledge and experience in the field." Similarly,

participants wanted to have more opportunities to learn about MC and SJ via *additional*

courses or training opportunities - "It would be nice to have maybe one more cultural

class." Students also recommended *more applied practice experience* within their

education program such as engaging in circumstances that allow them to apply the MC

and SJ skills they learned - "A project where students do some kind of advocacy or SJ

work as a group. For example, write letters, hold a demonstration, etc." Participants

frequently suggested the need for MC and SJ concepts to be *integrated throughout the*

entire curriculum rather than set apart in specific courses - "I wonder if having only one

lesson of the practicum focused on MC [counseling] mistakenly gives the impression that

cultural sensitive/informed practice is a one shot/destination not a lifelong learning

approach to be examined and infused on a regular basis?" In the final two themes,

participants' called for *integrity in teaching* - "good, strong role models and mentors are

key" and for a *stronger conceptual foundation* or working model for identifying,

developing, and applying MC and SJ competencies in practice - "my prior program

provided a better working model for establishing attitudes, knowledge and skills to be involved in social justice activities. My current program could do a better job of creating a stronger social justice focus."

One of the distinguishing features of the CIT is that is supports research questions designed for practical application – problem resolution, performance enhancement, program development, or generation of inferences and hypotheses to support further research (Butterfield et al., 2009; Flanagan, 1954). The discussion in this next section will focus on the practical applications to counselor education derived from the results of this study.

Discussion

A number of meta-themes arise from the results of this study. First, the majority of students indicated that their exposure to MC and SJ resulted from a single MC course. This is not surprising given the structure of the masters programs surveyed. These findings also reflect the existent literature that shows most counselor education programs focus on the single course design (Lopez-Baez & Paylo, 2009), in spite of the assertion that infusion of MC and SJ throughout graduates program is more beneficial (Cates & Schaefle, 2009; Lewis, 2010). It is important to bring diversity education to all learning contexts and to send the message to students that diversity is not only important, but also valued (Elicker, Thompson, Snell, & O'Malley, 2009).

Secondly, in many cases, the practicum experience provided students with the transformative opportunity to engage directly with diverse clients; however, they did not always feel fully prepared to meet the MC and SJ challenges these encounters presented. The higher percentage of items coded into the *barriers encountered* domain, derived from

CIs focused on practicum or practicum site supervisors, reinforced this gap. Most notable were students' perceived lack of competency and lack of support. Others have noted this gap between MC and SJ training, the real world of clients, and the demands of counseling practice (Alberta & Wood, 2009). What is called for in the literature are practicum placements that have an explicit focus on MC and SJ, cater to diverse client populations, and offer qualified supervision in the translation of theory into practice (Burnes & Singh, 2010; Grus, 2009; Lewis, 2010).

This is not to say that students in this study did not benefit substantively from their MC and SJ counselor education. The *competencies facilitated* domain contained the largest number of coded data entries, compared with *barriers encountered*, and *gaps identified*. This overall thematic picture suggests that students received an education that enhanced their competency development in a number of key areas. The working alliance, for example, is critically important, because the counselor and client each bring a cultural worldview to the relationship and, through collaboration, use this unique lens to identify the cultural forces influential in the client's life, determine the client's needs, and work together to set goals and tasks specific to the client's circumstances (Collins & Arthur, 2010b). Counselors must possess awareness of both their personal culture and the clients' cultures (Farrell, 2009). Farrell asserted that self-awareness is a critical component of understanding others, because counselors' worldviews affect the counseling process on all levels. Counselors' awareness of their cultural identity and self-examination of their worldview is a first and necessary step in MC competence (Collins, & Pieterse, 2007), as well as a starting place in SJ advocacy (Manis, Brown, & Paylo, 2009).

However, lower frequency counts suggest the need for stronger curricular attention to competencies related to both the counseling process and SJ action. The relative weight of competency subcategories suggests that curriculum was heavily concentrated on the acquisition of attitudes and knowledge, and students were engaged less with applied practice or opportunities to transfer concepts into skills. This meta-theme was reinforced in *barriers encountered* and *gaps identified* domains. This observation supports the call in the literature for heavier emphasis on skills training in the curriculum (Alberta & Wood, 2009; Pieterse et al., 2009). It appears that these counselor education programs mirror others in doing relatively well at fostering increased awareness and commitment to MC and SJ (Cates & Schaefle, 2009; Pieterse et al., 2009); however, the lack of applied practice skills training was likely the main factor that left some students feeling unprepared for their practica (Albert & Wood, 2009).

The final meta-theme that we noted was a lack of SJ coverage, evident in all three of the competency foci: attitudes, knowledge, and skills. The low frequency counts for the SJ action theme indicated that, even though students exited the program with considerable MC competency, they lacked competence to integrate SJ consciousness, roles, and actions into their practice. Some institutions excel in their coverage of SJ curriculum (Talleyrand, Chung, & Bemak, 2006); however, our results are consistent with authors who believe that SJ principles need to be more fully embedded in the curriculum, with opportunities for students and faculty to engage in SJ action (Ratts & Wood, 2011; Roysircar 2009).

Implications

The competency gains that students acquired in attitudes and knowledge, but not in skills attainment, point to the limitations of the single course approach. A more consistent and explicit integration of MC and SJ theory and practice is essential to master these complex skills (Lewis, 2010). There is near consensus in the current literature that both theory and practice competencies for MC and SJ must be integrated throughout graduate programs to optimize student learning (Lewis, 2010). Particular emphasis on infusing these competencies is required for the practica (Burnes & Singh, 2010). This infusion into the practica will only be effective if site-based supervisors are conscious and competent in MC and SJ themselves (Grus, 2009). There is also an explicit need for increased emphasis on applied practice skill development, particularly involving engagement in SJ (Cates & Schaefle, 2009). Some possibilities for addressing the skills deficit in particular include: process-focused activities such as group work, role plays, experiential exercises; immersion experiences, such as community service or outreach projects; and modeling by instructors or practicum supervisors. It is also our contention that SJ cannot not treated as simply an add-on to an existing MC curriculum; rather, it should be embedded in the institution's mandates and overall competency targets for graduate education (Roysircar, 2009). Students noted barriers related to instructors, supervisors, and educational systems that might be ameliorated through purposeful, systematic infusion of MC and SJ principles across all elements of counselor education programs.

One of the limitations of this study was the assessment of students' perceived notions of competence. A need exists to examine the content and process of graduate programs through the measurement of student competence directly, in light of the

standards for practice and competency models in the current literature (Caldwell & Vera, 2010). This study examined the experiences of students in only two graduate programs. The relatively homogenous sample, as well as the inclusion criteria for the enhanced CIT process, limited diversity of perspective. The anonymity of the online survey supported frank, but brief, reflections by students on their learning experiences and needs. Additional research is needed to determine and share best practices for MC and SJ competency development in counselor education. In future research, a more in-depth interview format, focused specifically on the meta-themes from this exploratory study, and using a purposeful sampling method to ensure cultural diversity, might provide an even stronger foundation for program planning. The five meta-themes highlighted in the discussion, however, provide a starting place for continued enhancement of counsellor education.

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Fostering Multicultural and Social Justice Competence Through Counsellor

Education Pedagogy

Abstract

The critical incident technique was used to investigate perceptions of graduate students in two counselling psychology programs about how well the curriculum on multicultural counselling and social justice prepared them for professional practice. A thematic analysis was employed to determine themes and subthemes, which led to two important pedagogical principles. First, students gained multicultural counselling and social justice competencies through active learning principles. Second, supportive environments facilitate student adoption of MC and SJ values. Additional pedagogical recommendations are provided for how to bridge the gap between increased awareness about MC and SJ, primarily attitude and knowledge competencies, to skill attainment.

Fostering Multicultural and Social Justice Competence Through Counsellor

Education Pedagogy

An increasingly pluralistic society heightens the need for mental health

professionals to enhance their multicultural counselling (MC) competence. Dimensions

of culture such as age, socio-economic status, gender, sexual orientation, ethnicity, race,

religion, language, national origin, ability, and their intersections have a profound effect

on clients' worldview, how they are viewed by other people, and their general sense of

health and well-being (Graham, Carney, Kluck, 2012; Green, Callands, Radcliffe,

Luebbe & Klonoff, 2009; Sinacore et al., 2011). Attention to culture matters in the

therapeutic process, because it bears on the client's identity and influences the client's

behaviour (Sinacore et al., 2011). It is critical to consider clients' multiple identities and

social contexts (Brubaker, Puig, Reese, & Young, 2010; Sinacore et al., 2011; Collins,

2010) in designing and implementing culturally-responsive professional services.

Therefore, it is important to consider how we prepare professionals, such as counsellors

and counselling psychologists, for their future roles that inevitably entail working with

clients whose life experiences and contextual influences will be diverse. Several models

of multicultural counselling competencies have been proposed (Arredondo et al., 1996;

Collins, & Arthur, 2010; Sue et al., 1998). This preparation raises a question of what are

the best educational practices for preparing multiculturally competent counsellors (Fouad,

et al., 2009)?

The purpose of our research was to understand how students evaluated their MC

and social justice (SJ) education, specifically in terms of content and learning processes

that were helpful, the barriers they encountered, and the gaps they identified. Our central

research question was: What learning conditions or processes engender competency development in MC and SJ education? In this paper, we draw on literature from the education field to highlight the instructional strategies that may have contributed to the MC and SJ competencies that students gained. Additionally, we introduce suggestions for developing student active engagement that our research suggests is a necessary component in the teaching of MC and SJ competencies.

In our analysis of pedagogy, we present an argument for an infusion of active learning throughout the students' graduate programs. We position our discussion with an overview of developments in the field of counselor education for multicultural counselling. Following the methodology and a summary of the primary results, the main body of this paper focuses on pedagogical recommendations for enhancing student MC and SJ competence, emerging from the analysis of the student data. Each key point is supported with excerpts from the data or, where applicable, a discussion of what was absent from the data. Finally, we argue for treating students as co-producers of knowledge and for employing teaching principles that foster MC and SJ competencies; hence, we contend that there needs to be congruence between the content and pedagogy of counsellor education.

Counsellor Education for Multicultural Counselling and Social Justice

In a response to the demand to address culture in counsellor education programs, guidelines and models emerged to guide curriculum (Mio, 2005; Stadler, Suh, Cobia, Middleton, & Carney, 2006). Many counsellor education programs were revised to include MC curriculum, most often delivered in a single-course format (Lopez-Baez & Paylo, 2009; Sammons & Speight, 2008; Stadler et al., 2006). However, there are also

debates in the field regarding whether MC curriculum that focuses on dimensions of culture goes far enough in addressing social justice (SJ) issues, specifically the contextual forces that impact the health and well-being of many individuals in our society (Ratts & Wood, 2011; Roysircar, 2009; Singh et al., 2010). Many people from nondominant populations experience oppression and inequitable treatment in our society; therefore, it is important for counsellor education to centralize SJ responsibilities in preparing competent counsellors (Fouad, Gerstein, & Toporek, 2006; Ratts & Wood, 2011). Without attention to SJ, the invisibility and impact of privilege, biases, and prejudice could exacerbate clients' problems. As a result, counsellors and other helping professionals may be responsible for the covert oppression of people from nondominant groups in our society (Smith & Shin, 2008). The continuing and diverse growth of North American society requires a systematic infusion of both MC and SJ objectives across all counsellor education programs (Durham & Glosoff, 2010; Pieterse, Evans, Risner-Butner, Collins, & Mason, 2009).

Curriculum focusing exclusively on theoretical or conceptual knowledge fails to produce the level of competence needed to work with diverse populations (Berenbaum & Shoham, 2011; Dickson, Argus-Calvo, & Garcia Tafoya, 2010) and, in particular, address social injustices (Burnes & Singh, 2010; Lewis, 2010). The traditional approach to MC/SJ education includes a lecture format and scholarly readings with the intention to increase MC cognitions (e.g., focusing on knowledge and awareness competencies); there is less attention paid to the enhancement of applied practice skills (Cates & Schaefle, 2009; Pieterse, 2009). Presenting both MC and SJ curriculum in a direct instructional format may create a disconnect between process and content. In other words, a

traditional instructional format may not go far enough in supporting students to transfer

knowledge about MC and SJ to the active roles and responsibilities needed in practice.

The profession needs to turn its attention to the pedagogy of counsellor education and,

specifically, what components will achieve optimum student learning (Pieterse et al.,

2009).

The traditional format is considered to be inferior to *active learning* models,

because it puts the student in a passive role with little accountability for absorption of the

information, except for memorization and recall, and the potential to disengage from the

material (Halx, 2010; Richmond & Kindelberger Hagan, 2011). Learning models,

founded in classics like Chickering and Gamson's (1987) seven principles of good

practice, Knowles' (1980) andragogical (or adult learners) model, and Mezirow's (2000)

transformation theory guide educators to provide interactive learning experiences that

connect to the students' experiences or real life in some way. Students involved in active,

transformative, and collaborative learning synthesize, evaluate, and generally engage in

deeper learning (Halx, 2010; Paulson & Faust, 2010; Shulman, 2005).

In active learning, students are engaged in the learning process rather than being

passive recipients of knowledge (Revell & Wainwright, 2009). This type of learning

fosters student engagement, promotes higher level, critical thinking; it encourages

accountability for learning; and it uses the students' life experience and personal interest

to connect more deeply with material (Chickering & Gamson, 1987; Halx, 2010;

Mezirow, 2000; Richmond & Kindelberger Hagan, 2011). In the counselling field,

discussion groups, case studies reviews, presentations, role-plays, reflection papers,

experiential learning activities, and immersion experiences are examples of instructional

strategies that are associated with active learning (Keats, 2009; Pieterse et al., 2009; Todd & Abrams, 2011). Our investigation sought to better understand how educational experiences informed counsellor education for MC and SJ.

Methodology

This study draws from a larger project that examined the educational experiences of students and practicum supervisors, affiliated with two counsellor education programs in Alberta, Canada, and counsellors from across the country. Participants responded to an online survey soliciting both quantitative and qualitative data about the development of MC and SJ competence through their graduate education. In part of the survey, participants provided the critical incidents that form the basis of this study. The data from the counsellors and practicum supervisors are reported elsewhere (Collins, Arthur, Brown, & Kennedy, 2013a). This study focuses exclusively on the student population. The student participants were from both a distributed learning program, in which the MC course was offered online (72%) and a campus-based program (28%). Eighty-five percent of the 59 student participants were female. Eighty-one percent were Caucasian; the rest identified as South Asian (5%), Black/African/Caribbean (4%), and Jewish (3%), Chinese (3%), Hispanic/Latin American (2%), Aboriginal (1%), Arab (1%). Thirty-two of these students submitted CIs and a portion of them agreed to follow-up clarification through email (28%) and/or semi-structured interviews (25%).

The critical incident technique (CIT; Flanagan, 1954) is a qualitative approach to investigate significant experiences or meaningful events that resonate personally with individuals, related to the topic of study (Arthur, 2001; Butterfield, Borgen, Amundson, & Maglio, 2005). In this project, a modified version of the CIT approach (Flanagan

1954) was used to ascertain the helpful and hindering MC and SJ learning experiences that students identified in their counsellor education program. Participants provided a description of both a positive and less positive CI and then responded to open-ended questions designed to encourage reflection about the nature of that experience, specifically: the aspects that contributed to their perceived competence, the areas that presented obstacles, and the components that they believed would improve their graduate program. A critical psychology lens (Fox, Prilleltensky, & Austin, 2009) was employed in the data analysis phase to elucidate cultural contexts and differences, power structures (including the politics of knowledge), and the researchers' worldviews. We identified overt and covert meaning in participants' statements and distinguished learning experiences that, for example, were expressed as negative accounts but contained positive elements or outcomes. Moreover, we attended to statements that may reflect discrimination, power imbalances, or other concepts that the participant may not have realized was present. Finally, the critical psychology lens assisted us to examine our own relative privileged or dis-privileged cultural positioning and the implications on our interpretations of the data.

QSR International's NVivo 9 qualitative data analysis software was used to code the content of the participants' CIs and to identify and cluster emergent themes. Frequency counts were then generated for each of the themes and subthemes to assist in creating a comprehensive picture of the data. A detailed review of the CI learning experiences is reported in Collins, Arthur, and Brown (2013), and a comprehensive analysis of resultant competencies, barriers, and gaps in educational content and process is provided in Collins, Arthur, Brown, and Kennedy (2013b). Drawing on the outcomes

of these analyses, this paper delves deeper into students' experiences and perspectives on the process or "how to" develop MC and SJ competencies through counselor education.

Results and Pedagogical Themes

The results focus on the themes that highlighted the need for a more in-depth exploration of how to best teach MC and SJ. These pedagogical themes are as follows. First, the majority of students indicated that their exposure to MC and SJ resulted from a single course, and they identified specific influential components of that course. Second, in many cases, the practicum experience provided students with a transformative learning opportunity through direct engagement with diverse clients. Third, although students noted positive interactions with instructors and supervisors, there were examples of a lack of supportive environment conducive to learning. The context of their learning posed a barrier, in particular, when it was incongruous with MC or SJ objectives or they experienced negative encounters with instructors or practicum supervisors. In the next section, these themes above are discussed in detail, along with illustrative student statements. We have intentionally embedded these themes within the context of the educative principles to illustrate the students' transformative processes of MC and SJ competency development. In the following sections, we compare our results with principles of learning, informed by the seminal works of Chickering and Gamson (1987), Knowles (1980), and Mezirow (2000), as well as recent literature in the education field (Cranton, 2011; Hodge et al., 2011). Our results illustrate how the teaching of MC and, in particular, SJ competencies was enhanced by acknowledging adult learners' needs, as well as promoting active learning and student engagement by recognizing the elements that encourage student motivation. For instance, adult learners are responsible for their

education and want to be engaged in creating or co-producing it and they come to the learning environment with life experience (Chickering & Gamson, 1987; Knowles, 1980). When we reviewed the CIs that students reported were beneficial in developing MC competencies, we discovered that these educational processes contained elements of active learning and andragogy; the most influential facets of their program being the MC course and practicum experiences.

Multicultural Course

The MC courses, in both programs drawn upon in this study, covered basic concepts that were designed to increase students' awareness of their personal culture, the client's worldview, and culturally sensitive counselling practice. The MC course contained one explicit lesson on SJ, but some professors infused SJ throughout the course. One participant summarized her experience with the MC course, which was common to other responses:

> "The MC counselling class provided a strong foundation for my understanding of MC competencies. [This] class opened my eyes to many of the injustices that various cultures experienced, particularly the Aboriginal population… We were asked to specifically look at our own cultural make-up and to think about how we were privileged, which opened my eyes to the fact that because I am a white middle class woman, I am afforded many positives that women from other cultures or socio-economic status do not have."

Meaningful MC course activities. Within the MC course, students frequently referred to a cultural interview assignment as being influential in their MC and SJ competency development. The cultural interview assignment required students to select

an individual from a cultural background different from their own and conduct an interview to explore the person's cultural identity(ies), experiences, and worldviews and then build a paper based on this interaction in light of relevant professional literature. This exercise raised students' awareness and increased positive attitudes toward MC/SJ: "I learned to understand and appreciate other people's culture. I became more aware of the fact that most of our beliefs are culturally conditioned, and that helps me be more open and unprejudiced in my interactions with others." Participants also reported gaining heightened awareness and increased knowledge of their interviewee's culture and worldview as well as learning about this individual's potential struggles, oppression, or discrimination. Moreover, students reported learning about themselves and the assumptions, privilege, and biases that they held.

Students also considered the MC class discussions as an effective tool to generate understanding, experience empathy for others, and create a sense of community. In the online course, the instructor posed multifaceted, provocative questions to the students regarding readings or learning activities for that lesson. Students reported that the sense of community and engagement with peers was a meaningful experience for them, because it allowed them to interact with their peers about different life and cultural experiences. One participant related, "Reading, discussing, and reflecting on the experiences of others expanded my understanding of how individuals and groups are marginalized, and also deepened my understanding of unearned privilege, and how unconscious racism can be maintained and perpetuated without intent."

Active learning components in MC course. According to Cavanagh (2011), students who are immersed in active learning receive many benefits; for example, they

retain information better than when exposed to passive learning, they have increased motivation to learn, their critical thinking skills improve, and they develop deeper understanding of concepts. Adamson and Baillie (2012) contrasted students passively receiving an education and those actively engaging in knowledge production. The educators' assumptions about and expectations of the learner influence the teaching approach used. These authors claimed that active learning "is best accomplished through more flexible, collaborative, and transformative processes" (Adamson & Baillie, 2012, p. 152).

    Empowerment and control. Mullen, Fish, and Hutinger (2010) demonstrated ways that faculty can make adjustments in their teaching to accommodate adult learning principles. The doctoral students they worked with appreciated the opportunity to be self-directing, but welcomed the role of faculty who provided guided reciprocal learning and facilitated group activities with the goal of "shifting the power base of learning from student-professor to student-student" (Mullen et al., 2010, p. 193). They proposed instructional strategies focused on empowering students to be responsible for their learning, promoting collaboration, and encouraging students to meet their professional goals. In student-led discussions for example, faculty monitor topics, pose questions, guide insight, provide feedback, and summarize ideas.

    The participants in this study noted aspects of their programs where they had latitude to select topics for essays, engage in professor facilitated MC and SJ discussions with peers, and create a focus for their professional development. Enabling co-production of knowledge enhanced personal agency for students in this study (Adamson & Bailie, 2012; Burnes, Wood, Inman, & Welikson, 2013): "Setting goals towards better

multicultural practice was very helpful. Brought to light the numerous ways I could become competent, some were easy, some more difficult." Students also reported that many instructors guided and supported student learning: "Our instructor was very good at picking out language… without giving you the answer, to question you, to bring you around to understand what choice of language would be better. And she was very knowledgeable and able to do that with a number of different counseling skills and techniques and theories." These instructors empowered participants by encouraging self-direction and by embracing the student's ideas (Ladany, Mori, & Mehr, 2013): "The instructors that we had were really good at probing in the right ways at the right times to further our understanding and the meaning behind what we were saying. And if you don't know, you go and you research. So the whole system is set up for us to dig deeper, dig deeper. Both externally and internally."

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Building knowledge from students' existing foundations. Burnes and Manese (2008) stressed the importance of meeting students where they are at in their own development. Although most students in this study embraced the principles of MC and SJ, there was evidence of a lack of buy in for others. The following two contrasting statements illustrate this point: "I have become more aware of my own biases and how those biases may be impacting my presence with my clients. I make efforts to reflect on how my client's experience fits within the dominant society, as well as how the dominant society has limited or negatively impacted [sic] the experience of my client." versus "With some clients, they have learned helplessness and expect you to 'do it all' and then blame you if things don't work out… there is not a lot of onus/responsibility on the people… to be proactive themselves." Both of these students completed at least one MC

course and the practicum; yet, they differ dramatically in their consciousness of SJ factors, in particular. This difference in student experience reinforces the importance of a developmental perspective that enables student to enter at different points along a spectrum of competency mastery (Miville et al., 2009). Most often, the students who expressed a lack of buy in struggled with their own privilege(s) and the implications of their social locations to the social injustices experienced by others, demonstrated by statements such as, "Stop shaming White people. I am more than my skin color." Todd and Abrams (2011) argued for a refocusing on engagement as the goal, arguing that authentic engagement will lead to personal change. Faculty who embrace MC and SJ tenets and collaborative learning principles serve an important role in the transformation of the students' worldviews.

   Building knowledge from instructors' existing foundations. Prieto (2012) noted a lack of research relating to the culturally sensitive teaching abilities of higher education faculty as they interact with their culturally diverse student body. As indicated above, in MC classrooms, the intensity of dialogue that can occur between instructor and student and among peers, when discussing topics, such as culture, privilege, and biases, can be difficult to handle (Reynolds, 2011; Sue, Torino, Capodilupo, Rivera, & Lin, 2009). Instructor skill level (or lack thereof) may contribute to students becoming stuck along the path of MC and SJ consciousness-raising: "The way it was presented as I am to blame and should feel bad for the cultural group I was born into: Very disempowering." This may result in some students moving away from rather than towards SJ principles and action: "I started to avoid working with Aboriginals because of my skin color."

Unfortunately, Ratts and Wood (2011) claimed that SJ, in particular, is not embraced by all members of the profession, nor is it embedded in the mandates of higher education institutions. These authors attributed this "lack of buy-in" to a reluctance to disrupt the status-quo (p. 208). Educators who do not fully embrace SJ might produce students who do not accept it. Singh et al. (2010) suggested that ambivalence toward SJ teaching might develop without a guiding training structure within the profession that would ensure accountability. Elicker, Thompson, Snell, and O'Malley (2009) stated, "An effective multicultural transformation hinges upon the intersection of instructors' conveyance of information and students' responses to this information" (p. 64). Thus, faculty need training specifically to teach MC and SJ competencies and to interact with students who bring different worldviews and life experiences to the classroom (Dickson et al., 2010; Peters et al., 2011; Roysircar, 2009). They also require teaching strategies specific to social justice (Pieterse et al., 2009). Given the challenge of raising consciousness related to issues like privilege and oppression, instructor training in developmental or mastery learning models that is designed to engage students at different levels of competency, may be essential (Burnes & Manese, 2008; Fouad, et al., 2009).

Summary of pedagogical principles. In this study, students gained both MC and, to a lesser degree, SJ competencies through active learning processes. Empowering students to shape their learning experiences, meeting students where they are at in their developmental process, and preparing instructors to effectively support students' commitment to MC and SJ principles and processes emerged as foundational pedagogical principles. In the next section, we continue to examine active learning principles in the context of students' applied practice experiences.

Applied Practice Experience

The practicum placement was another area where Chickering and Gamson's (1987) principles of good practice and Knowles' (1980) adult learning theory were evident. Both institutions in this study required students to locate a practicum setting and engage in 500 on-site hours, with 250 hours of direct client contact, over a 26-week period. Participants reported increased competencies in four areas: (a) self-awareness of culture, (b) awareness of the client's worldview, (c) broadened perspectives regarding their counsellor responsibilities, and (d) understanding the importance of building a counselling sensitive relationship with the client.

Active learning in direct practice. Active learning, in the form of direct contact with clients, serves an important role in student competency development, because it helps them transform knowledge into practice (Hodge et al., 2011; Sangganjanavanich & Lenz, 2012). Moreover, exposure to "the professional atmosphere" provides the student with other benefits beyond working with clients, such as experiencing the multiple roles of a counsellor (Sangganjanavanich & Lenz, 2012, p. 296). Students may also internalize MC values because they see others placing value on it (Dickson et al., 2010). A parallel can be drawn for SJ experience wherein students paired with supervisors or faculty role models who embrace SJ advocacy might encourage the student's interest in SJ action through vicarious learning (Beer, Spanierman, Green, & Todd, 2012; Miller & Sendrowitz, 2011). A participant who was inspired by a supervisor's modeling of MC and SJ in a case conceptualization understood "how easily a different diagnosis could [have been] made if culture was not taken into consideration. We discussed the case and

ways to identify inaccurate results and look at all factors and multiple tests to arrive at diagnosis."

Contextualized learning experiences. Learning in the context of supervised applied practice with diverse clientele is central to MC and SJ competency development (Lee & Khawaja, 2013; Lewis, 2010). In their comparison of learning theories relating to "practice-based learning exchanges", Hodge and colleagues (2011) provided a theoretical discussion of two common models, experiential and situational, highlighting the benefits and critiques of each and noting how each model captures learning that occurs in different ways (p. 167). Hodge et al. delineated the difference between these theories in the following way: "while experiential learning models primarily focus on an *individual's* developmental change, situated learning theories emphasise the contextual or 'situated' nature of learning as a result of co-participation among others within communities of practice" (p. 171). Experiential learning concentrates on the individuals' cognitive processing, reflections on experience, and applications of concepts to new situations. In contrast, situational learning immerses students into the "socio-cultural practices of the community" wherein they develop an identity through the language of the profession and the culture of counselling (Hodge et al., 2011, p. 171). These authors argued that neither model, independently or together, captured the full essence of learning; thus, they turned to transformative theory to explain the emotional component of active learning.

Transformative learning processes. Learning that elicits an emotional reaction creates transformation in assumptions, biases, and expectations (Stevens-Long, Schapiro, & McClintock, 2011). Developing MC and SJ competencies often requires a substantive shift in internal perspectives (Collins, 2010). According to Mezirow's (2000)

transformative learning theory, challenging the individual's worldview can elicit the emotional component. When learning creates cognitive dissonance, students have the choice to ignore it or critically examine their values and biases (Cranton, 2011). The practicum was described as "a growth experience" for students that facilitated personal insight: "I became more aware about my own diversity … I found out that admitting one's lack of knowledge and being willing to learn from one's clients can be a strength, and that I can maintain an open-minded attitude even when I do not necessarily share the same beliefs or values with my clients." According to Cranton (2011), if reflection leads to a shift in perspective wherein actions manifest a change in attitude, transformation has occurred, for example: "I realized that it was not enough to hold a multicultural accepting belief, one must also show it to create the best conditions for clients to discuss - share with you."

McCusker (2013) claimed that "unless we are aware of our frames of reference and seek to change them, we are consigned to sustaining habits of mind and making assumptions, which will also limit our ability to question knowledge claims" (p. 6). Educators, therefore, need to cultivate the learner's awareness by creating cognitive dissonance through learning activities that foster attitudinal change (Hodge et al., 2011; McCusker, 2013). One participant noted: "I came to understand 'me' more. It was a very emotional time for me to see how flawed I was in how I treated people. It still makes me emotional when I think about it." These comments reflect Mezirow's (2000) transformative learning theory; by questioning and revising their previously held beliefs, students gained the ability to identify multiple perspectives and cultural sensitivity. For many students, this transformation came through heightened awareness and

understanding of injustice and oppression: "I am much more empathic to the struggles others have to go through."

Summary of pedagogical principles. Active learning immerses students in the culture of the counselling profession to provide an opportunity for the student to transfer theory into practice. This active engagement promotes deeper learning because it accommodates the students' preference to learn through contextualized and problem-focused activities versus content-oriented tasks. Additionally, learning that creates distortions in an individual's personal schemas provides the opportunity for transformative learning and behaviour change.

The Learning Context

Although adult students have intrinsic motivation to learn, instructors can enhance student engagement when they provide high expectations, while creating meaningful and relevant activities that are challenging (Stefanou, Stolk, Prince, Chen, & Lord, 2013). Most students in this study highlighted the positive impact of their relationships with instructors and practicum supervisors on learning: "And certainly the input from the instructors. You know some are more interactive than others, but like I just found that a great way to learn." or "There was encouragement; there was probing; there was questions. It was like---it was modeling excellent counseling, even in the processes." When instructors and supervisors embrace multicultural and social justice values and model them (Beer et al., 2012), there is congruence between the subject material and the way it is taught, which creates an environment conducive to learning.

Supportive environment conducive to active learning. Some participants in this study noted how a lack of modeling and incongruence with MC/SJ principles

affected their learning environment (Mintz et al., 2009; Singh et al., 2010): "Good, strong role models and mentors are key. My cultural competence class felt like we were re-establishing and perpetuating stereotypes of the various diverse groups…I did not feel as though I was in a safe environment to critique the content – made me resentful and less interested in the topic…and therefore less willing to engage in social justice activities or even entertain this possibility." Negative experiences with instructors or supervisors can shut learners down, whereas a supportive environment is linked to student engagement (Guenther & Miller, 2011). The student who posted the following example claimed to have stopped asking her supervisor questions: "I think she [supervisor] is not used to someone questioning or challenging her cognitive perspective…I felt that she would never treat her clients the way she treated me…I failed to understand why I was being treated with less than the respect I felt I deserved." In a supportive atmosphere, students specifically look for mentors who encourage questions and facilitate discussions that respect alternative positions (Ladany et al., 2013). Students perceive support when interactions with peers and faculty are empathetic and cooperative (Burnes et al., 2013), for example: "Support from my professor and cohorts. Others shared that they were not multiculturally competent, like myself… brought it to light. So many other people may be thinking like me." Moreover, in a supportive environment students to take responsibility for their learning and build intrinsic motivation (Guenther & Miller, 2011), two important aspects of adult learning that are addressed in the next section.

Reciprocal environment. No one is an "empty vessel to be filled" (Wright, Suchet-Pearson, & Lloyd, 2007, p. 155). From an active learning perspective, both responsibility for and contributions to learning must be shared with learners (Adamson &

Bailie, 2012). Wright et al. asserted that re-visioning power and re-conceptualising

knowledge needs to occur. However, power relations are often difficult to disrupt

(Cranton, 2011). Some participants in this study reflected on power dynamics within

their educational institution: "The politics and power relations became very apparent…I

have become more aware of the power relations and politics involved in the academy and

within the health and mental health system." Others described observations of their

practicum settings: "I began to see how subtle oppression and silencing can occur in

systems. Working in a system with particular expectations makes it difficult to speak up

and question the status quo. As a young, beginning counsellor or academic, one's ability

to have open conversations and be critical of the system is entirely dependent on your

company, and who you are working with." Creating of reciprocal learning environments

and disrupting of traditional power-over dynamics is particularly critical for the

development of SJ competencies (Talleyrand, Chung, & Bemak, 2006; Vera & Speight,

2003). Some students felt constrained from challenging the status quo: "A strong focus

on ethics in psychology creates an unfortunate environment of hesitancy to engage in

advocacy for clients. I feel less comfortable and safe to advocate on behalf of my clients

because of boundary issues and my increased sense of being a 'part of the health system'

and all of its politics, rather than fighting against the system."

Paulson and Faust (2010) claimed that many institutions function as

unidirectional, usually passing knowledge down from professor to student. A shift in

institution policy, mandates, and procedures from regarding the student as a passive

recipient to considering the student an active producer of knowledge is important (Hodge

et al., 2011; Wright et al., 2007). Participants in this study were looking for

"faculty/department involvement in social justice activities, and honest discussions about the problems in the current system." This type of supportive environment recognizes that learning is multileveled and multidirectional, involving the university, student, and the real-world setting (e.g., practicum) (Hodge et al., 2011). A supportive environment, consistent with SJ objectives, predicted student commitment to SJ principles and action (Beer et al., 2012; Miller & Sendrowitz, 2011). Reciprocal relationships support transformation by ensuring that students and teachers both "reflect on their own positionality in the exchange… teach and learn, give and take" (Wright et al., 2007, p. 155).

Summary of pedagogical principles. Instructional strategies that produce reciprocal learning, create active learning opportunities, and respect the learner as a source of knowledge, reflect good practice. Faculty attitudes toward diversity, student worldviews, and the classroom environment all play key roles in teaching and learning MC and SJ concepts (Beer et al., 2012; Dickson et al., 2010; Elicker et al., 2009). Educators who use adult learning theories and active learning models to create an environment conducive to MC and SJ have a means to bring congruence to the content and process components of the graduate curriculum.

Implications and Conclusion

Our goal in this paper was to address the call in the counselling and counselling psychology professions to link conceptual knowledge about MC and SJ counselling to the development of curriculum and pedagogy (Baluch, Pieterse, & Bolden, 2004; Fouad, et al., 2009; Miller & Sendrowitz, 2011). Critical analysis of participant responses provided insight into student perceptions about the learning processes of their MC and SJ graduate

education and their perceived competence to engage in MC and SJ counselling. The data reinforced the need to move away from didactic academic learning toward active learning, using multiple frameworks that allow students opportunities to develop personal interpretations of events by engaging with academic and real-world experiences. Providing opportunities for students to apply their knowledge to real life contexts are necessary elements for the education of competent counsellors in both MC and SJ (Dickson & Jepsen, 2007; Peters et al., 2011). The effectiveness of MC and SJ education can be enhanced by incorporating adult learning and active learning instructional strategies in classrooms: These multifaceted approaches address the diversity in learners and by its nature, may extend learning opportunities to students who are struggling with the concepts (Adamson & Bailie, 2012). Further research is needed to investigate if and how implementing learning theories and practices from the education field into counsellor education may address the emergent counselling student's needs.

In addition to emphasising the advantages of introducing educative principles to the pedagogy of MC and SJ, we have underscored the importance of a supportive environment for the learning of these concepts (Beer et al., 2012). Counselling students may be more sensitive to incongruence between content and pedagogy, because they themselves are expected to model cultural sensitivity, respect for differences, and minimizing power imbalances with their clients (Vera & Speight, 2003). The examples from student perspectives were used to illustrate points about pedagogical approaches and are not meant to be representative of all counsellor education programs. Including more institutions in different regions of Canada would allow a greater picture of the student perspectives of preparedness, resulting from their multicultural and SJ education. Our

goal was to respond to the paucity of writing that links the nature of learning and teaching

with multicultural and SJ education by introducing the reader to the wealth of valuable

material available in the education field, regarding teaching pedagogy. Implementing

adult learning theories and applying the pedagogical principles available in the education

field into counsellor education may reduce learning barriers and enhance MC and SJ

competency development. Moreover, both content and process are necessary components

to the teaching and learning of MC and SJ concepts.

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Bridging Multicultural and Social Justice Education and Practice: Students Reflect

on Competencies

Abstract

Student conceptualizations of the helpful and hindering aspects of their multicultural and social justice educational experience was thematically analysed to explore their preparedness to engage in applied practice. Critical incidents highlighted the limitations of the single-course design and varying approaches to teaching social justice. Formative assessment, used as an instructional framework, can strengthen students' learning by bridging theoretical knowledge and skill acquisition through critical thinking and self-regulation. Implications are discussed for professional counseling psychology education.

Bridging Multicultural and Social Justice Education and Practice: Students Reflect on

Competencies

A primary goal of professional education for multicultural counseling (MC) and

social justice (SJ) is to develop counselor attitudes, knowledge, and skills to enable

culturally respectful counseling for all clients (Dickson, Argus-Calvo, & Garcia Tafoya,

2010; Sammons & Speight, 2008). There is also a call to explicitly integrate SJ into

students' competency development to help them recognize and minimize the many

systemic and environmental barriers that can contribute to clients' problems (Singh et al.,

2010).

Sammons and Speight (2008) reported that MC courses have been accepted as a

necessary means to developing counselor competence. Most MC courses are founded in

a set of core MC competencies. In the United States, the model most frequently

referenced is the Arredondo et al. (1996) and Sue, Arredondo, and McDavis (1992)

competency framework, endorsed by the American Psychological Association (2002). In

Canada, Collins and Arthur's (2010a, b) MC competencies built on the earlier

competency framework and responded to the critiques related to both missing elements

and conceptual challenges in that model. Their *Culture-Infused Counselling* (CIC) model

(Collins & Arthur, 2010a, b) forms the foundation for the MC course in a number of

graduate counselor education programs in Canada, including those examined in this

study. The single course design, however, has met with criticism involving the

complexities of multiculturalism and the limited timeframe for students to develop

cultural competence. Consequently, it has been suggested that institutions adopt an

infusion approach to MC/SJ curriculum at the graduate level (Cates & Schaefle, 2009;

Lewis, 2010). Moreover, the foundational work for MC/SJ needs to occur early in the program, such as in a specialty course, and then developed further in other courses (Lewis, 2010; Sammons & Speight, 2008). Nevertheless, there continues to be wide variations in the ways that counselor education programs address MC/SJ curriculum (Elicker, Thompson, Snell, & O'Malley, 2009).

Regardless of the conceptual framework or instructional model used, there is a lack of research related to the translation of these conceptualizations into the actual competencies of counseling students and the relationship of these competencies to the challenges they encounter when they enter counseling practice (Cates, Schaefle, Smaby, Maddux, & LeBeauf, 2007). Both formative and summative assessment processes may play an important role in ensuring that counseling students graduate with both MC and SJ competencies. These two assessments are distinguished by their purpose. Summative assessment (assessment of learning) typically follows student learning to determine their knowledge attainment (Crisp, 2012). Used exclusively, summative assessment fosters a surface level of learning, because it focuses on recounting factual knowledge (Weurlander, Söderberg, Scheja, Hult, & Wernerson, 2012). Formative assessment (assessment for learning) is used throughout curriculum to develop students' knowledge by improving their learning styles (Jenkins, 2010). It encourages critical thinking and knowledge application; thus, it tends to deepen learning (Weurlander et al., 2012).

We conducted a study to examine the perceived exit competencies of counseling students and identify any gaps between counselor education and applied practice demands related to MC and SJ action, reported in Collins, Arthur, Brown, and Kennedy (2013). The objective of this paper is to pick up on two meta-themes that emerged from

that study and to draw on the MC/SJ literature, literature from the education field, and our knowledge of the counselor education programs to (a) contextualize what students had to say about their MC/SJ competency development and (b) argue that formative assessment processes (Crisp, 2012) and an infusion of MC/SJ across the curricula (Pack-Brown, Thomas, & Seymour, 2008) are essential to bridging the gap between counselor education and applied practice. We begin by describing the research methodology and introducing the major themes that emerged. Using student quotes to illustrate points, we expand upon those core themes as they relate to the curricular content of counselor education programs and highlight implications for optimizing the preparedness of graduates.

Methodology

Masters students from two universities in Alberta, Canada responded to invitations, by e-mail, program website postings, and/or institutional internal advertising, to complete an online survey. Participants were females (85%) and males (15%), who identified as Caucasian (81%), South Asian (5%), Black/African/Caribbean (4%), Chinese (3%), Jewish (3%), Hispanic/Latin American (2%), Aboriginal (1%), and Arab (1%). The survey included: (a) demographic information, (b) standardized questions regarding the participants' perceptions of MC and SJ (fixed responses), and (c) solicitation of two critical incidents (CI) related to participants' MC/SJ competency development. Drawing on the critical incident technique (CIT; Flanagan, 1954; Pedersen, 1995) students were asked to provide one CI that reflected a positive learning experience that contributed to MC and SJ competency development and one CI that may have posed a barrier or obstacle for developing MC/SJ competencies, anchored in their

graduate education. Thirty-two students provided useable CIs; nine of these responded to follow-up clarifications by email. A thematic analysis was conducted, following the enhanced CIT process (Butterfield, Borgen, Maglio, & Amundson, 2009), using NVivo software to code each element of the data into a hierarchy of categories and sub-categories. Rigor was established by using the following methods: (a) saturation, (b) identification of assumptions and agreement for emergent categories supported in the literature, and (c) comparison of the research team's independent coding that formed the hierarchy.

Gaps Between Education and Applied Practice

The detailed results are reported in Collins et al. (2013). Five meta-themes were identified in that report; we have selected two of those themes, related to the content of MC/SJ curriculum, as the foundation for this paper. First, students perceived their education was instrumental in helping them develop knowledge and attitudes competencies, but they lacked outcomes in the skills domain. In particular, although students felt their education positively influenced their self-awareness and awareness of client cultural identities, they noted less competence related to provision of a culturally sensitive counseling process and to engagement in SJ action. Second, the lack of SJ coverage was evident in all three of the domains of learning: attitudes, knowledge, and skills. As a result, some students felt unprepared to engage in MC or, more commonly, SJ activities. Below is a discussion of these themes.

MC and SJ Competencies Gained in Attitude and Knowledge Foci

The objective of MC/SJ education is to develop competencies that allow the counselor to work with clients who differ from them in a culturally sensitive manner and

to make changes in the contexts of clients' lives that are often the source of distress (McCutcheon & Imel, 2009). The content of many MC courses primarily centers on the awareness domain of the MC competencies (which is heavily weighted towards attitudes, such as acknowledgement of privilege), with a curriculum focus on the knowledge dimension rating second (e.g., understanding of cultural differences); there is little mention of teaching pre-service counselors MC/SJ applied practice skills (Cates & Schaefle, 2009; Pieterse, 2009; Reynolds, 2011). In this study, the CIC model served as both the foundation for the curriculum and the textbook at both institutions. This framework includes three competency domains: (a) cultural self-awareness, (b) awareness of client cultural identities and worldview, and (c) culturally sensitive working alliance. Each core competency within these domains is then delineated by specific attitudes and beliefs, knowledge, and skills (Collins & Arthur, 2010a). The model is consistent with the curriculum foci in most counseling programs, which includes: (a) cross-cultural communication skills, (b) content that increases counselor self-awareness of biases and prejudice, and (c) content that increases knowledge of other cultures (other awareness) (Pieterse, 2009). Some participants reported less emphasis on the first theme, for example: "In order for me to be competent, I would need to develop skills for culturally sensitive interviewing."

Stewart (2010) claimed that the process of gaining knowledge about cultural diversity begins with the counselors' self-study of his or her dynamic personal cultural identities including world-view, membership in cultural groups, and cultural background. The students began the MC course by examining their beliefs and attitudes toward both MC and SJ advocacy as well as identifying possible overt or covert discriminatory

89

practices: "Considering a client's past experience, culture, and oppression is necessary to determine appropriate therapy/intervention and prevent harm to the client." They gained knowledge of their personal privilege, assumptions, biases, and values and understanding of their multiple cultural identities: "It increased my understanding that we are all products of our own cultural experiences and sometimes we have a limited view of multiculturalism due to our own learning in cultural diversity." Students learned about the dynamics involved in developing knowledge of other cultures, such as understanding the socio-political forces that may affect the client's life and mental health: "Considering a client's past experience, culture, and oppression is necessary to determine appropriate therapy/interventions and prevent harm to clients." They also learned the importance of creating culturally inclusive assessments and interventions: "I value and honor the uniqueness of their goals, needs…everything. I cannot be ethical and efficient without being sensitive."

Gaps in MC and SJ Skill Acquisition

Despite the positive results, the above statements indicate that the MC course focused on the attitudes and knowledge domains, but there was a lack of attention placed on teaching students how to transition this knowledge into skills. Participants wanted more skills, specifically related to how to engage in the MC process and how to be a SJ advocate.

Some of the CIs indicated skill acquisition, such as this participant who recognized the importance of researching the client's culture: "To be further prepared to address MC…I read on counselling different cultural groups, I always inquire about cultures when I meet other people, [and] I read up on cultures that I am not familiar

with." Likewise, this participant expressed skills relating to SJ: "I demonstrated cultural sensitivity and made an honest attempt at minimizing power differentials in our therapeutic relationship." However, most students perceived their education did not prepare them adequately in this domain. For instance, many participants desired more information regarding the MC process: "More practical examples of culture specific interventions may have been helpful." This lack of practical examples led many participants to feel uncomfortable in their professional roles: "Even though I tried different approaches, I was not able to help despite seeing her for several sessions…I felt that I was not effective as a counsellor and I was torn by doubt myself about how to approach the case in a culturally sensitive manner." These results are comparative to Reynold's (2011) findings that showed faculty have concentrated less effort on teaching skill development than the other two domains. Curriculum planning must draw on research using students' perspectives (Dickson & Jepson, 2007).

Gaps in SJ Education

The SJ component was reflected less often than other themes across all three MC domains (attitudes, knowledge, and skills). Many participants identified a lack of curricular focus on SJ topics particularly in the area of practical application. Of the participants who embraced SJ tenets, they expressed a lack of confidence to engage in advocacy work: "It made me realize that I was not competent in social justice and needed to gain more information about the topic." Most students made general requests for more information: "Maybe identifying throughout the coursework how we can practice social justice in our interactions every day." Others wanted to witness examples of SJ advocacy work, view experts model both MC and SJ competencies, and have opportunities, within

91

their coursework, to engage in SJ activities, such as case studies.

In the following sections, we continue to draw on participant statements to support our argument that infusion of MC/SJ concepts, in addition to the specialist MC course will best serve the needs of students, as this integration would increase their exposure to these constructs. We also argue that incorporating formative assessment into MC/SJ courses will better inform and direct students' learning of MC/SJ competencies.

Enhancing MC and SJ Skill Acquisition Through Infusion

In this study, both institutions presented MC/SJ topics predominantly through a single course. Some authors have suggested that more courses are needed to compensate for the shortcomings of the single-course design (Green, McCollum & Hays, 2008). Sammons and Speight (2008) found that MC courses often resulted in student knowledge and awareness acquisition; however, changes relating to behaviours and attitudes, which translate to the skills domain, require more training. In other words, the more training an individual receives, the more attitude, knowledge, and skill competencies are gained (Arredondo & Arciniega, 2001). This finding lends support to the infusion model positioned in the literature (Lewis, 2010; Pack-Brown et al., 2008). Our participants also noted the importance of, and requested, "an integration of multicultural concepts" to better accomplish MC/SJ objectives.

The SJ component was the focus of one lesson within the MC curriculum, although some instructors incorporated it throughout the MC course. The counseling profession has encouraged counselors to become knowledgeable on SJ issues and to find ways to integrate broader systemic change within their practices (Ratts, 2009). This challenge can be a difficult feat for students when their SJ education is limited. A lack of

exposure might also explain why some of our participants voiced their opinions that it was not a realistic expectation for counselors to engage in SJ advocacy (Baluch, Pieterse, & Bolden, 2004), for instance, "Social justice engagement: I am not an expert of anyone's life nor can I influence others through assumptions or prejudices."

In essence, many students reported that their only exposure to MC/SJ was through the single course: "Through the courses I have taken so far, diversity has been almost mentioned 'in passing'." Embedding MC/SJ into programs, versus treating these concepts as add-ons to existing curriculum, would provide the competencies that students need to become culturally competent counselors and responsible advocates for clients (Green et al., 2008; Lewis, 2010).

Enhancing MC and SJ Skill Development through Formative Assessment

Counselor training rests on the foundation that multicultural competence produces positive counseling outcomes (McCutcheon & Imel, 2009). Assessing whether students have achieved MC/SJ competencies has presented difficulties for the field (Constantine & Ladany, 2001). The current issue discussed in the literature is how educators should evaluate students' competencies (Cates et al., 2007). In the education field, quantifying learning outcomes has been regarded an important role of instructors. Typically, educators use summative assessments to ascertain whether the instructional goals were obtained and to evaluate student understanding and/or performance against an established standard (Earl & Katz, 2006). In this study, various summative formats were used to assess students' competencies; these included essays, participation in discussion groups, and reflection papers.

The best practice movement has spurred educators to include formative

assessment in the evaluation of students because it conceptualizes assessment with student learning and autonomy as its foremost goal (Crisp, 2012). In formative assessment, students are encouraged to take responsibility for their knowledge by making judgments about their own learning progression, which leads to self-regulation (Crisp, 2012: Weurlander et al., 2012). Instructor feedback is considered a key component to facilitate this goal, but equally important, the student needs to understand how to interpret this feedback to meet the expectations for learning (Jenkins, 2010; Weurlander et al., 2012): "The instructors that we had were really good at probing in the right ways at the right times to further our understanding and the meaning behind what we were saying. And if you don't know, you go and you research. So the whole system is set up for us to dig deeper, both externally and internally."

Both summative and formative assessments are needed (Crisp, 2012). Although assessment was not formally addressed in this study, the CIs revealed that certain instructors employed some form of formative assessment in addition to summative assessment. For instance, participants stated that formative assessment was instrumental in helping them understand the counselor's role: "Guided learning and the Kiselica (1999) article…changed my life… made me interested and invested in trying to change what has been happening for years [injustices]."

Scholars emphasize that teaching SJ is particularly important, because students need to understand how their theoretical orientation affects their assessments and interventions, which can contribute to systemic marginalization of clients (Peters et al., 2011). According to Caldwell and Vera (2010), significant individuals, such as mentors, family, or peers are an important factor that influence SJ development. Some participants

attributed significant experiences with instructors and peers as having influenced their SJ orientation. For instance, students reported that guided discussions allowed them "to hear how others apply SJ into their lives." Others noted that guided discussions provided a reflective venue to explore their emotions regarding MC/SJ topics in a safe and supportive environment: "they [instructors] encouraged me to talk honestly and be curious about cultural identity of clients." Thus, instructors have an important role in fostering students' engagement with SJ. Formative assessment is an available strategy to accomplish this goal for all instructors charged with educating novice counselors.

Formative assessment can assist skill development by emphasizing application and deeper understanding of concepts (Weurlander et al., 2012). Donohue and Perry (2013) stated that students gain a deeper understanding of theory when they have an opportunity to apply it in various contexts that enable them to explore the limits of its parameters such as, when planning interventions. According to Donohue and Perry, instructors should use a guided learning framework and provide opportunities for student self-reflection and problem solving to prompt in-depth understanding of theoretical material. In this way, students are encouraged to use critical thinking and see a problem from multiple viewpoints as they conceptualize explanations to instructor posed "why?" questions (Donohue & Perry, 2013). For example, our participants related, "Our instructor was very good at picking out language… without giving you the answer, to question you, to bring you around to understand what choice of language would be better. And she was very knowledgeable and able to do that with a number of different counseling skills and techniques and theories."

Bridging Theory and Practice Through Infusion and Formative Assessment

Most of our participants reported gains in MC/SJ competencies through a single MC course; however, these competencies related primarily to the attitudes and knowledge domains. Participants lacked the skills they needed to operate with confidence and MC competence in counseling sessions or engage in SJ advocacy. Berenbaum and Shoham (2011) asserted that knowledge without skill application and attitudes is "useless" (p. 24). Students need to be able to transfer their knowledge to the application of concepts and to novel situations. Knowledge acquisition usually begins with coursework that involves readings, lectures, and other conceptual or theoretical course activities. We believe that the bridge between theory and practice is strengthened when integration of concepts and formative assessment is used throughout the graduate program. Since formative assessment involves the shaping of knowledge and it is linked to improved student learning and academic achievement (Jenkins, 2010; Weurlander et al., 2012), it makes sense to infuse this assessment approach throughout the graduate counseling curriculum. Using formative assessment throughout curriculum would serve to clarify student misunderstanding or lack of knowledge while the learning process unfolds rather than after the fact, as is the case when using summative assessment (Crisp, 2012).

Conclusion

One purpose of counselor education is to encourage the adoption of MC/SJ principles. Most of the participants reported that they were transformed on a personal and professional level; however, based on the emergent themes it seems likely that, given the complex nature of MC/SJ, more than one course is needed to produce MC/SJ competence. Treating SJ as an add-on component to MC also does not convey the

message to students or clients that the profession of counseling intends. Additionally, we believe that formative assessment is a strategy that can be used to address gaps between student attitudes and knowledge acquisition and their ability to translate these into specific MC/SJ skills, at the point when they are learning the material. We therefore assert that our findings are compelling support for infusing cultural content throughout the counselor curriculum. A specialist course is important for in-depth examination, but learning about MC and SJ needs to occur throughout the professional education of counsellors.

The profession now needs to turn its attention to bridging the gap between providing theoretical knowledge to enhancing MC/SJ applied practice skills for students. This goal requires focusing on both the content of MC/SJ education and the way it is presented to the student. Future research should focus on linking best practice approaches, such as formative assessment, with attitudinal change, acquisition of MC/SJ knowledge, and demonstration of MC/SJ competent skills.

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Chapter IV: DISCUSSION AND IMPLICATIONS

In this chapter, the problem statement and goals of the study are reviewed. A discussion regarding how the findings relate to the three research questions follows. The chapter concludes with further implications of the findings.

Problem Statement and Summary of the Findings

The changing demographics of North America have increased demands for quality delivery of counselling services for clients. Traditional ways of counselling are potentially harmful to clients, because the focus is on individual psychology rather than broader systemic influences (Goodman et al., 2004); thus, counsellors might overlook environmental stressors and instead ascribe the source of clients' problems to personal attributes or pathology (Brubaker, Puig, Reese, & Young, 2010). MC and SJ education is essential to ensure new counsellors graduate with the competencies necessary to engage in counselling that will benefit all clients (Dickson, Argus-Calvo, & Garcia Tafoya, 2010; Sammons & Speight, 2008; Singh et al., 2010).

The goal of this study was to ascertain graduate students' perceived competencies, barriers, and gaps in counsellor education. Specifically, three questions guided the research. I will briefly summarize my overall observations in relation to each of the research questions below.

What are students' perceptions of their educational preparedness for MC and SJ counselling? The majority of students were very satisfied with their education in terms of gaining MC and SJ awareness and knowledge. Most competencies were gained through the MC course and focused on awareness of others, broadened perspectives of the counsellors' role, and self-awareness of culture. Many participant statements

indicated that their introduction to culture transformed them, specifically in increasing their sensitivity, inclusivity, and open-mindedness toward people who are different from them. Students were also awakened to the extent and prevalence of cultural influences on the clients' situations as well as their personal lives. This finding was also true of students who said they had not reflected on the concept of privilege before. In terms of preparedness to engage in MC/SJ counselling, this heightened awareness and knowledge motivated students to acknowledge their biases, values, and privilege prior to engaging with clients and transformed their professional identity to include culture in all aspects of the working relationship and counselling process.

Although students espoused SJ as an important part of counselling clients, students were not empowered to engage in SJ activities. Likewise, most students expressed that their practicum experiences were informative, but they noted deficits in their education particularly in having a guiding structure that enabled them to apply their awareness and knowledge when working with clients. This lack of MC and SJ information left participants feeling less confident in their abilities to work with clients.

In reflection of these findings, it appears that counselling psychology programs need to go further to address the shortages that exist between theory and practice. The single MC course is sufficiently drawing attention toward awareness and knowledge, but it is lacking focus on the skills domain that students need to become competent MC/SJ counsellors. The course, therefore, should be regarded as an introductory course within an integrated program or it needs to address the gaps that are causing lack of confidence and agency for students, which is discussed next.

What gaps do students identify between their education and their competency

needs? As discussed above, most students indicated that they were insufficiently prepared to apply their awareness and knowledge competencies to real-world practice. Students offered suggestions to close this gap, such as receiving more skills training, having opportunities to witness professionals applying MC and SJ with clients, making SJ a mandatory component of MC education, and obtaining more information on counselling specific cultures.

With MC and SJ delivered in a single-course design, students are missing opportunities to connect their knowledge with other important counsellor competencies required for applied practice with diverse clients. Students suggested that the MC/SJ course be integrated with other courses (e.g., intervention or assessment, etc.) that embed MC and SJ topics. This infusion approach builds on student knowledge and increases their understandings and abilities to engage in MC/SJ action.

The students' desire to integrate MC/SJ material throughout their graduate program, suggests to me that they regarded the MC concepts as a core competency in their graduate programs, rather than a course of interest. Moreover, students considered MC and SJ responsibilities as foundational to ethical practice. In this regard, it appears that students received the intended message of MC. However, the lack of curricular focus on SJ content might give students the impression that SJ is not an important concept or it is an optional aspect of counselling psychology. Students had mixed experiences with this area of MC education, which may or may not have to do with the instructors' epistemologies discussed below.

What barriers do students experience that impact application of MC and SJ in their professional practice roles? The data showed that most barriers encountered by

students centred in the practicum/practicum supervisor experiences. Some students claimed that their practicum placements had a homogenous clientele. As a result, these students reported frustration that they were unable to learn more about cultural counselling in their applied practice experience. Additionally, divergence existed within the students' comments regarding whether their supervisors were helpful or hindering in the attainment of MC/SJ competencies. It is important, in the practicum environment, for students to have the opportunity to apply their knowledge, under the guidance of someone experienced in the field.

The instructor/supervisor's epistemology plays a large role in whether or not students acquire MC/SJ competencies, because this worldview affects how the information is presented, as well as what content will be covered, if at all (Smith, 2010). The divergence noted in this area is likely due to the lack of standardization in counsellor education and MC/SJ instructor training. Similarly, the range of varying worldviews and values espoused by supervisors affects the support and knowledge students receive in practicum placements. This variance in student practica experiences conceivably reflects the traditional education these professionals received.

The findings in this research project show that the practicum placement is a necessary, but perhaps not a sufficient, environment for students to gain MC/SJ skills. The complex and multi-layered aspects of MC and SJ necessitate maximum exposure to these concepts. Other avenues of learning, such as applying theory to case conceptualizations or other forms of experiential learning, might need to be implemented to prepare students for their applied practice roles.

Summary of Research Questions Findings

The student transcripts indicated that some students were better at recognizing the cultural topics in their programs and identifying ways to incorporate them into various subjects. I also observed that student statements showed varying levels of MC/SJ internalization. Best practice principles can accommodate the various learner needs that present in a classroom; formative assessment, in particular, focuses on individualized learning. These best strategies provide positive learning environments and effectual teaching, which ultimately leads to student benefits and knowledge attainment (Mintz et al., 2009; Singh et al., 2010).

Thus, transformation from traditional delivery formats of higher education to best practice principles needs to occur for optimum learning of MC/SJ curriculum. Additionally, students have embraced multicultural and SJ theory, now it is time for institutions to transition by aligning graduate counsellor curriculum with MC and SJ principles. Therefore, it is my opinion, that traditional models of counsellor education in North America are not effective in preparing future counsellors for the realities of MC and their SJ responsibilities.

Review of the Meta-Themes

The two institutions used in this study, present MC/SJ education through a single course. It may be the case that some other courses in the counselling psychology programs contained elements of MC/SJ, but this possibility was not drawn out of the data. Secondly, although students reported gains in MC competencies, there are limitations to a single-course design. The data showed that the single-course was an effective introduction to MC/SJ, but the barriers that students encountered and the suggestions they made to improve their educational experiences indicated that an infusion

approach would provide more contact with cultural concepts in various subjects. Third, the practicum experience was highly valued by students (most likely due to the active learning elements); however, students noted they lacked knowledge of specific cultures or encountered difficulties in their ability to transfer their knowledge into applied practice, which greatly influenced their confidence levels. Some students experienced a lack of support from instructors/supervisors. This result suggests that the instructors' epistemology affected the content that was covered and/or the way it was presented. Fourth, transferring awareness and knowledge into applied practice skills requires deeper learning, which is facilitated through best practice approaches, specifically formative assessment approaches. The last meta-theme related to SJ coverage, which was lacking across the awareness, knowledge, and skills domains, specifically regarding the active roles and responsibilities needed in practice. This finding suggests that the SJ construct was emphasized to a lesser degree than the MC concept. This was a surprising result because the CIC framework that was employed to teach MC/SJ concepts in both institutions contains SJ as one of its core competencies. Most of the participants had gained theoretical or conceptual knowledge regarding SJ, but they were not exposed to information that would move them from understanding their counsellor roles to engaging "in social justice activities to directly influence the systems that negatively affect the lives of non-dominant populations" (Arthur & Collins, 2010b, p. 139). Participants expressed a need for additional SJ training in identifying external sources of clients' problems as well as preparing for advocacy.

Although I focused on pedagogy in manuscript two and curriculum in manuscript three to emphasize key points from the meta-themes above, these two aspects of education

cannot be treated as separate entities. As Zepke (2013) related:

> In any teaching-learning environment, content is intertwined with teaching and learning, whereas concepts are connected to pedagogy by promising learning transformations, integration of diverse ideas and problematic knowledge. This close connection is further reinforced by the effect of student engagement. (p. 103)

Implications

I would like to highlight two key insights introduced in the second and third manuscripts, which have significant implications for the advancement of graduate counsellor education in Canada. The first insight related to the importance of using best practice principles to obtain optimum learning. The second insight indicated that an infusion approach can compensate for the shortcomings of a single-course design, because it would provide more opportunities for students to engage with MC/SJ. These insights overlap. For instance, if an infusion approach is taken, it is likely that students will encounter instructors who use best practice methods and who embrace the importance of MC/SJ principles.

Best Practice

The implications of shifting from traditional formats of teaching to best practice learning environments relate to time, difficulty, effort, and uncertainty. First, educators may be reluctant to include formative assessment into their practice. Formative assessment is more time consuming than standardized assessments and more difficult to assess student outcomes when the student regulates his or her learning (Covic & Jones, 2008). Second, according to Smith (2010) creating a classroom environment that encompasses best practice teaching requires more effort than learning a new strategy and

introducing it to students. This type of teaching begins with self-reflection, examining

one's epistemological beliefs, and then adopting assumptions, beliefs, and values

congruent with best practice principles. Additionally, including emotional learning may

result in transformation of assumptions and biases, which can lead to heightened

awareness and personal growth (Stevens-Long, Schapiro, & McClintock, 2011); however,

educators might be cautious to introduce this kind of learning with a group of students,

especially if they are unsure of how to handle any resulting conflict (Smith, 2010).

The findings in this research project suggest that best practice approaches might be

the conceptual map that educators need to optimize student success in obtaining MC/SJ

competencies, particularly if a single-course design continues to be used in the educating

of counsellors. Best practice strategies such as active learning, empathetic

instructors/supervisors, supportive environments, and formative assessment elicit

engagement, critical thinking, self-regulation, and autonomy (Crisp, 2012; Jenkins, 2010)

and have been linked to improved attitudes toward reflective practice (Wong-Wylie, 2007)

and lifelong learning (King, 2010). This map to success needs to integrate various

teaching strategies, discussed in the education literature, with research findings regarding

the education of counsellors found in the MC/SJ literature. Together these two fields can

provide valuable learning insights that will improve MC/SJ attainment. Balancing power

differentials and redefining instructor and student roles is the first step in bringing

traditional education in line with best practice.

The conceptual map might take the form of a MC/SJ learning theory that is based

in best practice principles. This theory would provide guidance and a structure for MC/SJ

educators to follow. It would also ensure that counsellor education is delivered in a

culturally-sensitive manner, congruent with the tenets of MC/SJ counselling. Equally

important, is the concept of accountability. The impacts of an inferior education will

befall both students of counselling psychology and the clients they serve.

Integration of Best Practice, MC, and SJ into Counsellor Education

An infusion approach to the development of MC and SJ competencies might

synthesize graduate students' experiences, especially if best practice strategies reinforce

critical thinking abilities, commitment to reflection, self-regulated learning, and so forth

throughout counsellor education. Best practice leads to increased motivation, deepened

learning, and student engagement, which define quality teaching (Zepke, 2013).

The research results showed that participant reports of SJ coverage differed,

suggesting that this topic was offered at the discretion of instructors. This finding is

supported in the literature. Toporek and McNally (2006) suggested that the extent SJ is

offered in programs is largely dependent on "the academic program, specific faculty, and

voices of students" (p. 37). Likewise, Elicker and colleagues (2009) stated, "Many

teachers continue to teach from an ethnocentric perspective, thereby working against equal

education" (p. 63). This situation is problematic especially when students have limited

exposure to SJ; for instance, through one or two courses.

According to Toporek and McNally (2006), "training is a critical element in

increasing counseling (sic) psychologists' likelihood of engaging in social justice as well

as their competence in doing so" (p. 37). If this is true for students, then it should also

hold for instructors. The inconsistent delivery of SJ education requires training of

instructors in SJ. The same elements used from the MC course that brought heightened

awareness of culture and privilege to students may also benefit instructors, particularly in

identifying the biases and values that form their epistemic beliefs in regard to educating.

According to Smith (2010), there is an unconscious conflict for most higher learning educators between their aspired-to theories (i.e., learner-centred models, best practice, etc.) and actual practice. If instructors do not change their worldviews in regard to MC/SJ teaching, then the strategies they use are bound to fail. "Adult educators' epistemic beliefs shape the way they design and facilitate learning, and ultimately the student's learning experiences" (Smith, 2010, p. 148).

Throughout this thesis, infusion of MC/SJ throughout counselling psychology programs surfaces and resurfaces as a solution to the barriers that participants encountered in this study. I believe that student knowledge and skills would be increased if they were able to deepen the foundational knowledge that was presented in the specialty MC/SJ course through exposure to these concepts, principles, and applied practice skills in other, perhaps all, courses throughout their programs. Students would apply MC/SJ concepts to various curricula, from different instructors, with varying styles of teaching. Moreover, integration provides the message that MC/SJ is important and valued, both in the counselling profession and the education system.

If SJ is treated as an add-on topic that varies according to different institutions, then graduates of counselling psychology will contrast in their attitudes and abilities to advocate for SJ at community, organization, or societal levels; these viewpoints will ultimately influence the services offered to clients.

Conclusion

This thesis and study is a response to the profession's call to solicit research for the purpose of understanding student outcomes in regards to existing MC and SJ education

and to address the gaps that need to be filled. In this chapter, I present the significance of this research, concluding remarks, and areas for future research.

Significance of Study

Best practice approaches, used particularly to aid MC/SJ counsellor education, are an under-researched area. Although, common in primary and secondary literature, and gaining traction in higher education literature, there is a dearth of best practice literature in the MC/SJ education field. The results of this thesis make a substantial contribution to this body of knowledge as well as potentially provide a valuable means to improve student learning and MC/SJ acquisition. By bringing awareness of best practice principles to the MC field, I hope this contribution might influence a MC/SJ learning theory based in best practice or a direction that standardization might take for the MC/SJ education of counsellors.

Suggestions that institutions need to deliver MC/SJ education through an integrated format abound in the literature (Arredondo & Arciniega, 2001; Burnes & Singh, 2010; Lewis, 2010; Pack-Brown, Thomas, & Seymour, 2008; Singh et al., 2010). This research project provided compelling evidence for the infusion of MC and SJ throughout counsellor education programs. Students' statements showed that they desire an infusion approach to offset the curricular and pedagogical deficits they encountered in their programs. It is possible that if the student voice is added to the research previously done in this area, that these pleas will influence the direction of future counsellor education.

Concluding Remarks

Canada's demographics are increasing in diversity for marginalized and nonmarginalized populations alike. Counsellors must adapt by bringing their services in

line with the needs of the clients. If Eurocentric models are used with nondominant populations in counselling situations, counsellors may do harm by mislabeling or misdiagnosing problems and treatments because they fail to address clients' multiple identities (Sinacore et al., 2011). Heightened attention to best practice approaches and an integrated curriculum throughout graduate education will better serve students' needs in the acquisition of both MC and SJ competencies.

This research showed that both pedagogy and curriculum are important to the acquisition of MC/SJ competencies. How the content and pedagogy are presented to students is paramount to their success as students. The findings from this research showed that the components of students' education that enhanced their perceptions of MC/SJ competencies contained best practice principles.

Higbee and Barajas (2007) claimed that multicultural education needs to be carefully planned and research-based rather than an ad hoc presentation. Although we are a multicultural nation, Canadian institutions need to do more in terms of providing MC and SJ education to emerging counsellors who will be serving Canada's diverse populace. Graduate programs are responsible to ensure that instructors are all in conceptual agreement with MC and SJ objectives. Other needed initiatives include adopting MC/SJ guidelines and integrating them into curriculum, providing MC and SJ training for instructors, and embedding MC and SJ into the mission statements and mandates of the university. There is a need now for consciousness raising among practitioners and educators.

Future Research Focus

An extension of this thesis research using more than two institutions, a larger

population sample, and including more diversity within the student body would be beneficial. Focusing on student perspectives is a worthwhile research endeavor, but to include that insight in relation to their instructors' epistemology would generate valuable information. Therefore, research designed to gain knowledge of instructor perspectives regarding their inclusion/exclusion decisions on specific topics, specifically their opinions of SJ, and to understand their teaching styles would clarify the outcomes of this thesis research. Research is invited that specifically targets the strength of instructors/supervisors' multicultural efficacy as well as their choice of teaching strategies and how these two variables affect students by, for example, encouraging engagement and deeper learning of MC/SJ tenets.

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APPENDIX A: Reviewers' Comments on Manuscript One

Date: 09/29/2013

To: "Sandra Collins" sandrac@athabascau.ca

cc: clark.campbell@biola.edu, mroberts@ku.edu

From: "Michael C. Roberts" mroberts@ku.edu

Subject: Submission TEP-2013-1089

TEP-2013-1089
Student Perspectives: Graduate Education Facilitation of Multicultural Counseling and Social Justice
Competency
Training and Education in Professional Psychology

Dear Dr Collins,

Thank you for allowing *Training and Education in Professional Psychology* to conduct a review of your important work. The review of your manuscript is now complete. It was reviewed by three psychologists who have particular expertise in various aspects of the topic covered by your submission. I appreciate the thoughtful contribution of these experts to the review process and value their constructive input regarding your paper. I also reviewed your manuscript and will add my comments to those of the two reviewers that are attached. Overall, I concur with their evaluation and note here several specific points of emphasis.

In general, the review of your manuscript is favorable, and I want to invite you to revise and resubmit the manuscript, taking into account the points made by the reviewers. In this cover letter, let me emphasize specific aspects of the review.

As you can see, the reviewers noted a number of strengths of your paper. It is well written and addresses an important topic that is lacking in the literature.

The reviewers also noted several concerns about various aspects of your paper. I will list the major concerns here that should be addressed in revised manuscript. Please note that this is my summary of the concerns, but I highly recommend that you attend to the specific comments by the reviewers for greater clarification and context.

1. Clarify the goals of the study early in the paper (Reviewer #1) and develop the rationale (Reviewer #3).

2. Clarify the CIT methodology for those less familiar with it and cite any references on the use of this methodology in online surveys (Reviewer #1)

3. Please address the methodological concerns described by Reviewers 1 and 3.

4. All three reviewers mentioned (and I agree) that the Figure is confusing and does not add to the paper. Consider putting this information in a table as suggested by Reviewer #2 or somehow presenting the information in a clearer fashion.

5. Describe the participants more fully and the types of programs they represent (Reviewer #2) and clarify the number of participants as well as the discrepancy in the reporting of the numbers ((Reviewer #3).

6. Consider putting the 16 open-ended questions into a table (Reviewer #2).

7. Describe or provide greater examples of the voices of the students. This was mentioned by all three reviewers.

Based on these specific comments and others in the attached reviews, I think there is a potential contribution to the literature by your paper. Consequently, I am encouraging you to revise the manuscript and allow us to conduct a second review.

Although I cannot promise anything about the ultimate disposition of your paper with regard to publication in TEPP, I can assure you that your paper will receive the same care and attention as conducted here.

In reviewing this revised manuscript, if I cannot determine whether the particular points have been accommodated, I may need to send the paper back to one or more of the same reviewers for another review.

To aid in this second review, it would be most helpful if you would prepare a cover note indicating how and where you modified the paper in response to each point raised in this letter and the reviewers' comments. If you do not agree with a point or do not make a change in the revised paper, your cover letter would be the place to indicate your thinking.

While I note that the review comments are fairly favorable, I do want to emphasize that acceptance for publication is dependent upon sufficient accommodation of the reviewers' concerns. I believe the reviewers are very clear and constructive in highlighting what needs to be done to improve the paper.

In making revisions to the paper, please ensure that the paper does not exceed 25 pages total (including the title page, abstract, references and tables). The submission guidelines for indicate the paper must be fully double-spaced, with 12-point font, and 1 inch margins all around. Finally, prior to acceptance, the format of the paper needs to be fully consistent with the 6th edition of APA style (2010). Please check your paper carefully in this regard. You might find it helpful to consult the APA website for further details (www.apastyle.org), as well as the home page for APA journals (www.apa.org/journals). A manuscript style checklist will be sent to you via email for you to review the preparation of your manuscript. Please check you're abstract carefully.

In order to keep the process moving along, we would appreciate resubmission of the manuscript within 30 days of receipt of this review letter.

To submit a revision, go to http://tep.edmgr.com/ and log in as an Author. You will see a menu item call Submission Needing Revision. You will find your submission record there.

Again, thank you for letting us review this manuscript. Please let us know if you will be able to complete your revision within the timeframe. If you decide not to revise for this review, I hope the comments are useful to you in preparing the manuscript for another publication outlet. I do hope you will take this invitation to revise and resubmit for this journal. I look forward to hearing from you and having the opportunity to review a revised manuscript.

Sincerely,
Clark D. Campbell, PhD, ABPP
Associate Editor
Training and Education in Professional Psychology

Reviewers' comments:

Reviewer #1: i apologize for the delay in submitting my review.

i believe this manuscript is well written, covers an extremely important topic in professional psychology, and would make a good contribution to tepp. the main reason i suggested a "major review" is that i believe the results and discussion should be separated out, so that they each have their own section (please see

detailed comments below). here are the comments i shared with the authors:

- well written article
- touches an important topic in professional psychology
- a great deal of space has been given to the results and discussion, which i think is helpful and appropriate. however, i believe that given the qualitative nature of the study, the voice of participants should be given greater emphasis. please see detailed comments below:

the introduction is brief, but well written, and touches the critical points of MCC & SJ training

P. 2 "broader purpose" reads more like implications of the article
"student experiences" seems to be the aim of the research
hence, i think the goals of the study should be clarified

P. 1 & 2 lack of Canadian references related to MCC & SJ
this is particularly important here given the canadian context of the study

the method is brief, and could include some more comprehensive information. please see suggestions below.

P. 2 while familiar with CIT, i'm not an expert in this qualitative tradition of inquiry. has it been used with an online survey in other studies? if so, it might be worth referencing that. if not, it might be worth discussing how it is suitable in this case.

P. 2 it might be worth explained why the enhanced cit wasn't employed. participants talked about what they were missing in their training. how is this similar/different to the wish list items in the enhanced cit?

P. 4 lack of cultural diversity of sample - implications of this? limitations? (not mentioned in this section at the end of the article)

P. 4 "graduate students" master and doctoral level participants? master can be assumed via keywords included, but should be mentioned in the actual article

P. 4 no mention of informed consent in procedures
how was this secured? particularly important regarding online portion of the study..?

P. 4 data collection - technically not only CI information was reported, since demographic information was described

P. 4 data analysis - citation?

P. 5 the methodology section does not include a section on the composition of the research team and the subjective stance of various members. including such information seems important, in line with qualitative and multicultural research.

the results are a definite strength of this article. they are thorough and comprehensive. however, i believe the voice of participants should be more prominent. see below.

P. 5 at the start of this section, not all three research questions were revised or at least re-stated

P. 5 to P. 18 while the results and discussion are well integrated, this format seems to take away from the voice of the students. i would suggest separating these two sections out out in order to highlight the qualitative nature of the results.

the implications for training are well laid out and are very important given the goals of this article.

P. 20 i don't know that this section addresses enough future directions for research to warrant it's title (implications and future directions)

P. 20 1st paragraph - while i don't disagree that more courses in multicultural counseling specifically or infused through different topics would help increase the skills comment of MCC, this aspect often requires a lot more than didactic training. as such, additional suggestions for improving skills could be added here.

P. 20 limitations - what about the fact that data was collected online? could that have affects students responses or the depth of the experiences they shared?

P. 20 overall this section is well written and contains critical information regarding MCC and SJ, however, it ends quite abruptly. i better conclusion could be presented.

the inclusion of a figure...

P. 30 figure comprehensive, but cumbersome and difficult to follow along too many lines

Reviewer #2: TEP-2013-1089

This article reviewed student responses to critical incidents to examine multicultural and social justice practice, with a focus on a qualitative analysis of participants' descriptions of critical incidents. I think this is a very important topic that TEPP should be considering.

I find a number of strengths in the study, including a thoughtful analysis of the themes in each of the three categories described (competencies facilitated, barriers encountered, and gaps identified). I appreciated that the authors organized the subthemes in the frequency of the responses . The examples provided were rich and helpful to the reader. This study contributes to the literature in a meaningful way.

I have a major problem with Figure 1. As it currently exists, it is simply unreadable. There are too many lines and connections. Figures typically are used to make the text more understandable, and this figure actually is more confusing. From what it looks like to me (and this is hard to see with the number of lines in the figure), the only section that is in common is "Critical Incidents" and its 5 categories. The themes of the other three categories (Barriers, Competencies, Gaps) are then connected only to Critical Incidents and not among each other. If this is the case, this figure could be separated into three parts, with Barriers Encountered, Competencies Facilitated, and Gaps Identified as the differing parts, and Critical Incidents as the constant in each figure. However, I don't think this is necessary. In terms of parsimony, this information is much more effectively delivered as a table. Unless the authors have a specific rationale for making three figures, I think they would be better off with a Table. The authors do not talk about the specific relationships (e.g how lack of buy in as a barrier is not related to practicum supervisor approaches, but is to practicum experience, single graduate course, and specific learning activity) in detail in the text. Without talking about those relationships, this figure does not necessarily need to describe them.

In addition, while the text is organized in terms of frequency, from high to low, the Critical Incidents and Competencies Facilitated in the figure were not organized in that manner (that may be because they put the more common responses in the middle of the figure to reduce the confusion of the lines). If this was remade into a table or 3 figures, I'd make sure that the themes are listed in frequency from high to low.

Participants in the study were from two institutions in Alberta, Canada. Given that the authors identify (and the literature identifies) as a critical issue that programs often have only one graduate course, we need more information about the programs. In particular, I think we need to know what type of program they are (psychology, counselor education, social work), and what is their given approach on education and training in multicultural and social justice issues. If both programs have only one specific course on diversity issues,

then that is going to naturally be a common response (indeed, it is over 50% of the responses in this study). If the programs claim to be infused, then this is a more critical issue, because that is only about 5% of the responses in the critical incidents. In either case, a bit more information on the programs from which participants were selected would be helpful. I'd be very curious how the responses would be from an exemplary program that reportedly does infuse the curriculum and if participants report that.

The authors report using critical theory lens to recognize key concepts such as class, power, discriminatory events, or oppression. I would have liked to see more examples of these as quotes from participants in the text. Perhaps this could be a second table to demonstrate some examples of participant statements on these important social justice issues.

In the procedure section, the authors described using 16 open ended questions to follow up examples of a positive and less positive education experience regarding multicultural and social justice counseling and action. I think a table with all those questions would be helpful to let readers know how these concepts were prompted.

I think the importance of the practicum experience is not emphasized enough in the conclusion. This was at least 25% of the critical incident responses. The authors talk about infusing the graduate curriculum, but don't reflect on how to integrate practicum experiences with the curriculum. There is a rich opportunity for multicultural and social justice training at the practicum level with supervisors who are likely not in the training faculty (except, perhaps, as adjunct faculty). I'd like to see the authors describe more about this issue. What kinds of supports might be needed to help practicum supervisors and trainees on practicum? I think readers of this journal would be interested in this topic.

Reviewer #3: Review of MS TEP-2013-1089

I appreciate the complexity of the questions being asked in this study, and particularly applaud the authors in examining the issue of "how" to better teach multicultural competence and social justice. The challenge of this question is readily apparent in the number of articles that "call" for such work and the limited number of responses to that call. There appears to be a good deal of rich data here that can help to inform this question. However, I do have a number of concerns about the manuscript in its current form.

1. In the introduction and rationale of the study, it would be useful to provide some information about how these questions are important and relevant to the training of mental health providers, broadly, including psychologists.

2. In Methodology, please provide more information about the qualitative analysis procedures, assumptions, and perhaps even guiding model of qualitative research. I understand that the study is anchored in CIT, but the discussion of how data was interpreted, coded, and how consensus was reached is limited. Given that NVivo can be used to support several qualitative approaches, it would be useful to specify. For example, how were the domains in level two identified/named? Also, was the data collected in an iterative process? Or all at once, online, and then analysis begun after collection (that's my assumption, based on description of procedure, but it would be good to clarify)?

3. The authors also note that a critical theory lens was used to interpret the data (p. 3). However, I cannot find any later references to how that was particularly relevant in the results or the discussion, other than a statement on p. 5 that "Critical analysis?provided insight?". Certainly some of the participants discussed critical thinking constructs, but I don't see how the authors utilized critical theory in their analysis of the data. There does seem to be some opportunity to do so - for example, what is the intersection between students' experiences of learning about MC and SJ, yet still having challenges with a lack of buy-in? These kinds of analyses would be interesting, and would highlight some important discrepancies in attitude that

are relevant for critical theory.

4. It seems as if there were 32 participants in this study, but the participant description is based on the sample of 59 that participated in the larger study. Also, it's a bit unclear if all 32 participants completed fully in the qualitative study, or if they simply provided CIs and then dis-continued. From how many participants were actual qualitative data (as presented in the results/discussion) obtained? Also, please specify the degree and type of the two graduate programs sampled.

5. There are snippets of some very interesting (and potentially rich) data, but the excerpts are so short and free of context that it is difficult to interpret them very fully. They seem to be serving as "examples" of themes identified by the researchers, rather than as the foundation of themes emerging from the experiences of the participants. Perhaps framing this study as content analysis, rather than qualitative inquiry, would be a better fit?

6. The limitations could be expanded.

7. The figure is interesting, but very difficult to read. I think it may be more effective if the clusters were retained and all of the wavy connecting lines were deleted.

APPENDIX B: Summary of Changes to Manuscript 1

December 12, 2013

Cover Letter: Response to Reviewer Comments

The purpose of this cover letter is to provide a detailed account of the edits we have completed in response to the comments from the three reviewers. We appreciate the feedback and believe that the article is much stronger as a result of their thoughtful critique. We indicate below how and where we have modified the paper in response to each point raised. For ease of review, we have clustered similar reviewer comments together. The numbered list refers to your list of major concerns.

1. Goals and rationale.
   - We have clarified the goals of the study, removing the reference to "broader purpose" (reviewer 1) – see page 2, paragraph 3.
   - We have further developed the rationale, making explicit links to the broader mental health and psychology fields (reviewer 3) - page 2, paragraph 3.
   - We have also a sentence at the end of page 2, paragraph 2 to demonstrate the relevance and importance of this study to mental health providers, broadly, including psychologists (reviewer 3).

2. CIT methodology.
   - On page 2, paragraph 4, we clarified that we did, in fact, follow the enhanced CIT methodology and on page 4 paragraph 2 and page 5 paragraph 1, we noted where and why we modified the enhanced CIT process (reviewer 1).
   - We added appropriate references for CIT and ECIT throughout the methodology section (reviewer 1).
   - On page 3, paragraph 2, we supported the use of online surveys for CIT research (reviewer 1).

3. Additional methodological concerns.
   - We completed a substantive revision to the methodology section from page 2, last paragraph to page 5, paragraph 1, because this was the main focus of reviewer concerns.
   - At the bottom of page 6, we described the composition of the research team and our subjective position (reviewer 1).
   - On page 5, paragraph 2 we clarified the portions of the collected data reported in this paper (e.g., only data from part b is reported elsewhere) (reviewer 1).

- Beginning on page 4, paragraph 2, we provide a more detailed description of our application of the Enhanced CIT methodology to make it clear how the data was collected, interpreted, coded, and summarized. We also clarify the use of the core domains as the frame of reference in stage 1 of the enhanced CIT inductive analysis process (reviewer 3).

4. Converting the figure to a table.
   - As requested, we replaced Figure 1 with a table (now Table 2), which, we agree, does present the information in a clearer fashion (reviewers 2 & 3).
   - We added percentages to the frequencies to support ease of comparison among the three different-sized groups.
   - We also added a paragraph 2, page 6 to describe the relationships among the critical incidents and the domains (and sub categories) (reviewer 2).
   - We listed the domains and subcategories in Table 2 from highest to lowest frequencies (reviewer 2).

5. Participants.
   - We clarified that the participants were *masters* students in the last paragraph of the introduction (page 2, paragraph 3), as well as in the methodology section (page 3, paragraph 3) (reviewers 1 & 3).
   - We clarified that both programs are counsellor education programs (throughout the introduction and specifically on page 2, paragraph 3; and in the methodology section page 4, paragraph 1). In the latter paragraph, we also describe the programs as offering a single multicultural counselling/social justice course, with limited infusing of these themes in other courses (reviewers 2 & 3).
   - Beginning on page 3, paragraph 3, we clarified the number of participants (total for whole survey, those who provided CIs, and those who provided clarification of CIs by email) and then provided the demographic information for those participants (reviewer 3).

6. 16 open-ended questions/prompts.
   - A new table (Table 1) has been added that includes the main CIT context and prompt and the additional open-ended prompts (e.g., providing the "16 open-ended questions" in a concise format) (reviewer 2).

7. The voice of the students.
   - We have reframed the study clearly as a thematic content analysis (page 4, paragraph 2) and positioned the student statements as illustrative of the content within each specific subcategory (page 5, paragraph 2) (reviewer 3).
   - Separating the discussion from the results shines the spotlight more clearly on the student voices in the results section (pages 5 to 14) (reviewer 1).
   - The length of the paper, with the additions required by reviewers in other areas, made it impossible to add additional student comments. However, we believe the two comments above address the reviewer concerns in this area, in the context of the expanded description of the CIT methodology (noted above).

Additional changes in response to reviewer comments:

1. We replaced most of the references in the introduction (pages 1 and 2) with Canadian sources (Note: some of these appear in US or international journals) (reviewer 1).
2. We clarified ethics approval and informed consent procedures on page 3, paragraph 3 (reviewer 1).
3. Page 17, paragraph 2, we expanded the limitations (reviewer 3) and the homogeneity of the sample is noted as a limitation of the study and a purposeful sampling suggested for future studies to ensure cultural diversity (reviewer 1).
4. On page 6, paragraph 1, we refer back to the research questions and clarify the structure of the results section according to the three domains (which parallel the research questions) (reviewer 1).
5. We have changed the heading on page 16 from "implications and future directions" to simply "implications" (reviewer 1).
6. On page 17, paragraph 1, we provided additional suggestions for improving skills (reviewer 1).
7. Page 17, paragraph 2, we revised the ending of the paper (reviewer 1).
8. We clarified the use of a critical theory lens (page 5, paragraph 1) and provided specific examples of where this was applied in the results section, specifically under "lack of buy in" (page 10, paragraph 3) (reviewers 2 & 3). Given space considerations, we chose not to add an additional table for this purpose (reviewer 2).
9. In both the discussion (page 14, paragraph 4; page 15, paragraph 3) and implications (page 16, paragraph 3; page 17, paragraph 1) sections we provide additional emphasis on the practicum, including potential ways to improve this experience (page 14, paragraph 4; page 16, paragraph 3) (reviewer 2).

Finally, we reduced the overall length of the paper (we did not realize that the title page and abstract were included in the maximum 25 page length) and double-checked APA format.

We appreciate your consideration of this revised article for publication.

Sincerely,

Dr. Sandra Collins
Graduate Center for Applied Psychology
Athabasca University

APPENDIX C: Survey Questionnaire and Consent Form

Counsellor Education for Multicultural Counselling and Social Justice

Counsellor Education for Multicultural Counselling and Social Justice Surve...

Welcome to the Counsellor Education for Multicultural Counselling and Social Justice Survey© developed by *Dr. Nancy Arthur and Dr. Sandra Collins*.

The purpose of the study is to better understand how students, counselors, and practicum site supervisors view multicultural counselling and social justice and how their professional education has prepared them to apply multicultural and social justice principles in practice. We are particularly interested in how your learning experiences related to multicultural counselling and social justice enhance your role as a counsellor, practicum student, or practicum site supervisor.

We expect that participants will have varying levels of experience with multicultural counselling and social justice. We hope to hear from counselors, practicum students, and practicum site supervisors who have a range of experience. The research project aims to identify best practices in counsellor education, gaps in your training, and some of your challenges in bridging education and practice. By participating in the survey, you will help us to revise our work in counsellor education to meet the needs of counsellors, students, and supervisors and, ultimately, to enhance service to our clients.

The survey takes approximately 30-35 minutes to complete. The survey begins with some basic demographic questions. Next, we ask a series of conceptual questions related to multicultural counselling and social justice. Finally, you are asked to reflect on two examples that stand out to you from your professional education and to respond to a series of open-ended questions, focused on those two examples.

Your responses will be saved as you move between sections. As long as you do not exist your browser, you may pause and then come back to complete the survey if necessary.

We regret that we are unable to provide this survey in French.

Before you can begin the survey, you must provide your consent to participate in this study. To review the consent form, click on the button below.

Counsellor Education for Multicultural Counselling and Social Justice

Participant Consent Form for Counsellors, Practicum Students, and Superviso...

Name of Researcher, Faculty, Department, Telephone & Email:

Dr. Nancy Arthur, Professor, Educational Studies in Psychology, Faculty of Education, University of Calgary, (403) 220-6756, narthur@ucalgary.ca

Dr. Sandra Collins, Professor, Graduate Centre for Applied Psychology, Athabasca University, (888) 611-7121, sandrac@athabascau.ca

Title of Project:

Critical Incidents in Counsellor Education for Multicultural Counselling and Social Justice

Sponsor:

Social Sciences and Research Council of Canada

This consent form is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

The University of Calgary Conjoint Faculties Research Ethics Board and the Athabasca University Research Ethics Board have approved this research study.

Purpose of the Study:

The purpose of the study is to better understand how students, counsellors, and practicum site supervisors view multicultural counselling and social justice and how their education and training have prepared them to address social justice issues in their practice. The research project aims to identify best practices in counsellor education and some of the gaps in educational experiences as guides to professional practice.

What Will I Be Asked To Do?

You are asked to complete an on-line questionnaire that includes demographic information, ranking of various concepts and ideas, and open-ended questions about your learning experiences. You are asked to provide examples from your educational/learning experiences related to multicultural counselling and social justice. The time to complete the questionnaire is approximately 30-35 minutes. To ensure we have accurately understood and analyzed your responses, we would like to be able to follow up by email for clarification or expansion on your thoughts. Email submission and follow up is optional. A maximum of three email exchanges is anticipated.

Your participation is voluntary and you can refuse to participate in the study or refuse to answer specific questions, without penalty. However, once your answers are entered and submitted on-line, they become part of our database.

What Type of Personal Information Will Be Collected?

Should you agree to participate, you will be asked to provide background information such as your gender, age, ethnicity, education, work/practicum setting, and years since graduation.

Counsellor Education for Multicultural Counselling and Social Justice

Are there Risks or Benefits if I Participate?

There are no known risks, benefits, or compensation for participating in this study. All participants who complete the survey may give consent for their name to be entered into a draw for a $300 book gift certificate, to be awarded in June, 2011. If through participation in this study you wish to discuss your academic experience or professional experience, the researchers will facilitate a referral for that purpose.

University of Calgary Students: If, for any reason, you experience distress as a result of your participation in this study and would like to speak to someone or receive help, the university offers a confidential counselling service to all current students. To access this service, please contact the SU Wellness Centre (Counselling) located at MacEwan Student Centre 370. Walk-in or telephone calls (210-9355) are accepted to make an intake appointment with a counsellor.)

Athabasca University Students: If, for any reason, you experience distress as a result of your participation in this study and would like to speak to someone or receive help, the university offers a confidential counselling service to all current students. To access this service, please contact Counselling Services, http://www.athabascau.ca/counselling/, at counselling@athabascau.ca or 1-800-788-9041 ext. 6723 (toll-free) from anywhere in Canada or the United States. Services are offered by email, phone, or in person for students in the Athabasca area.)

What Happens to the Information I Provide?

Participation is completely voluntary, anonymous, and confidential. Participation is not a condition of your academic program or employment. For practicum students, the decision to not participate will have no impact on grades or other assessment activities.

You are free to discontinue completing the questionnaire at any time. No one except the researchers and research assistants hired to work on this study will be allowed to see any of the answers to the questionnaire. Please note that the research assistants hired for this study may use part of the information collected from this study for their graduate program research requirements, including a thesis or dissertation.

You may choose to give us permission to contact you through e-mail for follow-up clarification of your answers. You would have two weeks in which to forward your responses, and there would be a maximum of three points of contact in the follow-up process. Be assured that your e-mail is only kept for the duration of the study. There are no names on the questionnaire. If you choose to submit your email as practicum student at one of the universities, the researchers will not have access to the data you submit until after this identifying information has been removed. You will be contacted by a research assistant not associated with your university for follow-up. Only group information will be summarized for any presentation or publication of results.

The questionnaires are kept in a password protected computer file only accessible by the researcher and the research assistants. After two years, the data will be permanently archived for use by future researchers, according to the SSHRC Research Data Archiving Policy at http://www.sshrc-crsh.gc.ca/funding-financement/policies-politiques/edata-donnees_electroniques-eng.aspx. No identifiying information will be archived. The anonymous data will also be stored for five years by the researchers, after which it will be permanently erased.

Counsellor Education for Multicultural Counselling and Social Justice

About This Site

The online survey is being administered through SurveyMonkey, and, for a brief time, data gathered will reside on a server outside Canada. As such, the data will be subject to the U.S. Patriot Act, which governs electronic data housed in the United States.

Giving Consent

Participating in this study indicates that you 1) are over the age of 18, 2) understand to your satisfaction the information provided to you about your participation in this research project, and 3) agree to participate as a research subject.

In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project until the point at which you submit your answers on-line. You should feel free to ask for clarification or new information throughout your participation.

As part of this study, we are hoping you will provide an email address so that the researchers can follow up with you to clarify your answers. We anticipate one or two short email exchanges, soliciting your feedback on our qualitative analysis of your submission. You are free to chose not to submit your email and to not participate in this portion of the research process. You can also choose to give consent for us to keep your e-mail for the purpose of obtaining a summary copy of the results of the study. Your e-mail will be kept only for the purpose of distributing the final report. You will be given the opportunity to provide your email address for the purposes listed above at the end of the online questionnaire so that you can make a more informed choice about submitting it.

Questions/Concerns

If you have any further questions or want clarification regarding this research and/or your participation, please contact:

Dr. Nancy Arthur, Professor, Educational Studies in Psychology, Faculty of Education, University of Calgary, (403) 220-6756, narthur@ucalgary.ca, or,
Dr. Sandra Collins, Professor, Graduate Centre for Applied Psychology, Athabasca University, (888) 611-7121, sandrac@athabascau.ca.

If you have any concerns about the way you've been treated as a participant, please contact the Senior Ethics Resource Officer, Research Services, University of Calgary at (403) 220-3782; e-mail: rburrows@ucalgary.ca.

Participant Consent:

When you submit this page through clicking on the Submit Consent Form button below, you are giving your consent to participate in the study. You may choose to print a copy of this page first for your records. After clicking on the Submit button, you will automatically access the questionnaire.

Thank you for your time and interest in this research study.

○ Submit Consent Form to Resume Survey

○ Exit Survey

Counsellor Education for Multicultural Counselling and Social Justice

Part A - Demographic Information

The information you provide in this section will help us understand the diverse backgrounds of participants.

1. a. Which participant group do you represent? (Please select only one.)

○ Counsellor

○ Practicum Student

○ Practicum Site Supervisor

b. For Practicum Students only: With which university are you affiliated?

○ University of Calgary

○ Athabasca University

○ Other (please specify)

[   ]

2. In what region do you currently live? (Please select only one.)

○ Alberta, Canada

○ British Columbia, Canada

○ Manitoba, Canada

○ New Brunswick, Canada

○ Newfoundland/Labrador, Canada

○ Northwest Territories, Canada

○ Nova Scotia, Canada

○ Nunavut, Canada

○ Ontario, Canada

○ Prince Edward Island, Canada

○ Quebec, Canada

○ Saskatchewan, Canada

○ Yukon, Canada

Counsellor Education for Multicultural Counselling and Social Justice

3. What is your age?

- ○ 29 years or less
- ○ 30 to 39 years
- ○ 40 to 49 years
- ○ 50 to 59 years
- ○ 60 to 69 years
- ○ 70 or more years

4. What is your gender?

- ○ Female
- ○ Male
- ○ Transgendered

5. With which of the following ethnic or cultural group(s) do you identify? (Please select all that apply.)

- ☐ Aboriginal/First Nations
- ☐ Arab
- ☐ Black/African/Caribbean
- ☐ Caucasian/White/European
- ☐ Chinese
- ☐ Hispanic/Latin American
- ☐ Inuit (Eskimo)
- ☐ Japanese
- ☐ Korean
- ☐ Métis
- ☐ South Asian (e.g., East Indian, Pakistani, Sri Lankan)
- ☐ Southeast Asian (e.g., Cambodian, Indonesian, Laotian, Vietnamese, Filipino)
- ☐ West Asian (e.g., Afghan, Iranian)
- ☐ Other (please specify)

Counsellor Education for Multicultural Counselling and Social Justice

6. What is your highest level of education? (Please select only one.)

- ○ University undergraduate degree
- ○ Post-graduate certificate or diploma (after undergraduate)
- ○ Masters degree
- ○ Ph.D. or other doctoral degree (e.g., Ed.D. or Psy.D.)

7. When did you graduate with your highest counselling degree? (Please select only one.)

- ○ Still completing
- ○ Less than 1 year
- ○ 1-2 years
- ○ 3 to 5 years
- ○ 6 to 10 years
- ○ 11 to 20 years

8. What types of educational experiences related to multicultural counselling have you had? (Please select all that apply.)

- ☐ Undergraduate course
- ☐ One or more lessons in an undergraduate course
- ☐ Integration of content throughout undergraduate program
- ☐ Graduate course
- ☐ One or more lessons in a graduate course
- ☐ Integration of content throughout graduate program
- ☐ Professional development workshop
- ☐ Conference presentations
- ☐ Personal reading and research

Counsellor Education for Multicultural Counselling and Social Justice

9. What types of educational experiences related to social justice have you had? (Please select all that apply.)

☐ Undergraduate course

☐ One or more lessons in an undergraduate course

☐ Integration of content throughout undergraduate program

☐ Graduate course

☐ One or more lessons in a graduate course

☐ Integration of content throughout graduate program

☐ Professional development workshop

☐ Conference presentations

☐ Personal reading and research

10. What is the primary work setting of your counselling, practicum, or supervision practice? (Please select only one.)

○ Career and employment centre

○ Community-based agency

○ For-profit organization / business

○ Government department

○ Not-for-profit organization

○ Private K-12 school

○ Public K-12 school

○ Private college or university

○ Public college or university

○ Other (please specify)

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[                                        ]
```

Thank you for providing responses to these questions. To proceed to the next section of the survey, please click on the "Next" button below. Your responses to this section will be added to our database. Use the "Previous" button to return to this page to make further changes.

Counsellor Education for Multicultural Counselling and Social Justice

Part B: Perspectives on Multicultural Counselling and Social Justice

1. How familiar are you with multicultural issues as they relate to counsellor roles and responsibilities?

○ Very unfamiliar   ○ Somewhat unfamiliar   ○ Undecided   ○ Somewhat familiar   ○ Very familiar

2. How familiar are you with social justice issues as they relate to counsellor roles and responsibilities?

○ Very unfamiliar   ○ Somewhat unfamiliar   ○ Undecided   ○ Somewhat familiar   ○ Very familiar

3. Which of the following concepts do you most closely associate with social justice? Please rank your top five, where a rank of 1 indicates the most important concept.

	Rank 1 (most important)	Rank 2	Rank 3	Rank 4	Rank 5 (least important)
Promotion of human rights	○	○	○	○	○
Elimination of power inequities	○	○	○	○	○
Sensitivity to cultural diversity	○	○	○	○	○
Activism for social change	○	○	○	○	○
Giving voice and empowerment	○	○	○	○	○
Leadership and education	○	○	○	○	○
Advocacy	○	○	○	○	○
Elimination of barriers and inequalities	○	○	○	○	○
Consciousness raising	○	○	○	○	○
Other	○	○	○	○	○

(please specify here)

[   ]

Counsellor Education for Multicultural Counselling and Social Justice

4. Which of the following statements provides the best rationale for engaging in social justice activities? Please rank your top five, where a rank of 1 indicates the most important concept.

	Rank 1 (most important)	Rank 2	Rank 3	Rank 4	Rank 5 (least important)
Counsellors have a professional ethical responsibility	○	○	○	○	○
Counsellors have a social and moral responsibility	○	○	○	○	○
Counsellors have contributed as a profession to social oppression	○	○	○	○	○
Counsellor roles and responsibilities have expanded	○	○	○	○	○
Taking no action perpetuates the status quo	○	○	○	○	○
Social justice action is foundational to multicultural counselling competence	○	○	○	○	○
Social justice action is foundational to effective practice	○	○	○	○	○
Social justice and social oppression are directly linked to mental health status	○	○	○	○	○
Other	○	○	○	○	○

(please specify here)

[   ]

Thank you for providing responses to these questions. To proceed to the next section of the survey, please click on the "Next" button below. Your responses to this section will be added to our database. Use the "Previous" button to return to this page to make further changes.

Counsellor Education for Multicultural Counselling and Social Justice

Part C: Significant Educational Experiences

Part C of the survey focuses on best practices in your professional education, gaps in your learning needs, and your sense of the barriers for translating education into your professional practice roles. Your answers will contribute to the ways that we prepare future counsellors.

It is the responses in this portion of the survey that we would like to be able to dialogue with you about through one or two follow-up emails. You will have an opportunity at the end of the survey to provide your email address for this purpose. This on-going dialogue will ensure that we have understood and interpreted your submission correctly.

Please type your answer to each question or prompt in the space provided. Your answer may be up to 300 words for each section. Provide as much detail as you need to make your example informative for others and to illustrate the key issues. Feel free to use point form.

For each of the experiences below, think of your current work with clients or supervisees, who reflect the diversity of Canadian society through ethnicity, nationality, gender, sexual orientation, socioeconomic status, age, religion, and/or ability.

Reflect on their needs for effective multicultural counselling or supervision and for a range of social justice interventions. Then identify two significant educational or learning experiences that had a positive or negative impact on your sense of competence to work with them. These can be formal learning activities, assignments, tools, processes, etc. or they can be less structured or formalized experiences or encounters.

1. Positive Educational Experience:

Reflect on your professional education and how you were effectively prepared to address multicultural and social justice issues in counselling and/or supervision roles. Using that example, please respond to the questions or prompts below.

a. Describe the significant educational/learning experience.

b. Describe how this experience was related to multicultural counselling and social justice.

c. Describe the key teaching or learning methods or contexts that made this event meaningful for you.

d. Explain how this experience influenced your level of self-awareness.

e. Explain how this experience influenced your awareness of the cultural and social justice realities of others.

f. Explain how this experience supported you to develop culturally-sensitive working alliances with your clients/supervisees.

g. Explain if and how this experience supported you to engage in social justice activities with or on behalf of your clients/supervisees.

h. List any additional competencies (attitudes, knowledge, and/or skills) that might support your work.

i. Provide one example of how this learning experience might have been improved to be more effective.

2. Less Positive Educational Experience:

Reflect on your professional education and how you might have been better prepared to address multicultural and social justice issues in counselling and/or supervision roles. Describe a meaningful event that hindered or created a barrier in the development of your competence for multicultural counselling and social justice. Using that example, please respond to the questions or prompts below.

a. Describe the significant educational/learning experience.

Counsellor Education for Multicultural Counselling and Social Justice

b. Describe how this experience was related to multicultural counselling and social justice.

c. Describe key teaching or learning methods or contexts that made this event meaningful for you.

d. Explain how this experience influenced your level of self-awareness

e. Explain how this experience influenced your awareness of the cultural and social justice realities of others.

f. Explain how this experience hindered or created a barrier to your development of culturally-sensitive working alliances with your clients/supervisees.

g. Explain if and how this experience hindered or created a barrier to your engagement in social justice activities with or on behalf of your clients/supervisees.

h. Identify the competencies (attitudes, knowledge, and/or skills) that you perceive to be missing in this experience.

i. Provide one example of how this learning experience might have been improved to be more effective.

Thank you for providing responses to these questions. To proceed to the next section of the survey, please click on the "Next" button below. Your responses to this section will be added to our database. Use the "Previous" button to return to this page to make further changes.

151

Counsellor Education for Multicultural Counselling and Social Justice

Part C: Significant Educational Experiences (Continued)

3. Our previous research has identified a number of core competencies related to social justice. Please use the drop down features to rank each of the following social justice competencies in terms of their importance to your counselling and/or supervision roles. There are two assessment scales for each item. Please complete each scale.

Column 1 indicates your perspective on the *importance* of addressing these constructs in counsellor education.

Column 2 indicates your perspective on the *effectiveness* of your educational experiences in preparing you with these competencies.

Please use the following scale to respond to each item:

Very Low - Moderately Low - Average - Moderately High - Very High

SELF - AWARENESS

	IMPORTANCE TO COUNSELLOR EDUCATION	EFFECTIVENESS OF COUNSELLOR EDUCATION
1. Acknowledge professional responsibility to take action against social injustice at individual, community, and broader social, economic, and political systems.	▼	▼
2. Recognize personal and professional privilege and potential biases that support social injustices.	▼	▼

AWARENESS OF CULTURAL DIVERSITY

	IMPORTANCE TO COUNSELLOR EDUCATION	EFFECTIVENESS OF COUNSELLOR EDUCATION
3. Believe in the equal worth and rights of all persons and peoples.	▼	▼
4. Explain how cultural identity may be related to health and well-being.	▼	▼
5. Acknowledge diversity in perspectives on and access to supports for health and well-being.	▼	▼
6. Identify barriers and facilitators of social justice within communities, organizations, and broader social, economic, and political systems	▼	▼
7. Recognize the impact of discrimination based on ethnicity, nationality, gender, sexual orientation, socioeconomic status, age, and ability on health and well-being.	▼	▼
8. Describe how inequities within social groups are perpetuated within communities, organizations, and broader social, economic, and political systems.	▼	▼

Counsellor Education for Multicultural Counselling and Social Justice

DEVELOPMENT OF A CULTURALLY-SENSITIVE WORKING ALLIANCE

	IMPORTANCE TO COUNSELLOR EDUCATION	EFFECTIVENESS OF COUNSELLOR EDUCATION
9. Describe how to ethically assess, design, implement, and evaluate change strategies for communities, organizations, and broader social, economic, and political systems.	▼	▼
10. Engage clients in self-exploration and assessment of the impact of social injustices on health and well-being.	▼	▼
11. Empower clients to make culturally appropriate choices about their health and well-being and to advocate for themselves.	▼	▼
12. Implement interventions that target communities, organizations, and broader social, economic, and political systems.	▼	▼
13. Engage in prevention, consciousness-raising, consultation, community capacity building, advocacy and other professional roles that target social justice issues.	▼	▼
14. Advocate for the promotion of social justice through research, professional organizations, and media.	▼	▼

Thank you for providing responses to these questions. To proceed to the next section of the survey, please click on the "Next" button below. Your responses to this section will be added to our database. Use the "Previous" button to return to this page to make further changes.

Part C: Significant Educational Experiences (Continued)

4. Although you may want to connect multicultural counselling and social justice in your counselling or supervision roles, some external factors may be barriers. Please select all that apply to you from the list below.

☐ No barriers identified

☐ Fear of challenging the status quo

☐ Lack of financial resources

☐ Lack of interest

☐ Lack of professional influence or power

☐ Lack of time

☐ Lack of training opportunities

☐ Lack of support from colleagues

☐ Lack of support from supervisor(s)

☐ Lack of support from faculty members in my educational program

☐ Lack of curriculum content on this topic in my educational program

☐ Risk of losing organizational funding

☐ Risk of losing your job

☐ Other (please specify)

[   ]

5. Finally, we are interested in how professional education might better prepare counselors to address these barriers. Please list up to three suggestions for competencies you wish you had gained through your education or feel you needed more emphasis. These may be drawn from the list of competencies in question #3 above or may be additional competencies.

[   ]

Congratulations on completing the survey! Please click on the "Next" button below to submit your responses. Your responses to this section will be added to our database. Your responses to this section will be added to our database. Use the "Previous" button to return to this page to make further changes.

Counsellor Education for Multicultural Counselling and Social Justice

Part D: Optional Email Submission

There are some portions of this survey that required you to write out responses based on your educational experiences. It would be very helpful to us if we could follow up with you in one or two brief emails to clarify our interpretation of your submission. Once we have done this, your email address will be deleted from our records. You may also want to submit your email for one of the other purposes below.

Submitting your email is completely optional.

I give permission to use my E-mail address for follow-up questions or clarifications to my answers.

○ YES   ○ NO

I give permission to use my E-mail address to receive summary results.

○ YES   ○ NO

I wish to be entered into a draw for a $300 book gift voucher and have my e-mail used only for the purpose of notifying me if I am the winner from a random draw.

○ YES   ○ NO

I agree to be contacted in the future to consider participation in a follow-up interview.

○ YES   ○ NO

If you marked yes to any of these items, please provide your e-mail address. Please note that we will not use or distribute your e-mail for any other purpose.

E-mail Address:

[ ]

APPENDIX D: Athabasca University Research Ethics Approval

Athabasca University
Canada's Open University™

MEMORANDUM

DATE: January 25, 2011

TO: Dr. Sandra Collins

COPY: Dr. Nancy Arthur (Co-Applicant)
Dr. Simon Nuttgens, Chair, Research Ethics Board

FROM: Janice Green, Secretary, Research Ethics Board

SUBJECT: Ethics Proposal #10-59 *"Critical Incidents in Counsellor Education for Multicultural Counselling and Social Justice"* (SSHRC-funded, full proposal)

Thank you for your January 18, 2011, resubmitted application arising from the Research Ethics Board's "Full Approval" decision of December 15, 2010. Your cooperation in revising to incorporate minor changes requested was greatly appreciated. As well, the University of Calgary ethics approval has been received and added to the final application package under Appendix 'B'.

On behalf of the Athabasca University Research Ethics Board, I am pleased to confirm that this project has been granted **FULL APPROVAL** on ethical grounds, and you may proceed with participant contact as soon as you can gain access to recruit (AU Institutional Permission).

> **For file purposes only** (no further review required)**,** please provide the following:
>
> - A copy of **Athabasca University Institutional Permission**, issued from Vice-President Academic Dr. Margaret Haughey, allowing access to AU systems and students for research purposes.
>
>   The AU Research Ethics office will assist you in requesting the institutional permission from Dr. Haughey by forwarding a copy of your final approved ethics application, along with a request on your behalf.

The approval for the study "as presented" **is valid** from the date of the original approval (December 15, 2010), **with automatic renewal annually to March 31, 2013, pending receipt of interim progress reports every twelve months.** Reporting forms are available online at http://www.athabascau.ca/research/ethics/.

- **The first Interim Report (form) will be due by January 15, 2012**, covering the period from December 15, 2010 to December 31, 2011.

A final Progress Report (form) is to be submitted when the research project is completed. The reporting form can be found online at http://www.athabascau.ca/research/ethics/.

As you progress with implementation of the proposal, if you need to make any changes or modifications please forward this information to the Research Ethics Board as soon as possible. If you have any questions, please do not hesitate to contact rebsec@athabascau.ca

Athabasca University Research Ethics Board

University Research Services, Research Centre
1 University Drive, Athabasca, AB, Canada T9S 3A3
e-mail: janiceg@athabascau.ca
Telephone: (780) 675-6718   Fax: (780) 675-6722

Page 1 of 1

APPENDIX E: Taxonomy

LEVEL III: BROAD CONCEPTS **LEVEL IV: SPECIFIC EXAMPLES**

Professional self-management
- Resiliency and Self Responsibility
- Commitment to Continued Competency

Broadened Perspectives on Profession & Role
- Critical Reflection on Traditional Approaches
- Culture as Foundation for Counselling
- Counsellor Culture as Asset / Tool
- Social Justice as Part of Counsellor Role
- Ethical Reflection of Responsibility
- Increased Sensitivity, Inclusivity, Open-mindedness

LEVEL II: OUTCOMES
What were the outomes of the experience?

Awareness of Culture (self and others)
- Awareness of Others' Culture
- Awareness of Injustice and Oppression
- Awareness of Systemic Influences
- Self-Awareness - Privilege, biases
- Self-Awareness - Personal Culture
- Self-Awareness - Boundaries of competency

Competencies Facilitated

Participants identified learning outcom from the CI or previous learning they were able to apply to the CI

Culturally-Sensitive Working Alliances
- Acceptance of / Respect for Difference
- Building Trusting and Collaborative Relationships
- Inquiring about client/supervisee Culture
- Inquiring about client/supervisee context
- Understanding Power Differentials

Culturally sensitive counselling process
- Consciousness raising about culture with clients
- Culturally Inclusive Case Conceptualization
- Culturally-Sensitive Assessment and Intervention
- Consultation and Referral

Social Justice Action
- Empowerment of Clients
- Consciousness Raising of Others
- Elimination of Barriers
- Advocating on Systemic Level

Lack of buy in
- Resistance to Privilege, biases
- Lack of Willingness or Interest
- Ethno/culture-centric attitudes

LEVEL I: CONTEXT OF EXPERIENCE
What is the source of the person's learning?

Lack of personal agency
- Lack of Confidence
- Powerlessness
- Personal oppression

- Undergraduate coursework
- Single graduate course on MC/SJ
- Infusion of MC/SJ throughout graduate education
- Specific learning activity within graduate coursework
- Instructor approaches/perspectives
- Practicum experience (or other applied practice)
- Practicum Supervisor approaches/perspectives
- Applied Practice Experiences (not part of education)
- Supervision or Peer Supervision (in work context)
- Conferences, Workshops, Professional Development
- Personal reading, reflection, research

Barriers Encountered

Participants identified personal, interpersonal, or contextual factors that posed barriers to their learning or application of MC/SJ

Lack of competency
- MC/SJ Applied Practice Skills
- Lack of awareness of client culture

Lack of opportunity
- Lack of Exposure to Diversity or social injustice

Lack of resources
- Lack of financial / practical resources
- Lack of human resources

Lack of support
- MC/SJ principles not modeled in practice
- MC/SJ not viewed as central to work and role

Competencies (Content)
- Self-Awareness - Privilege, biases
- Awareness of others' culture
- Awareness of Injustice and Oppression
- Awareness of Systemic Influences
- Understanding Power Differentials
- Personal/professional empowerment for MC/SJ
- MC Applied Practice Skills
- SJ Applied Practice Skills

Gaps Identified

Participants suggested additional competencies required or ways of modifying education to address gaps in their MC/SJ learning

Education Process
- Integrity and respect in teaching
- Stronger conceptual foundation for MC/SJ
- Integrate MC/SJ Concepts throughout all Courses
- More MC/SJ Courses, Modules, Learning Opportunities
- Specific learning activities
- More Applied Practice Experience

APPENDIX F: Category Definitions for Competencies

Level IV: Specific Examples	Definitions
Resiliency and Self Responsibility	Participants noted their own capacity to move past barriers and take responsibility for their professional development
Commitment to Continued Competency	Participants demonstrated a commitment to lifelong learning or demonstrated initiative in gaining new skills, knowledge, or experience.
Critical Reflection on Traditional Approaches	Participants learned to critically reflect on potential biases and assumptions in traditional counselling theories, models, strategies, etc.
Culture as Foundation for Counselling	Participants recognized that culture is an important aspect of all client interactions and all aspects of the counselling process
Counsellor Culture as Asset / Tool	Participants recognized that their own cultural self-awareness and experience could be used in to facilitate the counselling process
Social Justice as Part of Counsellor Role	Participants recognized the link between client issues and social justice issues and/or identified social justice as an important part of the counselling process
Ethical Reflection of Responsibility	Participants recognized that professional ethics requires them to be engaged in MC/SJ with or on behalf of their clients.
Increased Sensitivity, Inclusivity, Open-mindedness	Participants noted a general experience of consciousness raising which resulted in more open-mindedness, inclusivity, or awareness.
Awareness of Others' Culture	Participants learned to better understand, empathize, and consider the cultural identities and experiences of others
Awareness of Injustice and Oppression	Participants learned to recognize, understand, or be more aware of the forms of injustices and oppression that exist in our society
Awareness of Systemic Influences	Participants deepened awareness of the impact of systemic factors on client's well-being (organization, community, and broader social, economic, political systems).
Self-Awareness - Privilege, biases	Participants deepened their awareness of their own personal biases, experience of privilege, of culturally oppressive attitudes or actions
Self-Awareness - Personal Culture	Participants deepened their awareness of their own culture (beliefs, assumptions, preferences, values, etc.).
Self-Awareness - Boundaries of competency	Participants recognized the limitations of their multicultural or social justice competencies
Acceptance of / Respect for Difference	Participants reported being accepting of differences, respecting individual culture, fostering an inclusive and respectful environment, and creating space for joint understanding.
Building Trusting and Collaborative Relationships	Participants reported working collaboratively with the client to establish trust.
Inquiring about client/supervisee Culture	Participants reported inquiring about client/supervisee culture, in an effort to understand the client/supervisee better.

Inquiring about client/supervisee context	Participants reported inquiring about context (systemic factors), in an effort to understand the client/supervisee better.
Understanding Power Differentials	Participants increased their understanding, acknowledgement, or desire to balance power within the counselling process.
Consciousness raising about culture with clients	Participants reported working with clients to increase client understand of the role of culture in the presenting concern and counselling process
Culturally Inclusive Case Conceptualization	Participants reported attending to culture in their understanding of client problems and conceptualization of cases – e.g., integrating of all sources of information to form preliminary hypotheses
Culturally-Sensitive Assessment and Intervention	Participants reported attending to culture in informal and formal assessment processes and intervention strategies and techniques.
Consultation and Referral	Participants recognized the benefits or application of community resources, such as consultation, cultural community supports (e.g., cultural guides, elders, spiritual leaders, etc.), or referring clients to other counsellors and/or other agencies.
Empowerment of Clients	Participants reported empowering clients to have agency within the counselling process and to advocate for themselves.
Consciousness Raising of Others	Participants reported efforts to educate others around them about multiculturalism, social justice, and the many issues faced by individuals in an effort to raise awareness of the realities of others.
Elimination of Barriers	Participants reported eliminating barriers to equal access to services and other basic human rights
Advocating on Systemic Level	Participants reported advocating with or on behalf of client in systemic ways, such as in meetings or in larger policy-influencing ways.
Resistance to Privilege, biases	Participants struggled with their own privilege and positioning as cultural oppressors and/or resisted the inherent responsibility this brings
Lack of Willingness or Interest	Participant felt that they do not have what it takes or were not interested in engaging in SJ,

APPENDIX G: Category Definitions for Barriers

Level IV: Specific Examples	Definitions
Ethno/culture-centric attitudes	Participants expressed struggle to embrace/respect cultural differences or viewed their own perspective as right or normal
Lack of Confidence	Participants expressed a lack of confidence in engaging in social justice or applying prior learning to social justice work
Powerlessness	Participants experienced a sense of powerlessness to effect change
Personal oppression	Participants experienced personal discrimination / oppression resulting in discouragement or disillusionment
MC/SJ Applied Practice Skills	Participants expressed a lack of knowledge or understanding of various aspects of client culture
Lack of awareness of client culture	Participants lacked the skills to apply MC/SJ principles in practice or examples of what MC/SJ work can look like in practice
Lack of Exposure to Diversity or social injustice	A lack of opportunities to work with diverse clientele or with social justice issues limited participants experience with MC/SJ
Lack of financial / practical resources	Participants expressed that a lack of resources (funding, appropriate space, etc.)
Lack of human resources	Participants expressed that a lack of human resources (time, energy, etc.)
MC/SJ principles not modeled in practice	The educational and work context was not supportive of MC/SJ principles or practices or actually was overtly or covertly culturally oppressive
MC/SJ not viewed as central to work and role	Participants describe instructors, supervisors, peers, or others who discounted the role of MC or SJ as important parts of the work and role of counsellors

APPENDIX H: Category Definitions for Gaps

Level IV: Specific Examples	Definitions
Self-Awareness - Privilege, biases	Participant identified a need for increase awareness of perceptions, biases, assumptions about individuals from other cultures
Awareness of others' culture	Participants expressed a desire to learn more about other cultures or the cultural identities of their clients.
Awareness of Injustice and Oppression	Participants noted the need to recognize, understand, or be more aware of the forms of injustices and oppression that exist in our society
Awareness of Systemic Influences	Participants noted the importance of understanding contextual / systemic influences
Understanding Power Differentials	Participants needed more understanding, acknowledgement, or desire to balance power within the counselling process.
Personal/professional empowerment for MC/SJ	Participants identified a need for counsellors to be empowered to engage in MC/SJ work - believing they could make a difference
MC Applied Practice Skills	Participants needed more skills to apply multicultural principles in practice or examples of what multicultural counselling work can look like in practice
SJ Applied Practice Skills	Participants needed more skills to apply social justice principles in practice or examples of what social justice work can look like in practice
Integrity and respect in teaching	Participants identified a need for integrity in teaching; integration of personal and profession and modelling of MC/SJ principles
Stronger conceptual foundation for MC/SJ	Participants voiced a need for a stronger conceptual / working model for identifying, developing, and applying MC/SJ competencies in practice
Integrate MC/SJ Concepts throughout all Courses	Participants wanted to see the MC/SJ concepts integrated throughout the entire program curriculum rather than set apart in specific courses
More MC/SJ Courses, Modules, Learning Opportunities	Participant wanted to have more opportunities to learn about MC/SJ (e.g., additional courses or training opportunities)
Specific learning activities	Participants identified specific learning activities to promote MC/SJ competency (e.g., experiential learning, applied practice activities, specific skills training)
More Applied Practice Experience	Participants noted a more general need for applied practice experiences within their education program (e.g., more opportunities to apply the MC/SJ skills they learned)
Leadership	Participants were looking for leadership and guidance in MC/SJ within their work setting
More Professional Development Learning Opportunities	Participants identified a need for more PD opportunities focused on MC/SJ either as part of their work setting or professional organizations/affiliations
More Experiences with Diverse Clients	Participated wanted to have more opportunities in their work settings to work with a diverse range of clients

Collegial support / collaboration	Participants identified a need for support from and engagement with others in support of their social justice aims

APPENDIX I: Frequency Counts for CI Categories

Level I: CI Frequency Counts	Source	References
Undergraduate coursework	5	22
Single graduate course on MC/SJ	26	338
Infusion of MC/SJ throughout graduate education	1	30
Specific learning activity within graduate course	13	109
Practicum experience (or other applied practice)	11	173
Practicum Supervisor approaches/perspectives	3	49
Applied Practice Experiences (not in education)	3	20
Conferences, Workshops, Professional Development	2	17
Personal reading, reflection, research	3	13
Totals	32	771

Note. The source column refers to the number of participants with data coded into a particular category. The references column refers to the number of data segments that were coded to a category. For example, two or three portions of one participant's statement could be coded into a category. The source numbers were used to assess the participation rates for the 25% inclusion criteria (Butterfield et al., 2009).

Appendix J: Data Summaries Competencies Facilitated (Frequencies)

			Individual CI's (see taxonomy for full titles)							
Level IV	**CI's**	Under	Single	Infusion	Specific	Practica	Practica	Applied	Conf	Personal
Specific Examples	**Totals**	Grad	Course		Learning	Experi.	Superv.	Pract.	etc.	Reading.
(See taxonomy for full titles)		**Total**	**Frequencies**							
	461	**11**	**213**	**26**	**63**	**105**	**20**	**6**	**9**	**8**
Resiliency for Learning…	4,4	0	2	0	0	1	1	0	0	0
Commitment to Competency..	7,8	0	1	2	1	3	0	0	0	1
	12	0	3	2	1	4	1	0	0	1
Reflection on Approaches…	3,5	0	1	0	1	3	0	0	0	0
Culture as Foundation...	9,26	1	14	1	5	3	0	0	1	1
Counsellor Culture as Asset…	6,10	0	4	0	0	6	0	0	0	0
SJ as Part of... Role	17,28	0	20	2	3	2	0	0	0	1
Ethical Responsibility…	4,4	0	1	0	1	2	0	0	0	0
Increased Sensitivity…	13,15	1	7	2	1	3	1	0	0	0
	88	2	47	5	11	19	1	0	1	2
Awareness of Others' Culture	34,65	4	31	3	10	12	1	1	4	1
Awareness of Injustice…	13,16	0	9	0	2	3	2	0	0	0
Awareness of Systemic…	14,18	0	11	0	1	4	1	1	0	0
	101	4	51	3	13	19	4	2	4	1
Self-Awareness - Privilege..	20,41	0	25	2	10	1	0	0	0	3
Self-Awareness - Culture…	18,27	0	16	2	3	5	1	0	0	0
Self-Awareness - Boundaries..	5,10	0	0	1	0	4	2	1	2	0
	78	0	41	5	13	10	3	1	2	3
Acceptance of Difference…	26,47	0	19	5	10	11	1	0	1	0
Building Trust Relationship ..	10,11	0	3	1	1	5	1	0	0	0
Inquiring about Culture…	19,34	4	11	4	3	11	1	0	0	0
Inquiring about Context...	2,2	0	1	0	0	1	0	0	0	0
Understanding Power...	7,9	0	2	0	2	3	2	0	0	0
	103	4	36	10	16	31	5	0	1	0
Consciousness Raising…	3,3	0	2	0	0	1	0	0	0	0
Culturally Inclusive Case…	12,19	1	4	0	3	7	4	0	0	0
Culturally-Sensitive Assess…	4,6	0	3	0	0	3	0	0	0	0
Consultation and Referral	7,9	0	1	0	0	4	1	2	1	0
	37	1	10	0	3	15	5	2	1	0
Empowerment of Clients…	7,7	0	4	0	1	1	1	0	0	0
Consciousness Raising…	10,11	0	4	0	3	3	0	0	0	1
Elimination of Barriers...	6,7	0	5	0	1	1	0	0	0	0
Advocating on Systemic…	11,17	0	12	1	1	2	0	1	0	0
	42	0	25	1	6	7	1	1	0	1

Note. The second column shows both the source and reference frequencies. The first number refers to the source and the second number denotes the references.

Appendix K: Data Summaries Barriers Encountered (Frequencies)

Level IV: Specific Examples	CI's Total	Under Grad	Single Course	Infusion	Specific Learning	Practica Experi.	Practica Superv.	Applied Pract.	Conf etc.	Personal Reading.
					Individual CI's (see taxonomy for full titles)					
			Barriers Totals							
(See Taxonomy for full titles)	**118**	**3**	**38**	**2**	**14**	**37**	**18**	**5**	**0**	**1**
Resistance to Privilege…	3,11	0	6	0	3	2	0	0	0	0
Lack of Willingness…	9,12	0	6	1	3	2	0	0	0	0
Ethno/culture... Attitudes	3,6	0	0	0	3	3	0	0	0	0
	29	0	12	1	9	7	0	0	0	0
Lack of Confidence	4,6	0	2	0	0	2	1	1	0	0
Anger / Disempowerment	6,9	0	4	0	1	3	1	0	0	0
Personal Oppression	5,7	0	4	0	0	0	2	0	0	1
	22	0	10	0	1	5	4	1	0	1
MC/SJ Applied Practice	7,13	0	5	0	1	3	1	3	0	0
Lack of Awareness Client…	8,14	1	1	1	1	8	2	0	0	0
	27	1	6	1	2	11	3	3	0	0
Lack of Exp. to Diversity…	3,6	0	1	0	0	4	1	0	0	0
	6	0	1	0	0	4	1	0	0	0
Lack of Practical Resources	3,4	1	0	0	0	3	0	0	0	0
Lack of Human Resources	6,8	0	4	0	1	3	0	0	0	0
	12	1	4	0	1	6	0	0	0	0
MC/SJ Principles not Modeled	6,15	0	4	0	1	4	6	0	0	0
MC/SJ not Viewed as Central	5,7	1	1	0	0	0	4	1	0	0
	22	1	5	0	1	4	10	1	0	0

Note. The second column shows both the source and reference frequencies. The first number refers to the source and the second number denotes the references.

Appendix L: Data Summaries Gaps Identified (Frequencies)

Level III	Level IV: Specific				Individual CI's (see taxonomy for full titles)					
	Examples	CI's	Under	Single	Infusion	Specific	Practica	Practica	Applied	Conf	Personal
Gaps Identified	(see taxonomy for full titles)	Total	Grad	Course		Learning	Experi.	Superv.	Pract.	etc.	Reading.
			Gaps Totals								
Competencies (Content)	Awareness of others' culture	7,10	0	4	0	1	0	2	0	2	1
	Awareness of Injustice	1,1	0	1	0	0	0	0	0	0	0
	Awareness of Systemic…	3,6	0	4	0	0	0	0	2	0	0
	Personal Empowerment	3,4	0	4	0	0	0	0	0	0	0
	MC Applied Practice Skills	10,15	0	4	0	1	8	2	0	0	0
	SJ Applied Practice Skills	7,10	0	8	0	2	0	0	0	0	0
		46	0	25	0	4	8	4	2	2	1
Education Pedagogy	Integrity in teaching…	2,2	0	1	0	1	0	0	0	0	0
(process)	Stronger foundation...	1,1	0	0	0	1	0	0	0	0	0
	Integrate MC/SJ concepts...	5,5	1	3	0	0	1	0	0	0	0
	More MC/SJ Courses…	9,13	0	10	0	0	2	0	1	0	0
	Specific Learning Activities…	15,18	0	8	0	3	4	1	2	0	0
	More Applied Practice…	6,7	0	3	0	0	3	1	0	0	0
		46	1	25	0	5	10	2	3	0	0

Note. The second column shows both the source and reference frequencies. The first number refers to the source and the second number denotes the references.