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SOCIAL JUSTICE, WHITE RACIAL IDENTITY, AND MULTICULTURAL COMPETENCY AMONG WHITE MASTER LEVEL TRAINEES IN COUNSELOR EDUCATION AND COUNSELING PSYCHOLOGY

by

Sara Rebecca Streufert

A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Philosophy
Department of Counselor Education and Counseling Psychology
Advisor: Joseph R. Morris, Ph.D.

Western Michigan University
Kalamazoo, Michigan
August 2012
THE GRADUATE COLLEGE
WESTERN MICHIGAN UNIVERSITY
KALAMAZOO, MICHIGAN

Date July 2, 2012

WE HEREBY APPROVE THE DISSERTATION SUBMITTED BY

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ENTITLED Social Justice, White Racial Identity, and Multicultural Competency Among White Master Level Trainees in Counselor Education and Counseling Psychology

AS PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE

DEGREE OF Doctor of Philosophy

Counselor Education and Counseling Psychology (Department)

Counseling Psychology (Program)

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SOCIAL JUSTICE, WHITE RACIAL IDENTITY, AND MULTICULTURAL COMPETENCY AMONG WHITE MASTER LEVEL TRAINEES IN COUNSELOR EDUCATION AND COUNSELING PSYCHOLOGY

Sara Rebecca Streufert, Ph.D.
Western Michigan University, 2012

In recent years, scholars have become more vocal regarding counselors and counseling psychologists’ responsibilities to advance efforts for social change (Goodman et al., 2004; Speight & Vera, 2004; Vera & Speight, 2004). As a result, empirical investigations have started to evaluate variables that may contribute to trainees and mental health professionals’ desire to participate in social justice advocacy (Beer, 2008; Caldwell, 2008; Landreman et al., 2007; Nilsson & Schmidt, 2005). However, most of these studies do not focus on trainees and mental health professionals who identify as White. The present study used quantitative analyses to explore nine hypotheses regarding the relationship between social justice, White racial identity, and multicultural competency among White master level trainees.

Trainees who participated in this study were recruited from master level programs in counseling psychology or counselor education at a large Midwestern University. A total of 208 surveys were used in the analyses of this research design.

The measures used include the Social Justice Advocacy Scale (SJAS; Dean, 2008), the
Oklahoma Racial Attitudes Scale-Revised (ORAS-R; Vandiver & Leach, 2005), the Multicultural Counseling Knowledge and Awareness Scale (MCKAS; Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2002), and the Marlowe-Crowne Social Desirability Scale (MC-SDS; Crowne & Marlowe, 1960). Statistically significant results were found on six of the nine research questions. Major findings suggest that advanced multicultural training, knowledge about diversity and multicultural issues, and White racial attitude orientation have statistically significant effects on White master level trainees’ interest in social justice advocacy. The results of this study, limitations, and recommendations for future research are discussed.
ACKNOWLEDGMENTS

Thank you, Lord for blessing me with passion, this dream, and strength to carry me through. It is through your everlasting love and grace that I am in this position today.

For my beautiful daughter Hala Corynn, as your name implies, you truly are my “little blessing.” You are a spark of joy. You have traveled this journey with me, and brought endless love and laughter. I love you dearly.

To my parents, Philip and Rebecca Streufert, I find that my words fall short as I attempt to express the love and gratitude I hold for you. I would not be the woman, mother, or psychologist I am today without your love, support, and endless sacrifice. Mom, your loyal and selfless commitment as I pursued this degree is what made this dream possible. Thank you.

To my doctoral chair, Dr. Joseph R. Morris, you mentored, motivated, and propelled me forward. Thank you for believing in me. And, I would like to express my gratitude to my doctoral committee Dr. Lonnie E. Duncan and Dr. Susan V. Piazza. Thank you for your thoughtful insight, commitment, and dedication as I pursued this project.

To my brothers Jeremy and Josh Streufert, and my dear friends, Kellie Barden, Missy Strasburg, Rachael Spackman, Lisa Muroya, Lyndsay Corder, and Melinda Johnson-Norris, I hold you all dear to my heart. I hope I lead a life, marked without question, that honors my love and appreciation for you. And to
Acknowledgements – Continued

Cheryl Bierwagen, your unyielding and faithful friendship helped make this possible. I am a better person, and a better friend, because of you.

I would like to express my special appreciation to the individuals that laid the foundation for this journey: Dr. Elisabeth Bennett, Dr. Paul Hastings, and Dr. Kevin Heid. You inspired and pushed me forward with the early seeds you planted.

Motivated by the integrity of your character, I aspire to be the best I can be. Thank you for investing and believing in me.

Sara Rebecca Streufert
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CHAPTER I

INTRODUCTION

Over the past decade counselors and counseling psychologists have become increasingly aware of the changing demographics taking place within the United States (Constantine, 2002; Jordan, 2007; Spanierman, Poteat, Oh, & Wang, 2008). By 2050, it is projected that “minorities” will make up fifty-four percent of the United States’ total population (U.S. Census Bureau, 2008, August 14). Despite the increased diversification of the general U.S. population, the majority of counseling and counseling psychology students are from White European backgrounds (APA, 1999; Pederson, 1997). Scholars in the field are raising questions regarding White mental health professionals’ ability to work with clients that are culturally and ethnically dissimilar (Middleton, Stadler, Simpson, Brown, Crow, Shuck, Alemu, & Lazarte, 2005; Toporek & Reza, 2001). It is suggested that the racial identity of the mental health professional may be one factor that influences their multicultural competency (Middleton et al., 2005; Sabnani, Ponterotto, & Borodovsky, 1991). Therefore, empirical studies have emerged evaluating the impact of multicultural training on trainees and mental health professionals’ White racial identity development and self-reported multicultural competency (Constantine, Warren, & Miville, 2005; Middleton et al., 2005; Ottavi, Pope-Davis, & Dings, 1994).
Although the counseling and counseling psychology fields are becoming increasingly more committed to preparing multiculturally competent professionals, some scholars argue that the field may be falling short with the current operationalization of the multicultural competencies (Kenny & Romano, 2009; Vera, Buhin, & Isacco, 2009; Vera & Speight, 2003). Multicultural competency is widely understood as the mental health professional’s knowledge, skill, and awareness in working with diverse populations (Arredondo, 1999; Constantine, Hage, Kindaichi, & Bryant, 2007; Pope-Davis, Reynolds, Dings, & Ottavi, 1994; Holcomb-McCoy & Myers, 1999; Sue, Arredondo, & McDavis, 1992; Sue, Bernier, Durran, Feinberg, Pedersen, Smith, Vasquez, & Nuttall, 1982). It is presumed that mental health professionals who have knowledge, skill, and awareness have the characteristics necessary to effectively counsel individuals that are culturally and ethnically diverse (Holcomb-McCoy, & Myers, 1999). However, scholars argue that being multiculturally competent is not enough (Constantine et al., 2007; Goodman, Liang, Helms, Latta, Sparks, & Weintraub, 2004; Vera & Speight, 2003). Vera and Speight (2003) state that a commitment must also be made to social justice because it is at the heart of multiculturalism. Multiculturalism is about focusing on diversity from the standpoint of inclusion and acceptance (Pietrse, Evans, Risner-Butner, Collins, & Mason, 2009). Therefore, if a commitment is going to be made to multiculturalism, then it must also be made to social justice (Vera & Speight, 2003).
A social justice perspective moves beyond multicultural competency.

Whereas multicultural competency is about seeking to understand and effectively counsel diverse clients in the counseling session (Ridley & Kleiner, 2003), social justice is about going outside of the individual treatment office and engaging in advocacy, community outreach, and prevention to better meet the needs of underserved populations (Constantine & Ladany, 2000; Vera et al., 2009; Vera & Speight, 2003). Bell (1997) states that social justice “includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure” (p. 259). Social justice is about empowering individuals (Goodman et al., 2004; Romano & Hage, 2000), advocacy (Vera et al., 2009) prevention (Kenny & Romano, 2009), combating unfair societal structures and policies (Kenny & Romano, 2009; Toporek & Williams, 2006), and mentoring others to do the same (Caldwell & Vera, 2010).

There is a growing movement in the counseling and counseling psychology field to promote social justice advocacy and training among mental health professionals (Egisdottir & Gerstein, 2005; Goodman et al., 2004; Hartung & Blustein, 2002; Ivey & Collins, 2003; Kiselica & Robinson, 2001; Mays, 2000; Myers, Sweeney & White, 2002; Nilsson & Schmidt, 2005; Ratts, 2006; Speight & Vera, 2004; Toporek & Vaughn, 2010; Vera & Speight, 2003). In fact, since the beginning of the counseling and counseling psychology field, professionals have committed to social justice issues, (Hartung & Blustein, 2002; Ivey & Collins,
2003), despite being socialized to be apolitical (Brown, 1997; Nilsson & Schmidt, 2005; Vera & Speight, 2003). Recently, scholars have started to evaluate variables that may contribute to trainees and mental health professional’s initiative to participate in social justice activities (Beer, 2008; Caldwell, 2008; Landreman, Rasmussen, King, & Jiang, 2007; Nilsson & Schmidt, 2005). However, most of these studies do not focus on White master level trainees in counselor education or counseling psychology. Scholars are speaking out against traditional mental health methods, stating that they are not adequately meeting the needs of diverse populations (Fouad & Arredondo, 2007; Vera et al., 2009). Counselors and counseling psychologists need to work to create social change (Goodman et al., 2004; Speight & Vera, 2004; Vera & Speight, 2003). Therefore, it is necessary to examine White counselors in training to assess their White racial identity, multicultural competency, and interest in social justice advocacy. Gaining an understanding where White trainees currently stand regarding these issues can help inform training programs on how to better educate and train White counselors in the future.

Definition of Key Terms

*Counselors*—mental health professionals that have received their master’s degree in counselor education (e.g., clinical mental health counseling, college counseling, marriage, couple and family counseling, school counseling, and rehabilitation counseling).
Counseling Psychologist— mental health professionals that have received their doctorate in counseling psychology.

Counseling Psychology— a specialty in psychology that “focuses on personal and interpersonal functioning across the life span and on emotional, social, vocational, educational, health-related, developmental and organizational concerns” (APA, 1999, p. 589).

Mental Health Professional— individuals that have received their master’s degree in counselor education or counseling psychology and/or their doctorate in counseling psychology.

Multicultural Competency— “the extent to which counselors posses appropriate levels of self-awareness, knowledge, and skills in working with individuals from diverse cultural backgrounds” (Constantine, Hage, Kindaichi, & Bryant, 2007, p. 24).

Racial Identity— “refers to a sense of group or collective identity based on one’s perception that he or she shares a common racial heritage with a particular racial group” (Helms, 1990, p. 3)

Social Justice— involves a respect for diversity, commitment to social change, and the well being of all members of society (Romano & Kenny, 2009).

Social Justice Advocacy—“actively working to change social institutions, political and economic systems, and governmental structures that perpetuate unfair practices, structures, and policies in terms of accessibility, resource distribution, and human rights” (Fouad, Gerstein, and Toporek, 2006, p.1).
*Trainee*— a student currently enrolled in a master’s degree program in counselor education or counseling psychology. Trainees may be seeking specialized degrees in clinical mental health counseling, college counseling, marriage, couple and family counseling, school counseling, and rehabilitation counseling. Trainees represent varying levels of training and experience, ranging from first-year practicum students to students currently enrolled in internship.

*White Racial Identity*— “a positive White racial identity consists of two processes” (Helms, 1990, p. 49), “when Whites abandon their conscious or unconscious racist attitudes and progress toward more racially aware nonracist identities” (Gushue & Constantine, 2007, p. 322).

*White Racial Identity Development*—involves six hierarchical statuses with the purpose of describing how a White individual develops a healthy identity while living in an unjust society (Leach, Behrens, & LaFleur, 2002). The statuses include: contact, disintegration, reintegration, pseudo-independence, immersion/emersion, and autonomy (Helms, 1990, 1995).
Research Questions

1. Does multicultural training and experiences impact White trainees’ desire to participate in social justice advocacy?

2. Does a multicultural counseling course have an impact on White trainees’ interest in social justice advocacy?

3. Does a multicultural counseling course have an impact on White trainees’ White racial attitude orientation?

4. Does White trainees’ level of racial attitude orientation impact their interest in social justice advocacy?

5. What is the relationship between White racial attitude orientation and multicultural competency?

6. Does a relationship exist between White trainees’ self-reported multicultural competency and desire to participate in social justice advocacy?

7. A) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their level of Racial Acceptance? B) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their Reactive attitudes? C)
Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their Conflictive attitudes?

8. A) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural knowledge? B) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural awareness?

9. Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their desire to participate in social justice advocacy?
Research Hypotheses

1. White trainees with multicultural training and experiences will report more interest in participating in social justice advocacy than White trainees without multicultural training and experience.

2. White trainees will report a greater interest in social justice advocacy after taking a multicultural training course.

3. White trainees will increase their White racial attitude orientation after taking a multicultural counseling course.

4. White trainees who have high levels of racial attitude orientation will report interest in social justice advocacy.

5. White trainees who have high levels of White racial attitude orientation will report high levels of self-reported multicultural competency.

6. White trainees self-reported multicultural competency will be positively related with their desire to participate in social justice advocacy.

7. A) There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their level of Racial Acceptance. B) There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their Reactive attitudes. C)
There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their Conflictive attitudes.

8. A) There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural knowledge. B) There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural awareness.

9. There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their desire to participate in social justice advocacy.
Outline for the Remainder of the Dissertation

Chapter two of the dissertation will review the related literature on Social Justice, White racial identity development, and multicultural training and competency.

Chapter three will describe the research design and methodology used for this study. It will cover the scope of the study, including the selection of subjects, instruments, data collection, data processing, and limitations.

Chapter four will include a presentation of the data, including tables and charts, discussion and interpretation of results.

Chapter five will include a summary of the results, discussion of major findings, limitations, recommendations for future research, and conclusion.
CHAPTER II

REVIEW OF RELATED LITERATURE

Within the next forty years it is projected that Whites in the United States will become a racial minority as current racial and ethnic “minorities” will make up over fifty-four percent of the population (U.S. Census Bureau, 2008, August 14). Although the general U.S. population is becoming increasingly diverse, trainees and mental health professionals remain predominately White (Pederson, 1997). In 1999, eighty-seven percent of first-year, full-time, master level psychology students were White, while minority students consisted of just 13% of the student population (APA). In 2011, the diversity make up of first-year, full-time, master level psychology students was not much different, demonstrated by 72% of the students identifying as White (APA). Minority students consisted of 28% of the population with 9% of the students identifying as Hispanic, 8% as Black or African American, 7% as Asian, 2% multi-ethnic, and 1% as Native American (APA, 2011).

The continued majority of White mental health professionals and lack of diversity among counseling and counseling psychology students in training programs has raised concern in the field. This concern intensified when the U.S. Surgeon General reported in 2001 that, “Racial and ethnic minorities have less access to mental health services than do Whites. They are less likely to receive needed care. When they receive care, it is more likely to be poor in quality” (As
cited in Fouad & Arredondo, 2007, p.6). Outside of mental health services and training programs, structural inequities and unfair practices persist as differential treatment continues to take place between Whites and non-Whites. This is seen today in organizations’ set policies and procedures that effect bank lending practices, housing, medical treatment and access to clinical trials, capital punishment, and education (Sue, 2003). Concern regarding the poor quality of care of racial and ethnic minorities in the mental health field has spurred many empirical investigations (Bernal & Sáez-Santiago, 2006; Constantine, 2002a; Estrada, Durlak, & Juarez, 2002; Fuertes, Bartolomeo, & Nichols, 2001; Goh, 2005; Herman et al., 2007; Holcomb-McCoy & Myers, 1999; Pope-Davis et al., 1994; Sue, 1998; Toporek & Reza, 2001). Additionally, research has increased with investigations evaluating the racial identity development of White trainees and mental health professionals and how it impacts their self-reported multicultural competency (Constantine, 2002b; Constantine, Warren, & Miville, 2005; Jordan, 2007; Neville et al., 1996; Ottavi, Pope-Davis, & Dings, 1994; Vinson & Neimeyer, 2003). Scholars have responded with alarm, stating that if counseling psychology is committed to multiculturalism then it must also be committed to social justice (Vera & Speight, 2003). While multiculturalism is about focusing on diversity from the standpoint of inclusion and acceptance (Pietrse, Evans, Risner-Butner, Collins, & Mason, 2009) within the counseling session, social justice is about going outside of the treatment office and engaging in advocacy, community outreach, and prevention to better meet the needs of
underserved populations (Constantine & Ladany, 2000; Vera et al., 2009; Vera & Speight, 2003).

Ratts in 2011 illustrated the connection between multiculturalism and social justice when he described the two as “seamless” and “two sides of the same coin” (p.24). He discussed the two perspectives as complimentary in nature: They both recognize the importance of diversity and the debilitating effects that oppression can have on the mental health of individuals. This chapter will discuss related literature in social justice, White racial identity development, and multicultural training and competency. Specifically, this chapter will present arguments for the inclusion of social justice in counseling psychology, explore the history of social justice in counseling psychology, empirical research on social justice, the history and development of racial identity theories, Helms’ Model of White Racial Identity Development (WRID), empirical research on WRID, and the significance of multicultural training and competency. This chapter concludes with a summary of the related literature review, the statement of the problem, and purpose of the study.

Social Justice

Social Justice Defined

Social justice involves a respect for diversity, commitment to social change, and the well being of all members of society (Romano & Kenny, 2009). Respected definitions have included Bell (2007) who described the goal of social
justice as “full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure” (p. 1). Social justice is described by Kenny and Romano (2009) as emphasizing “fair and equitable access to societal resources that allow all groups to participate in society without threat to their physical and psychological safety” (pp. 22-23).

Social Justice Advocacy Defined

Social justice advocacy is described as “action taken by a counseling professional to facilitate the removal of external and institutional barriers to clients’ well-being” (Toporek & Liu, 2001, p. 387). Bell’s (2007) description of “social actors” appears consistent with the role of a social justice advocate. Bell described social actors as individuals who have a “sense of their own agency as well as a sense of social responsibility toward and with others, their society, and the broader world in which we live” (p. 1). Social justice advocacy is well capsulated within Fouad et al.’s (2006) description that social justice includes “actively working to change social institutions, political and economic systems, and governmental structures that perpetuate unfair practices, structures, and policies in terms of accessibility, resource distribution, and human rights” (p. 1).
Arguments for the Inclusion of Social Justice

Although the counseling psychology profession is committed to multicultural competency, scholars argue that being multiculturally competent is not enough. Concern is raised that counseling psychologists are falling short with the current operationalization of the multicultural competencies (Vera & Speight, 2003). As noted earlier, the literature is clear. If counseling psychology is committed to multiculturalism, then it must also be committed to social justice (Caldwell & Vera, 2010; Goodman et al., 2004; Vera & Speight, 2003).

Vera and Speight (2003) argue that “social justice is at the heart of multiculturalism in that the existence of institutionalized racism, sexism, and homophobia is what accounts for the inequitable experiences of people of color, women, gay, lesbian, and bisexual people (among others) in the United States” (p. 254). Scholars state that if mental health professionals are aware and have knowledge that their client’s problems are due to a greater societal problem, yet do not work to create social change, they are thereby helping to maintain the status quo (Goodman et al., 2004; Prilleltensky, Dokecki, Frieden, & Wang, 2007; Speight & Vera, 2004; Vera & Speight, 2003). Smith (2009) characterized the status quo as “inequitable distribution of power, resources, and access to same, within which we (as individuals and as a field) are inevitably located” (p. 85). If the status quo is going to change, Ivey and Collins (2003), states that it will require restructuring training programs and state licensing requirements, and
focusing on prevention, psychoeducation, and community psychology from a social justice and multicultural perspective.

Many authors have reported the effects that the environment can have on the mental health of an individual (Grant & Mackie, 2008; Jacobs, 1994; Kenny, Horne, Orpinas, & Reese, 2009; McWhirter, 1998; Nilsson & Schmidt, 2005). A social justice perspective acknowledges that unearned power, privilege, and oppression exists in society and is linked to psychological stress and disorders (Ratts, D’Andrea, & Arredondo, 2004; Toporek, Lewis, & Crethar, 2009). Many of these conditions develop from lack of resources, stress, and discrimination (Grant & Mackie, 2008). Prilleltensky (1999) addressed this concept when he wrote, “Psychological problems do not exist on their own, nor do they come out of thin air; they are connected to people’s social support, employment status, housing conditions, history of discrimination, and overall personal and political power. [Therefore,] promoting health means promoting social justice for there cannot be health in the absence of justice” (p. 99, as cited in Goodman et al., 2004, p. 797).

Scholars also argue that counselors and counseling psychologists have a responsibility to work toward social change (Blustein et al., 2001; Fouad, 2003; Goodman et al., 2004; Ivey & Collins, 2003; McWhirter, 1998; Nilsson & Schmidt, 2005; Sue, 2001; Vera & Speight, 2003). Toporek and Vaughn (2010) state that it is ethically necessary that professional psychologists receive training in issues related to social justice. Scholars argue that mental health professionals need to
move outside of their offices if they want to better serve the people in their community, and that the profession needs to reconnect with its roots (Ratts & Hutchins, 2009). The voices of scholars advocating on behalf of social justice within the field has become more vocal in recent years. Yet, looking back at history in the mental health field, advocacy efforts are deeply rooted within the profession's history (Kiselica & Robinson, 2001; Toporek, Lewis, & Crethar, 2009).

**History of Social Justice in Counseling Psychology**

Mental health professionals have traditionally been socialized to be apolitical (Brown, 1997; Nilsson & Schmidt, 2005; Vera & Speight, 2003), yet since the start of the profession, professionals have committed to issues of social justice and equality (Beers, 1956; Davis, 1969; Caldwell & Vera, 2010; Hartung & Blustein, 2002; Kiselica & Robinson, 2001). Frank Parsons, the father of vocational psychology, is recognized as a forerunner in counseling psychology for working toward social justice (Aldarondo, 2007; Fouad et al., 2006; Ratts, 2006). In the early 1900s he worked with other social activists in Boston to develop the Vocational Guidance Bureau (Blustein, 2006; Fouad et al., 2006). This was the first formal counseling center in the United States (Hartung & Blustein, 2002), providing education, training, and other services to immigrants living in Boston (Blustein, 2006; Fouad et al., 2006; Kiselica & Robinson, 2001).
During the great Depression, counseling psychologists at major universities advanced efforts to help people with their career decisions and employment opportunities (Fouad et al., 2006; Thompson, 1990). After World War II counseling psychologists worked with veterans as they returned from war and adjusted to civilian life (Fretz, 1982; Fouad et al., 2006; Goodyear, Cortese, Guzzardo, Allison, Claiborn, Packard, 2000). During this time, counseling psychologists also advocated on behalf of veterans to receive educational benefits (Fouad et al., 2006).

During the 1950s and 1960s counseling psychologists were invested in the civil rights movement (Moody, Ybarra, & Nabors, 2009), actively speaking out against issues of human rights abuse, discrimination and injustice (Samler, 1964). This includes the work of George Albee, former APA president. Albee explicitly advocated for psychologists to work on behalf of the poor and disenfranchised, including advocating for training to take place within settings where the poor will more likely be seen (Albee, 1969; Smith, 2009; Smith, Chambers, & Bratini, 2009).

During the late 1960s and 1970s, in response to the treatment of African Americans during the civil rights and Black Power movements, William Cross produced pioneering work related to Black racial identity development (Carter, 1990; Cross, 1971). Cross’ (1971) Nigrescence model provided theoretical understanding of Black racial identity development in a White dominated world (Henricksen & Trusty, 2002). During this time, counseling psychologists also
started to advocate for better representation of ethnic and cultural minorities within the American Psychological Association (Abreu, Chung, & Atkinson, 2000; Moody et al., 2009). This led to the development of the Association of Black Psychologists (1968), the Asian American Psychological Association (1972), and Society of Indian Psychologists (1975) (Abreu et al., 2000; Moody et al., 2009). In 1979, APA supported the establishment of the Office of Ethnic Minority Affairs (Moody et al., 2009), which in 1986, was ultimately termed the Division of Ethnic Minority Affairs (Division 45; APA, 2012). The formation of these structures within APA provided a means to which race and racism could be addressed within APA and the profession (Neville & Carter, 2005).

During the 1980s social justice efforts were influenced by the work of Allen Ivey, Derald Wing Sue, and Janet Helms (Fouad et al., 2006). Allen Ivey was president of Division 17 when he appointed Derald Wing Sue to chair a task force that developed the first version of the multicultural counseling competencies (Caldwell & Vera, 2010; Fouad et al., 2006; Ivey & Collins, 2003). This paper on cross-cultural competencies later pushed the emergence of multicultural literature within the profession (Carney & Kahn, 1984; Cross, Bazron, Dennis, & Isaacs, 1989; Ridley & Kleiner, 2003). In 1984, Janet Helms explored racial identity development and ultimately became notable for providing advanced understanding in this area. This includes her pioneering work in White racial identity development, as it applies to the counseling process (Leach et al., 2002; Lee et al., 2007; Swanson et al., 1994).
During the 1990s and 2000s efforts to advance social justice advocacy within the counseling psychology field became much more prominent. Counseling psychologists invested in multicultural issues and began advocating on behalf of their communities and encouraged other counseling psychologists to do the same (Fouad et al., 2006). Nadya Fouad’s 2000-2001 Division 17 presidential initiative at the 2001 National Psychology Conference in Houston, Texas focused on the development of social justice (Fouad, McPherson, Gerstein, Blustein, Elman, Helledy, & Metz, 2004; Fouad et al., 2006). As part of this National Psychology Conference, social action groups were established to discuss social justice activities pertinent to the counseling psychology field (Speight & Vera, 2004). The turnout with the social action groups was so prevalent that it became apparent that clinicians within the field were ready for social justice activities (Fouad et al., 2004; Fouad et al., 2006). The Houston Conference reignited dialogue about social justice within the literature (Calwell & Vera, 2010). Following Fouad’s presidential initiative, social justice advocacy continued to be a topic within the profession. This is evidenced by special issues in The Counseling Psychologist (Caldwell & Vera, 2010) and creation of the Handbook for Social Justice in Counseling Psychology: Leadership, Vision, and Action (Toporek, Gerstein, Fouad, Roysircar, Israel, 2006B).

At present, researchers argue for the inclusion of social justice in counseling psychology because it relates to the history and core values of the field (Davidson, Waldo, & Adams, 2006; Goodman et al., 2004; Palmer & Parish,
The counseling profession is providing more opportunities for students to learn about social justice advocacy (Fouad et al., 2006). Evidence of this taking into effect is founded in counseling psychology programs that are incorporating social justice initiatives into their graduate training, beyond what is required in multicultural counseling courses necessary for national accreditation (Burnes & Manese, 2008; Pieterse et al., 2009; Talleyrand, Chung, and Bemak, 2006). Training has been described as a critical factor in counseling psychologists’ likelihood in participating in social justice advocacy (Palmer & Parish, 2008; Toporek, Gerstein, Fouad, Roysircar, & Israel, 2006A; Toporek & McNally, 2006). As social justice in counseling psychology continues to resonate within the field as a necessary component of our professional identity, more empirical research on this subject matter is needed.

**Empirical Research on Social Justice**

Scholars report that training and increased awareness in issues of oppression, discrimination, racism, homophobia, and poverty may facilitate students’ involvement in working with diverse populations, which in turn can lead to increased empathy and stronger sense of social responsibility (Broido, 2000; Hurtado, Engberg, Ponjuan, & Landreman, 2002; Nilsson & Schmidt, 2005). However, to date, empirical research examining the variables that are associated with mental health professionals who participate in social justice is limited (Caldwell & Vera, 2010; Landreman et al., 2007; Miller & Sendrowitz,
2011; Nilsson & Schmidt, 2005). Recently few dissertations and empirical studies have emerged exploring variables that may be associated with individuals’ commitment and participation in social justice advocacy (Beer, 2008; Caldwell, 2008; Landreman, et al., 2007 Nilsson & Schmidt, 2005; Ratts, 2006).

Nilsson and Schmidt (2005) engaged in an exploratory study examining factors associated with social justice advocacy among counseling and counseling psychology students. They examined 134 graduate students to assess the relationship between personal and academic variables that may influence individual’s social justice advocacy. They examined participants’ age, political interest, gender, number of courses taken, problem solving style, social interest, and worldview orientation.

Social justice advocacy scales at the time this study took place were limited. Therefore, Nilsson and Schmidt used Kerpelman’s (1969) Activity Scale (ACT). This scale was developed in the 1960s, and due to the social and political climate during this time period, it focuses primarily on sociopolitical issues. In addition to the ACT, Nilsson and Schmidt used three additional scales to examine counselor trainee’s values and characteristics. They used the Problem-Solving Inventory (PSI; Heppner & Peterson, 1982), the Social Interest Scale (SIS; Crandall, 1975), and the Scale to Assess World Views (SAWV; Ibrahim & Kahn, 1987).
Nilsson and Schmidt (2005) used a simultaneous linear regression analysis to examine trainees’ desired and actual involvement in social justice advocacy. Contrary to their hypotheses, results did not indicate that counseling students’ age and years in counseling training were predictive of social justice advocacy. Out of all the variables analyzed, “political interest was the only one that individually predicted desired social justice advocacy” (p. 275). During the second regression model of actual engagement in social justice advocacy, Nilsson and Schmidt report that trainees’ desire to engage in social justice advocacy and political interest were the only variables to explain the unique variance in actual social justice advocacy. The other predictor variables in this study did not report a significant relationship.

The scales used in Nilsson and Schmidt’s (2005) study, however, may likely have impacted the lack of relationships that occurred. The ACT was developed in the 1960s and was used to assess broad political issues on and off campus. It does not include all aspects of social justice advocacy as discussed within the field today. Additionally, the SIS, which is used to examine the concern and welfare for others, may not have accurately assessed participants’ deep concern for human suffering. Consistent with previous research (Broido, 2000; Kiselica & Robinson, 2001), Nilsson and Schmidt suggest that social justice advocacy may be something that needs to be a part of training programs. They state that although the counseling field may be concerned about the welfare of others, it may not extend itself to social justice advocacy.
Landreman et al. (2007) used a phenomenological approach to examine the experiences that led 20 university educators, from 14 different racial/ethnic groups, to participate in multicultural and social justice initiatives. Their in-depth interviews indicated that individuals became engaged in multicultural and social justice activities after reflecting on critical incidents that took place in their life. These incidents were described as exposure, interaction, and development of significant relationships with individuals from different cultural groups. It also included significant events such as, interactions and experiences in diverse environments. Based on their findings, Landreman et al. suggest that university educators expose students to different perspectives and create learning environments that welcome different points of view. The hope is that this will lead students to self-reflection, which has been described as a necessary factor leading individuals to engage in multicultural and social justice activities.

Caldwell (2008) used a critical incident research design to identify and define significant experiences that cultivate a social justice orientation among 36 counseling psychology doctoral students and professionals from APA accredited programs. They were recruited via purposeful and snowball sampling measures. The participants were targeted because they were actively involved in clinical work, research, or training that had an emphasis on social justice. These participants were also targeted because they made significant contributions to social justice within the counseling psychology field.
Caldwell’s (2008) findings revealed critical factors within five major categories that influenced participants’ social justice orientation. The most common influential critical factor participants reported was being influenced by a significant person. Caldwell’s finding indicated that 78% of the participants endorsed this idea. According to Caldwell’s study, significant persons were described as mentors, peer support, and parents and family members. Seventy-eight percent of the participants also discussed that exposure to injustice was a factor influencing their social justice development. This was described as personally experiencing discrimination, institutional oppression, prejudice, and stereotypes or having witnessed it occurring to others.

Caldwell’s (2008) findings indicated that formal and informal education was described among 58% of the participants as critical in their social justice development. A major factor in this was having exposure to coursework and readings related to issues of oppression within society. Participants stated that this helped promote a stronger sense of social responsibility and increased their understanding of theories related to social justice that they could incorporate into their work as a counseling psychologist. Fifty percent of the participants reported that their work experiences in the community, clinical and research settings were critical in their social justice orientation. Some of these participants addressed how they were emotionally affected by their experiences with their clients, therefore compelling them to think more critically about their own privilege and role in oppression.
Overall, Caldwell’s (2008) findings indicate that critical factors influenced the participants’: commitment to social justice, theoretical understanding of social justice, personal and professional identity, and behavior. Caldwell noted the importance that each of the five major themes had on the participants’ commitment to social justice. Caldwell reported that one theme alone may not be enough to have a significant impact on a social justice orientation. Instead, each of the five factors is critical in promoting an individual’s commitment to social justice.

Beer (2008) used a mixed-methods research design in her dissertation to explore counseling psychology graduate students’ commitment to social justice. The quantitative data collection took place with a national web-based survey that was sent to 65 active APA-accredited doctoral programs in counseling psychology. The survey was completed by both master and doctoral-level trainees from many different racial and ethnic backgrounds. In addition to a demographic questionnaire, Beer’s (2008) instruments in this study included: the Activism Orientation Scale (AOS; Corning & Myers, 2002), Social Justice Training Attitudes Scale (SJTA), Confronting Discrimination Personally and Professionally (CDPP), which is a subscale of the Social Activism Scale (SAS; Lynnenmeyer, Hanson, Bahner, & Nillson, 2005), Climate and Comfort, subscale of the Multicultural Environment Inventory (MEI; Pope-Davis, Liu, Nevitt, & Toporek, 2000), open-ended questions about participant’s perceptions of social justice in their training program, the Spirituality Assessment Scale (SAS;
Howden, 1993), and six additional open-ended questions related to the trainees’ personal and professional experiences with social justice.

Beer’s (2008) web-based survey included a final sample of 260 participants. After the web-based results were gathered, Beer selected nine participants to participate in the qualitative section of this study. Due to one participant unwilling to take part in the interview and the inaudible recording of another participant’s interview, the qualitative results are derived from the interviews that took place with seven participants.

Beer’s (2008) findings revealed that trainees had high levels of social justice commitment. This was indicated by students’ quantitative results demonstrating commitment to social justice in public and professional engagement as well as personal social action. Quantitative results suggested that trainees desired more social justice training in their current counseling psychology programs than what they were currently receiving. Quantitative and qualitative data suggested that trainees’ commitment to social justice was influenced by both internal and external factors. Spirituality was indicated as a strong positive factor influencing trainees’ social justice commitment. This included their commitment to political forms of activism and social justice that is specific to counseling psychology. Qualitative results revealed themes that trainees’ commitment to social justice was inseparable between their personal and professional identities. Additionally, a common theme revealed that trainees’ professional work in social justice reinforced their expression of their
values that they already felt toward the topic. Overall, Beer’s results indicate that trainees’ commitment to social justice was influenced by their level of political activism and spirituality. Additionally, results in this study indicate that a supportive training environment had a big influence on participants’ commitment to social justice.

Ratts’ (2006) dissertation explored CACREP-accredited counselor education programs to determine if they were training master level students for social justice counseling. Ratts developed a Social Justice Counseling survey (SJC; Ratts, 2006) for the purposes of this study. The SJC was used to determine how instructors at programs were preparing students for social justice counseling, and to make broad determinations as to how CACREP-accredited counseling programs are doing in social justice training. The SJC included two sections. One section explored demographic information about the participants and the other section explored social justice content that the participants incorporated into their counseling course. The SJC was mailed to 192 instructors’ teaching master level counseling courses in social and cultural diversity. Responses were received from 108 instructors.

Results from Ratts’ (2006) dissertation indicated that master level counseling students are being taught principles of social justice. Instructors of the courses reported that social justice is an important part of their training programs. In fact, 97% of the instructors reported that they teach social justice principles. However, only 10% of the respondents stated that they teach social
justice theories. Therefore, Ratts questioned as to how adequately students are being prepared to incorporate social justice advocacy into their work, if they do not have a solid theoretical social justice foundation. Additionally, Ratts’ results indicated that instructors focused on social justice training that emphasized individual interventions of counseling students rather than systemic interventions that the students can be involved. Ratts discussed concerns about this due to social justice efforts requiring both macro and micro level interventions.

Overall, research is limited in evaluating the variables associated with counselors and counseling psychologists who participate in social justice advocacy. In recent years, scholars have advocated for social justice to be a component of counseling and counseling psychology training programs and professional work (Burnes & Maese, 2008; Burnes & Singh, 2010; Caldwell & Vera, 2010; Egisdóttir & Gerstein, 2005; Fouad et al., 2006; O’Brien, Patel, Hensler-McGinnis, & Kaplan, 2006; Goodman et al., 2004; Kiselica & Robinson, 2001; Myers et al., 2002; Toporek, 2006; Toporek & McNally, 2006; Toporek & Vaughn, 2010). Dissertations and empirical research examining social justice advocacy among counseling and counseling psychology students and mental health professionals are emerging within the field (Beer, 2008; Caldwell, 2008; Landreman et al., 2007; Nilsson & Schmidt, 2005). Yet, more extensive qualitative and quantitative investigations are needed in exploring issues of social justice advocacy. This includes examining White counseling and
counseling psychology students and the potential relationship between social justice with their White Racial Identity and multicultural competency.

White Racial Identity

History and Development of Racial Identity Theories

Historically, studying the racial identity development of White individuals has been largely neglected. Early racial identity theories primarily focused on African Americans (Henricksen & Trusty, 2002). The most frequently cited early racial identity model was the Cross’ (1971) Nigrescence model (Abrams & Trusty, 2004; Carter, 1995; Coleman, Norton, Miranda, McCubbin, 2003; Henriksen & Trusty, 2002; Ponterotto & Park-Taylor, 2007). This model was developed in response to the treatment of African Americans during the civil rights and Black Power movements (Carter, 1995). The Nigrescence model describes the developmental process of Black individuals as they come to accept their Black identity in a White dominated world (Henriksen & Trusty, 2002). Other identity models subsequently followed, which included the development of female adolescents (Adams & Jones, 1983), homosexuals (Cass, 1979, Troiden, 1989), bisexuals (Fox, 1995), feminists (Downing & Roush, 1985) and racial ethnic and minorities (Atkinson, Morten, & Sue, 1979; Rowe, Bennett, Atkinson, 1994; Sue & Sue, 1971). Helms’ 1984 article, Toward a theoretical explanation of the effects of race on counseling: A Black and White model, provided additional emphasis in examining White individuals (Leach, Behrens, LaFleur, 2002). Then,
in 1990, Helms’ published the *Black and White Racial Identity: Theory, Research, and Practice*, which was the first comprehensive model of White racial identity (Leach et al., 2002). The publication of this book led to Helms’ position as a leading theorist concerning White racial identity (Leach et al., 2002).

*Helms Model of White Racial Identity Development*

Helms (1990, 1995) reported that a positive White racial identity begins to develop when an individual abandons their racist attitudes and moves toward a nonracist, racially aware identity (Gushue & Constantine, 2007). Individuals that are racially aware understand that their group membership has an impact on how they think, feel, and respond to racial issues (Pack-Brown, 1999). According to Helms’ theory, an individual’s racial attitudes toward other ethnic and racial groups can be categorized into different levels of the White racial identity (Helms, 1990, 1995).

Helms (1990) originally proposed White Racial Identity Development (WRID) as a stage model, indicating that White individuals’ attitudinal development is a linear process that takes place through six stages. In 1995, she reconceptualized the stages into statuses, describing them as hierarchical and evolving out of each other. These statuses include: 1) Contact, 2) Disintegration, 3) Reintegration, 4) Pseudo-Independence, 5) Immersion/Emersion, and 6) Autonomy. The purpose and attempt of these six statuses is to describe how
White individuals develop a healthy identity when living in an unjust society (Leach et al., 2002).

Helms (1990) describes the Contact stage as when a White person becomes aware of their race. This status is marked by the individuals’ naïveté and obliviousness. The person in this phase does not realize that he or she is benefiting from institutional or cultural racism due to their racial identity. Spanierman and Soble (2010) characterized this phase as adherence to the status quo. Helms (1990) states that an individual in this status may make statements like, “You don’t act like a Black person” or “I don’t notice what race a person is” (p. 57). People in this status may likely avoid racially charged material because it may cause them anxiety. After the person has repeated interaction with people from another race, the person may move to the next status. This happens when the White person begins to recognize that non-Whites are treated differently in U.S. society (Helms, 1990, 1995).

The next status, Disintegration, occurs when a White person becomes aware and feels conflicted about their White racial identity (Helms, 1990). During this phase, Helms reported that it is likely that the White person will become aware for the first time, that contrary to what they have been told, not all races are treated equally. This may cause guilt, anxiety, and feelings of helplessness about their new racial awareness. While in this phase, the White individual will feel torn between identifying with their White group membership and confronting systemic racism. The person in this phase may feel tempted to
avoid cross-racial interactions because of the anxiety and discomfort that it may bring. When the individual is not able to avoid these interactions, he or she will begin to create new beliefs. The reshaping of these beliefs will likely occur in the context of suppressing information that does not fit into their worldview. When the individual begins to reshape their beliefs, they are entering the Reintegration status. (Helms, 1990, 1995).

An individual in the Reintegration status is consciously aware of their White racial identity. Helms (1990) described this status as an “essentially racist identity.” (p. 60). During this phase, the individual accepts the belief of White racial superiority. The individual likely believes that White people earned their power and White superiority is justified. These beliefs are often supported by biased and distorted contemporary and historical information supporting White privilege. The individual in this phase has moved away from guilt and discomfort about racial issues and has moved toward fear and anger toward other racial identities. White individuals may express their racial superiority either actively or passively. Actively, Helms stated that White individuals do this through violent means to protect White privilege. Passively, Helms stated that this occurs when Whites remove themselves from certain environments in order to avoid interactions with other races. Passive actions may also include discussions about race issues with other White individuals who hold the same view. Helms reported that it is easy for White individuals to remain in the Reintegration status. If a White person is going to move out of this status, it
typically takes a significant event causing them to question their racial identity and the privileges they receive due to their skin color (Helms, 1990).

The second phase of Helms’ (1990) WRID begins with the Pseudo-Independent status. Helms’ describes this as the first step in developing a non-racist, healthy White identity. The Pseudo-Independent status begins with the individual abandoning their belief of White superiority. The White individual begins to actively question the notion that non-Whites are innately inferior. The individual does this by examining ways in which he or she is perpetuating racism. This phase involves the White person examining their feelings about Whiteness that were brought to life during the previous statuses. It may also involve the White individual engaging in more interaction with non-Whites. The person may try to help non-Whites achieve success based on what is deemed successful within White culture. If the individual feels compelled by the personal rewards received by developing a positive White racial identity, then he or she will enter the next status of Helms White racial identity development (1990, 1995).

The next status is termed Immersion/Emersion. Helms (1990) described this as occurring when the White individual begins to replace previous myths and stereotypes about racial and ethnic minorities with accurate information. During this phase, Helms’ states that the person begins to answer the following questions: “Who am I racially?” and “Who do I want to be?” and “Who are you really?” (Helms, 1990, p. 62). This phase is often met with the individual
reading material about other White individuals who have questioned and advanced their racial identity. The individual during this phase no longer attempts to change non-Whites to adapt to White culture, but instead the White individual attempts to inform and change other White people. Once the individual in this phase allows him or herself to process and experience previously denied emotions and feelings related to their White identity, the individual moves into the next status where he or she begins to combat various forms of racism and oppression (Helms, 1990, 1995).

Helms (1990) describes the final status in developing a positive White racial identity as Autonomy. During this status, the White individual no longer feels like he or she has to classify people based on their race. The individual no longer has strict worldviews about racial membership. During this status, the individual continually immerses him or herself into thinking and learning about racial and cultural issues. Although Autonomy is classified as the highest level, Helms reported that individuals will receive new information about racial and cultural variables that will require new ways of thinking. Therefore, Helms describes the White racial identity process as ongoing and continual (Helms, 1990, 1995).

**Empirical Research on White Racial Identity**

Many scholars have examined White racial identity development and the impact it has on self-reported multicultural competency (Burkard, Ponterottow,
Reynolds, & Alfonso, 1999; Helms, 1984, 1995; Ottavi et al., 1994; Sabnani et al., 1991; Tokar & Swanson, 1991; Vinson & Neimeyer, 2000). It is reported that the racial identity status of the counselor may be one factor that influences the practitioner’s multicultural competency (Middleton et al., 2005; Ottavi et al., 1994; Sabnani et al., 1991).

Middleton et al. (2005) examined the relationship between White racial identity development and multicultural counseling competencies among 412 White European American practicing mental health practitioners. Participants were predominately female (64%), ranging in age from 23-82 with a mean age of 47. The participants were surveyed from membership rosters from both the ACA and APA. The instruments used were the White Racial Identity Attitudes Scale (WRIAS; Helms and Carter, 1991) and the Multicultural Counseling Inventory (MCI; Sodowsky, Taffe, Gutkin, & Wise, 1994). Results were analyzed through multivariate analysis of variance and indicated that European Americans with more advanced statuses of WRID were correlated with higher levels of perceived multicultural competence.

Ottavi, Pope-Davis, and Dings (1994) surveyed 128 White counseling graduate students, ages 22-51, to see if multicultural counseling competencies were influenced by White racial identity development. Ottavi et al. randomly selected 20 counseling psychology programs in the Midwest and sent 12 survey packets to the training directors of these programs. Ottavi et al. requested that the training directors distribute the survey packets to students within their
program. The instruments used were the WRIAS (Helms & Carter, 1990) and the MCI (Sodowsky et al., 1994).

Ottavi et al. (1994) received a response rate of 60% (n=144). After evaluating surveys for completion and inclusion criteria, 53% (n=128) of the surveys were used in this study. Regression analysis indicated that WRID is moderately correlated with multicultural competency. Ottavi et al. suggest that racial identity development should be an important aspect of multicultural counseling training.

In addition to empirical findings indicating correlations between WRID and multicultural competency, empirical findings have also indicated that White counselors have increased their racial identity status after taking a course in multicultural training (Brown, Parham, & Yonker, 1996; Estrada et al., 2002; Evans & Foster, 2000; Jordan, 2006; Neville et al., 1996; Sabnani et al., 1991).

Neville et al. (1996) conducted an exploratory study that examined 38 students enrolled in a graduate level multicultural training course to assess if changes in White racial identity development and perceived multicultural competency occurred after completing the course. Participants were recruited from a graduate-level multicultural counseling course from three different universities. The participants were given a survey pack at the beginning of the semester, and they were re-administered the survey packet 15-weeks later, during their final exam period. Additionally, a follow-up survey packet was administered one year after the course was completed.
The instruments used in Neville et al. (1996) study include the Multicultural Awareness, Knowledge, and Skills Survey (MAKSS; D’Andrea et al., 1991), WRIAS (Helms & Carter, 1990), and the Guided Inquiry (GI; Heppner & O’Brien, 1994). Results were analyzed using a one-way multivariate analysis of variance. Findings indicated, and remained stable 1-year later, that multicultural training increased master level counselors' level of White racial identity statuses and self-perceived multicultural competency.

Evans and Foster (2000) conducted an exploratory study evaluating the relationship among multicultural training, moral development and racial identity development of White counseling students. Participants were recruited from masters’ programs in counselor education at a southeastern university. Sixty-eight White European American students agreed to participate in this study. Participants' age ranged from 21-53, and 78% (n=53) identified as female. Fifty-nine percent (n=40) of the participants reported that they had previous multicultural training. The instruments included in this research design were the WRIAS (Helms & Carter, 1990) and a measure based on Kohleberg’s (1981) theory of moral reasoning (DIT; Evans & Foster, 2000). Results indicated, through multiple regression analysis, that students with more multicultural training had higher statuses of White racial identity.

Although scholars have examined White racial identity development and multicultural competency, most researchers have used Helms’ White Racial Identity Attitudes Scale (WRIAS; Helms & Carter, 1990). The WRIAS is designed
to measure the original five stages of White identity development. However, the WRIAS has received much criticism (Behrens, 1997; Behrens & Rowe, 1997; Choney & Rowe, 1994; Leach et al., 2002; Swanson, Tokar, & Davis, 1994). The WRIAS is described as less complex than Helms’ theory of White racial identity development (Behrens, 1997). Leach, Behrens, and LaFleur (2002) state that the WRIAS functions as a “unidimensional construct” of racial attitudes and is more “parsimonious” than Helms’ White racial identity model (p.76). Therefore, scholars have proposed the use of the Oklahoma Racial Attitudes Scale (ORAS; LaFleur, Rowe, & Leach, 2002).

The ORAS was designed to measure the types of White racial consciousness reflected in Helms’ theory (Leach et al., 2002) and is described as a valid and reliable measure (Bleecker, 2007; Leach et al., 2002). Choney and Behrens (1996) developed the Oklahoma Racial Attitudes Scale-Preliminary (ORAS-P) scale to measure the groupings of attitudes that White people have about non-Whites (LaFleur et al., 2002). The ORAS is modeled in response to Rowe, Bennett, and Atkinson’s (1994) theory of White Racial Consciousness (WRC). Rowe et al. state that their theory is very similar to Helms’ White Racial Identity Development (1994). In fact, Block and Carter (1996) systematically examined both Helms’ WRID and Rowe’s et al. WRC and determined that the attitudes reflected in both of these models are quite similar.

Although scholars report that these theories are similar, and many have employed the WRIAS to analyze White racial identity among trainees
(Constantine, 2002A; D’Andrea et al., 1991; Gushue & Constantine, 2007; Middleton et al., 2005), empirical findings are disputing the functionality of the WRIAS (Behrens, 1997; Behrens & Rowe, 1997; Leach et al., 2002; Mercer & Cunningham, 2003).

Empirical research has indicated that the WRIAS does not measure the distinct constructs proposed in Helms’ WRID (Behrens, 1997; Behrens & Rowe, 1997; Leach et al., 2002; Mercer & Cunningham, 2003; Pope-Davis et al., 1999; Swanson et al., 1994). Researchers have targeted the WRIAS for having low internal consistency estimates within some of the subscales (Spanierman & Soble, 2010) and not being psychometrically adequate (Swanson et al., 1994). Pope-Davis, Vandiver and Stone (1999) conducted an independent investigation on the WRIAS and the ORAS-P to assess if the two instruments measure similar constructs on White racial identity. They stated that White identity, which is characterized by both the WRIAS and the ORAS-P, is classified within four constructs: “Degree of Racial Comfort, Attitudes Toward Racial Equality, Attitudes of Racial Curiosity, and Unachieved Racial Attitudes” (p. 78). Their findings indicated that the two scales measure similar constructs of White identity development, but the WRIAS measures just two to three of the constructs, whereas the ORAS-P measures three out of the four constructs (Pope-Davis et al., 1999). Furthermore, the WRIAS has been criticized because it uses exclusively White-Black terminology (Rowe et al., 1994). Based on these
findings, dependent on research goals, it may be more appropriate to evaluate White racial identity through the ORAS (Choney & Behrens, 1996).

In summary, although research has examined the relationship between White racial identity and multicultural training, many of the studies have used Helms' WRIAS, instead of the ORAS-P. Additionally, empirical research has yet to explore the relationship between counseling students’ White racial identity and their interest in social justice advocacy.

Multicultural Training and Competency

Over the past few decades, multicultural training and competency has progressed into an important component of the counseling profession. Ridley and Kleiner (2003) state that multicultural counseling competency “has emerged as one of the most important and widely discussed topics in the helping and human service professions” (p. 3). The solidification of multicultural training and competency within the field was made possible due to the tireless work of many mental health professionals, but was significantly influenced by the position paper written by Sue, Bernier, Durran, Feinberg, Pedersen, Smith, Vasquez, and Nuttall (1982) on cross-cultural competencies.

The cross-cultural competencies set forth by the Education and Training Committee of the APA’s Division of Counseling Psychology provided in Sue’s et al. (1982) paper outlined 11 characteristics necessary for individuals to provide appropriate services to racial and ethnic minority clients (Robinson & Morris,
Additionally, it recommended that graduate training include certain criteria targeting multicultural issues. Their recommendations included having a class devoted strictly to diversity issues, incorporating racial and ethnic diversity issues into all curriculum, and providing practicum and internship sites that have training opportunities and experiences with racial and ethnic minorities (Robinson & Morris, 2000; Sue et al., 1982).

In 1992, Sue, Arredondo and McDavis published, “Multicultural Competencies: A Call to the Profession.” It expanded Sue et al. (1982) original 11 minimal characteristics into 9 competency areas involving 31 statements (Robinson & Morris, 2000). These multicultural competencies were conceptualized into three broad areas: attitudes/beliefs (awareness); knowledge; skill (Fuertes et al., 2001; Robinson & Morris, 2000; Sue, et a., 1992).

Sue et al. (1992) characterized beliefs and attitudes as the clinician’s awareness of their cultural heritage, background and experiences. Awareness includes the clinician’s understanding of how these things may impact the counseling process. Counselor awareness also includes the clinician being comfortable with the ethnic and cultural differences that may exist within the counseling relationship. Additionally, Sue et al. describe awareness as the counselor’s ability at recognizing the limits of their expertise.

Sue et al. (1992) describe knowledge as the counselor’s understanding of their own culture and how this may effect their perceptions of the counseling process. Knowledge includes the clinician's understanding of how racism,
oppression, and discrimination may effect their personal beliefs, work, and life. It includes the clinician’s knowledge of how these things may have affected their treatment directly or indirectly in society, as well as their knowledge of how these factors have impacted racial and ethnic minorities. Sue et al. describe knowledge as the clinician’s awareness of their own racist attitudes or beliefs. Additionally, Sue et al. describe knowledge as the counselor’s understanding of the differences that may exist in communication styles, and how this may affect the counseling process.

Lastly, Sue et al. (1992) describe skills as the counselor’s ability to seek additional training and consult with other professionals in order to enhance their ability to work effectively with diverse populations. Sue et al. define skilled counselors as individuals who are continually seeking to better understand themselves, as they strive to foster a non-racist identity.

In 1996, Arredondo, Toporek, Brown, Jones, Locke, Sanchez, and Stadler presented the first framework for working with diverse clients in the document, “Operationalization of the Multicultural Counseling Competencies.” This document articulated guidelines for addressing racism and oppression (Arredondo, 1999) with a focus on the interpersonal and counseling interaction (Arredondo et al., 1996). It further elucidated that multicultural counseling takes place when participants in the counseling relationship are different based on race and ethnic backgrounds (Holcomb-McCoy & Myers, 1999). Additionally, Arredondo et al. (1996) provided explanatory statements and strategies for
mental health professionals to gain knowledge, skill and awareness as presented by Sue et al. (1982).

**Empirical Research on Multicultural Training and Competency**

After the Education and Training Committee set forth the multicultural competencies in Sue’s et al. (1982) article, many scholars followed, advocating for the importance of multicultural training and competency (Arredondo, 1999; Arredondo & Toporek, 2004; Constantine et al., 2007; Holcomb-McCoy & Myers, 1999; Pope-Davis, Reynolds, Dings, and Ottavi, 1994; Sue et. A., 1992). Soon, empirical investigations supported scholars’ advocacy efforts with findings reporting that multicultural training significantly increased counselor’s awareness and knowledge with working with diverse populations (Estrada, Durlak, & Juarez, 2002; Pope-Davis et al., 1994).

Pope-Davis, Reynolds, Dings, and Ottavi (1994) conducted one of the first studies exploring the relationship between multicultural training and multicultural competencies among counseling psychology students. Pope-Davis et al. (1994) surveyed 141 doctoral interns at university counseling centers. The purpose was to examine the relationship between counseling psychology doctoral students’ education and demographic variables with their multicultural counseling competencies. The participants were given a survey packet containing the Multicultural Counseling Awareness Scale (MCAS; Ponterotto et al., 1994) and a demographic questionnaire. Participants included 100 female
and 41 men, ages 23 to 48. Twenty-two participants identified as non-White and 119 participants identified as White. Approximately 84% of their participants had master’s degrees and 80% were completing their doctorate in counseling psychology. Forty-three percent of the participants had taken one multicultural counseling course and 13% had taken two or more.

Results from Pope-Davis et al. (1994) indicated that counseling psychology interns who had more multicultural coursework, attended more multicultural workshops, and received supervision in a multicultural situation reported higher levels of multicultural knowledge and skills than their peers with fewer experiences in these activities. Pope-Davis et al. reported that it is likely that coursework, workshops, and supervision represent distinct components and measurable contributions to the interns’ reporting greater levels of multicultural knowledge and skills. In this study, however, counseling psychology interns’ demographic variables did not indicate a significant impact on their multicultural counseling competencies.

After Pope-Davis et al. (1994) study, other empirical investigations followed examining counseling students’ multicultural competencies and demographics variables (Holcomb-McCoy & Myers, 1999; Pope-Davis & Ottavi, 1994) and multicultural training and self-reported multicultural competency (Boysen & Vogel, 2008; Cates, Schaefle, Smaby; Maddux, & LeBeauf, 2007; Holcomb-McCoy & Myers, 1999).
Pope-Davis and Ottavi (1994) explored the relationship between demographic variables and self-reported multicultural competency among counselors. Surveys were administered to counselors affiliated with university counseling centers across the United States. Participants were administered a demographic questionnaire and the Multicultural Counseling Inventory (MCI; Sodowsky et al., 1994). Pope-Davis and Ottavi received responses from 220 (64%) individuals willing to participate in the study. The majority of participants were female (n=136), and ranged in age from 26 to 45 years and older. Participants identified as White (n=169), African American (n=26), Asian American (n=15), and Hispanic (n=10).

A multivariate analyses of variance and univariate analyses of variance were used to evaluate participants’ self-reported multicultural competency and demographic variables (Pope-Davis & Ottavi, 1994). Results indicated that ethnicity was the only demographic variable that had statistically significant effects on multicultural competency. Results indicated that participants who identified as Asian American and African American reported more multicultural counseling knowledge than White participants. Additionally, participants who identified as African American, Hispanic, and Asian American reported greater multicultural awareness than White participants.

Holcomb-McCoy and Myers (1999) conducted a similar investigation that explored the relationship between demographic variables and training with counseling professionals’ multicultural competency. In this study, compared to
Pope-Davis and Ottavi (1994), Holcomb-McCoy and Myers examined counselors who have completed their graduate training. Stratified sampling was used to ensure an adequate size in ethnic backgrounds and individuals who recently graduated. Sampling was drawn from professional counselors who had membership within the American Psychological Association (ACA). Holcomb-McCoy and Myers received a response rate of 30% (n=151), and participants represented all regions within the United States. Participants ranged in age from 25-54, and 71% identified as female, 66% indentified as White, 19% as African/Black, 6% Latino/Hispanic, 5% as Asian or Native American, and 4% as Other.

Participants in Holcomb-McCoy and Myers (1999) study were mailed a 61-item Multicultural counseling Competence and Training Survey (MCCTS; Holcomb-McCoy & Myers, 1999). The MCCTS was developed to assess participant’s perceptions of their multicultural counseling competence and adequacy of their training. A series of multivariate analyses of variance were used to determine if certain demographic variables had an effect on participant’s self-perceived multicultural competence. Of the demographic variables examined (age, gender, ethnicity, education level, work setting), it is noteworthy that ethnicity was the only variable that provided statistically significant effects on multicultural competency. A multivariate analysis of variance was used to evaluate differences in participants’ perceptions of their multicultural training and their multicultural competency. Statistically significant results were not
found between participants who graduated from a Council for Accreditation of Counseling and Related Educational Programs (CACREP) accredited program versus participants who did not attend a CACREP program. However, Holcomb-McCoy and Myers point out that at the time this study took place, CACREP multicultural standards had been in effect for three years. It is possible that the CACREP programs that the participants attended in this study did not sufficiently implement the multicultural standards as required in CACREP’s 1994 standards. Overall, Holcomb-McCoy and Myers articulated the importance that training programs provide multicultural training experiences that enhance students’ multicultural competency.

Constantine (2002a) conducted a study exploring racial and ethnic minority clients’ ratings of their counselors’ multicultural counseling competency. The clients in this study were recruited from five mid- to large northeastern predominately White university counseling centers. Clients were recruited to participate in this study after they completed their final counseling session. The participants included 112 clients of color. Seventy-eight (69.6%) of the clients identified as female and the ages of the clients ranged from 18-39, with a mean age of 20.98. The racial and ethnic makeup of the clients included 52 individuals identifying as Black American, 29 as Latino(a), 22 as Asian American, 3 as American Indian, and 3 as biracial American. Clients reported that the average number of counseling sessions they attended with their counselor was 6.50.
The counselors participating in Constantine’s (2002a) study included 37 individuals. Twenty-six (70.3%) of the counselors identified as female and 11 (29.7%) identified as male. The age of the counselors ranged from 27-61. Counselors’ racial and ethnic background included 28 White Americans, 3 Black Americans, 2 Asian Americans, 2 Latino(a) Americans, and 2 biracial Americans.

The clients in Constantine’s (2002a) study were given a demographic questionnaire, Attitudes Toward Seeking Professional Psychological Help Scale-Short Form (ATSPPHS-S; Fischer & Farina, 1995), Counselor Rating Form-Short (CRF-S; Corrigan & Schmidt, 1983), Cross-Cultural Counseling Inventory-Revised (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991), and Client Satisfaction Questionnaire-8 (CSQ-8; Larsen, Attkisson, Hargreaves, & Nguyen, 1979). The results were analyzed through hierarchical multiple regression analysis by using ethnic minority clients’ satisfaction as the criterion variable. Results indicated that the client’s perception of their counselor’s multicultural competence contributed significantly to the client’s satisfaction with the counseling process. Constantine’s (2002a) results provide further evidence of the importance that multicultural training has on counselor’s ability to work with diverse cultural populations. Constantine further advocated for the impact that multicultural training can have on bridging the gap between the different cultural groups that may exist in the counseling relationship.

Overall, empirical findings have delineated the importance that multicultural training has on trainees and mental health professionals’ self-
reported multicultural competency (Constantine, 2002a; Pope-Davis et al., 1994). Despite the growing research that is examining the effects of multicultural training on multicultural competency, empirical research has yet to examine the relationship between multicultural training and trainees' interest in social justice advocacy.

Summary of Related Literature: The Problem and Purpose

The counseling and counseling psychology fields are concerned about the quality of care delivered to racial and ethnic minorities (Mercer & Cunningham, 2003; Middleton et al., 2005; Toporek & Reza, 2001). Since the majority of counselors and counseling psychologists identify as White, many scholars have focused on White mental health professionals’ multicultural competency and White racial identity development. Arguments have been made that counselors and counseling psychologists have a responsibility to work toward social change. Recently, scholars have started to evaluate variables that may contribute to trainees’ and mental health professionals' initiative to participate in social justice activities. However, these studies do not focus on trainees and mental health professionals who identify as White. There is a need to explore the relationship among social justice advocacy, White racial identity, and multicultural training and competency among White trainees. Gaining an understanding where White counselors and counseling psychologists in training
stand regarding these issues can help inform training programs on how to better educate and train White students in the future.
CHAPTER III

METHOD

Introduction

This chapter reviews the research methods used in this study. It discusses the participants and setting, procedures, instruments, research design, and data analysis methods.

Participants and Setting

Participants for this study were recruited from master level programs in counseling psychology and counselor education at a medium Midwestern University. The counselor education and counseling psychology program that trainees attended in this study has a heavy emphasis in diversity and multicultural issues. Individuals meeting the following criteria were invited to participate: a) enrolled in a master level course in counselor education and/or counseling psychology; b) identified as a practitioner in training, and; c) identified as Caucasian/White.

A total of 255 survey packets were returned in this study. Eleven (4.3%) of the surveys were excluded because the participants did not identify as Caucasian/White. An additional 36 packets were eliminated due to missing items. Therefore, a total of 208 surveys were used in the analysis of this research study. The ages of the participants ranged from 21-58 with the average age being 29.64
Nearly 82% (n=170) of the participants were female, while 18% (n=38) were male. Seventy five (36.1%) participants reported that they were in their first year of their master degree program, 76 (36.5%) in their second year, 51 (24.5%) in their third year, 4 (1.9%) in their fourth year, 1 (0.5%) in their fifth year, and 1 (0.5%) in their sixth year.

Participants reported that they were pursuing their Master of Arts degree in counselor education (n=114, 54.8%), counseling psychology (n=90, 43.9%), human resource development (n=2, 1.0%), and another counseling or psychology program (n=2, 1.0%). Nearly half of the participants (99, 47.6%) reported they had completed the multicultural counseling course required within their program. Thirty-one (14.9%) participants reported that they were currently enrolled in the multicultural counseling course, and 109 (52.4%) reported that they have not taken a multicultural counseling course in their program. One hundred and thirteen (54.3%) participants reported taking at least one additional course in multicultural and diversity training outside of their current program.

Participants reported their political affiliation as Democrat (82, 39.4%), Independent (25, 12%), Libertarian (6, 2.9%), Republican (39, 18.8%), Undecided (43, 20.7%), and Other (13, 6.3%). Nearly half of the participants (102, 49%) reported that they are currently involved in volunteer activities. Nearly ninety percent (185, 88.9%) of participants reported that they plan to actively pursue volunteer activities in the future. Ninety-six (46.2%) participants reported that they have studied, worked, and/or traveled abroad (Table 1).
Table 1

*Frequencies and Percentages for Participant Variables*

<table>
<thead>
<tr>
<th>Participant Variables</th>
<th>Category</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Female</td>
<td>170</td>
<td>81.7</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>38</td>
<td>18.3</td>
</tr>
<tr>
<td>Degree</td>
<td>M.A. Counselor Education</td>
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<td>54.8</td>
</tr>
<tr>
<td></td>
<td>M.A. Counseling Psychology</td>
<td>90</td>
<td>43.3</td>
</tr>
<tr>
<td></td>
<td>Human Resource Development</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Year in M.A. Program</td>
<td>1st Year</td>
<td>75</td>
<td>36.1</td>
</tr>
<tr>
<td></td>
<td>2nd Year</td>
<td>76</td>
<td>36.5</td>
</tr>
<tr>
<td></td>
<td>3rd Year</td>
<td>51</td>
<td>24.5</td>
</tr>
<tr>
<td></td>
<td>4th Year</td>
<td>4</td>
<td>1.9</td>
</tr>
<tr>
<td></td>
<td>5th Year</td>
<td>1</td>
<td>0.5</td>
</tr>
<tr>
<td></td>
<td>6th Year</td>
<td>1</td>
<td>0.5</td>
</tr>
<tr>
<td>Multicultural Counseling Course</td>
<td>Not Taken Course</td>
<td>109</td>
<td>52.4</td>
</tr>
<tr>
<td></td>
<td>Completed Course</td>
<td>99</td>
<td>47.6</td>
</tr>
<tr>
<td>Multicultural Courses Taken Outside of Current M.A. Program</td>
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<td>95</td>
<td>45.7</td>
</tr>
<tr>
<td></td>
<td>1 Course Taken</td>
<td>47</td>
<td>22.6</td>
</tr>
<tr>
<td></td>
<td>2 Courses Taken</td>
<td>39</td>
<td>18.8</td>
</tr>
<tr>
<td></td>
<td>3 Courses Taken</td>
<td>16</td>
<td>7.7</td>
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<tr>
<td></td>
<td>4 Courses Taken</td>
<td>5</td>
<td>2.4</td>
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<td></td>
<td>5 Courses Taken</td>
<td>2</td>
<td>1.0</td>
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<tr>
<td></td>
<td>6 Courses Taken</td>
<td>2</td>
<td>1.0</td>
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<tr>
<td></td>
<td>10 Courses Taken</td>
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</tr>
<tr>
<td></td>
<td>15 Courses Taken</td>
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<td>0.5</td>
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<td>Political Affiliation</td>
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<td></td>
<td>Independent</td>
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<td>12.0</td>
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<td>Libertarian</td>
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<td>2.9</td>
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<tr>
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<td>Republican</td>
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<tr>
<td></td>
<td>Undecided</td>
<td>43</td>
<td>20.7</td>
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<td></td>
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<td>Currently Volunteering</td>
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<td></td>
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<td>49.0</td>
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<tr>
<td>Plan to Volunteer in Future</td>
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<td>11.1</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>185</td>
<td>88.9</td>
</tr>
<tr>
<td>Study, Work, or Traveled Abroad</td>
<td>No</td>
<td>112</td>
<td>53.8</td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>96</td>
<td>46.2</td>
</tr>
</tbody>
</table>
Recruitment of Participants

After receiving doctoral committee and HSIRB approval (Appendix A), professors teaching courses in the counseling psychology and counselor education master level programs at a large Midwestern University were notified via email of the purpose of this study (Appendix B). Approximately two weeks after the email was sent, if no response was received from the professor, a follow-up email was sent (Appendix C). If both emails sent to a professor resulted in a failed response from the professor, the professor was contacted via telephone (Appendix D).

Procedure

After professors agreed to permit data collection in their class, a specific day and time during the semester was selected based on instructor preference and classroom activities. Data collection occurred between May 2010 and December 2010. During this time, this researcher, or a graduate student trained in the administration of the survey packet, visited each classroom where professors had given permission for data collection.

Participants were invited through use of a written script that was read aloud in class (Appendix E). This script informed students that a research study was being conducted regarding master level trainees. Individuals who did not wish to participate or did not meet the study’s requirements were invited to take a 20-minute classroom break or wait quietly in their seat until the participants were finished. Individuals who met the study’s criteria and were interested in
participating were given the research packet containing the HSIRB anonymous consent form (Appendix F).

The HSIRB consent form for anonymous research informed participants of the nature, purpose, and duration of the study. It stated that participation in the study is completely voluntary and participants could terminate at any time and without penalty. Participants were informed that all information collected is anonymous and in no way linked to personal identifying information. Participants were instructed not to put their name anywhere on the forms. They could choose not to answer any question and were informed that returning the survey indicated their consent for the use of the answers they supplied.

A total of 255 surveys were returned in this study. After the data were collected, the investigator reviewed the surveys for completion. Surveys that were incomplete (n=36) and did not meet inclusion criteria (n=11) were excluded from the analysis.

**Instruments**

The five measures used in this study include: 1) a demographic questionnaire (Appendix G), 2) the Social Justice Advocacy Scale (SJAS; Dean, 2008), 3) the Oklahoma Racial Attitudes Scale-Revised (ORAS-R; Vandiver & Leach, 2005), 4) the Multicultural Counseling Knowledge and Awareness Scale (MCKAS; Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2002), and 5) the Marlowe-Crowne Social Desirability Scale (MC-SDS; Crowne & Marlowe, 1960).
The demographic questionnaire was used to gather information regarding the participants’ age, gender, race/ethnicity, degree program, year in program, multicultural training, political affiliation, involvement and future involvement with volunteer/service activities, and study/work/travel abroad experience.

**Social Justice Advocacy Scale (SJAS)**

In 2008, Dean created the 43-item Social Justice Advocacy Scale. The SJAS measures social justice advocacy competencies for counselors. It uses a 7-point Likert scale ranging from 1, *not at all true* to 7, *totally true*. The survey suggests that social justice advocacy consists of four factors: 1) Collaboration Action, 2) Social/Political Advocacy, 3) Client Empowerment, and 4) Client/Community Advocacy.

Dean (2008) established the SJAS after completing a comprehensive multidisciplinary review of the counseling and psychology literature. Her review revealed 73 social justice advocacy competencies defined within the counseling field. These competencies were then narrowed down to the 43-item survey. Items on Dean’s SJAS are consistent with the Advocacy Competencies endorsed by the ACA, and the social justice competencies endorsed by the APA. Dean’s scale has construct validity and has been positively correlated with the MCKAS.

The SJAS includes four subscales that have been established after exploratory factor analysis took place. Collaborative Action includes 20 items that focus on building relationships with social justice advocates, community groups, and raising
public awareness of injustices (Dean, 2008). Items include such things as, “I build relationships with trusted community members and establishments in which I work” and “I identify potential allies for confronting barriers to my clients’ wellbeing.”

Social/Political Advocacy includes 7 items and focuses on macro-level advocacy. It assesses an individual’s effort to influence socially just legislation (Dean, 2008). Items include, “I contact my legislators to express my views on proposed bills that impact client problems” and “I work to change existing laws and regulations that negatively affect clients.”

Client Empowerment includes 8 items and is used to identify the effects of injustice on clients and to help them develop self-advocacy skills (Dean, 2008). It includes statements like, “I work with clients to develop action plans for confronting barriers to their wellbeing” and “I understand the effects of multiple oppressions on clients.”

Client/Community Advocacy includes 8 items and is used to gauge counselor’s effort to engage in advocacy on behalf of the client or community (Dean, 2008). It includes items such as, “I do not assist my clients in developing the communication skills needed to serve as self-advocates” and “My interventions with clients of Color do not include strengthening their racial and ethnic identities.”

Alpha coefficients for the SJAS are: Collaborative Action .92, Social/Political Advocacy .91, Client Empowerment .76, and Client/Community Advocacy .76. After receiving written permission from Dean to use the SJAS in this study, due to the
limited validity and reliability studies conducted at this time, it was advised to use it as an overall measure. Until further research on this measure is complete, it is advised not to interpret the individual subscales.

*Oklahoma Racial Attitude Scale-Revised (ORAS-R)*

The ORAS-R is a revised conceptualization of Choney and Behrens (1996) Oklahoma Racial Attitudes Scale-Preliminary form (ORAS-P). The ORAS-P was developed to assess the seven attitude types described by Rowe’s White Racial Consciousness (WRC) model (Rowe et al., 1994). The ORAS-P contained 50 items that were scored on a 5-point Likert scale. The seven subscales were obtained by tallying the scores within each of the subscales. High scores indicated alignment with the particular attitude type denoted with the subscale.

In 2002, LaFleur, Rowe, and Leach updated the ORAS-P with the Oklahoma Racial Attitude Scale (ORAS). The ORAS consisted of 35 items measuring the seven attitude types reflected in the WRC model. The ORAS consisted of four subscales reflecting the specific racial attitude types (Dominative, Integrative, Conflictive, and Reactive) and three subscales reflecting the individual’s commitment to their racial attitude type (dissonant, avoidant, and dependent) (LaFleur et al., 2002).

In 2005, Vandiver and Leach revised the Oklahoma Racial Attitudes Scale (ORAS-R). The ORAS-R assesses an individual’s level of White racial attitude orientation. It includes three subscales, providing a measure of the individual’s level of Racial Acceptance and Racial Justice. The questionnaire includes 21-items and...
uses a five-point Likert scale. Responses range from 1, *strongly disagree* to 5, *
*strongly agree.* The ORAS-R does not have an overall score and the first item is not
scored. Therefore, the multidimensional scale includes 20 items, grouped into three
subscales: Dominative/Integrative, Conflictive, and Reactive. Alpha coefficients for
the scales are: Dominative/Integrative .82, Conflictive .87, and Reactive .76.

Racial Acceptance assesses an individual’s expressed comfort with people of
color. It consists of one bi-polar scale reflecting the Dominative and Integrative
attitude types. Dominative and Integrative attitudes are considered opposing
beliefs of the same construct. Questions on this scale include: “In selecting my
friends, race and culture are just not important” and “I am comfortable with my non-
racist attitudes toward minorities.” Lower scores on this scale reflect Dominative
attitudes and higher scores reflect Integrative attitudes. Dominative attitudes
represent participants’ highly negative images of racial/ethnic minorities.
Integrative attitudes represent participants’ comfort with racial/ethnic minorities.

Racial Justice is measured by participants’ responses to the statements
described in the Conflictive and Reactive subscales. Conflictive statements include,
“Welfare programs are used too much by minorities” and “Minorities deserve to be
treated fairly, but they demand too much.” Reactive statements include, “Being
White gives us a responsibility toward minorities” and “The advantages that Whites
get are taken for granted.” Both of these subscales hold concern for Racial Justice.
Individuals who score high on Conflictive attitudes do not condone obvious forms of
discrimination against people of color, but they believe that assistance to racial
minorities discriminates against Whites. Individuals who score high on Reactive attitudes believe that there are inherent advantages for Whites within the status quo.

**Multicultural Counseling Knowledge and Awareness Scale (MCKAS)**

The MCKAS was developed by Ponterotto, Gretchen, Utsey, Rieger, and Austin (2002). It is used to measure an individual’s self-reported multicultural counseling knowledge and awareness. The MCKAS consists of 32 items and uses a 7 point Likert scale with responses ranging from 1, *not at all true* to 7, *totally true.* The MCKAS has two subscales: Knowledge and Awareness.

The Knowledge subscale consists of 20 items and includes statements like, “I am aware of certain counseling skills, techniques, or approaches that are more likely to transcend culture and be effective with any clients” and “I am comfortable with differences that exist between me and my clients in terms of race and beliefs.” The Awareness subscale consists of 12 items and includes statements like, “I believe all clients should maintain direct eye contact during counseling” and “I am aware that being born a White person in this society carries with it certain advantages.” Higher scores on the MCKAS indicate higher levels of self-reported multicultural competence. Alpha coefficients for the Knowledge scale are .92, and for the Awareness scale at .78 (Ponterotto, 1996).

The MCKAS is a revised version of the Multicultural Counseling Awareness Scale (MCAS; Ponterotto et al., 1996). The MCAS consists of 45-items and includes
28 Knowledge/Skill items, 14 Awareness items, and 3 items that assess social desirability. The purpose of the MCAS is to assess knowledge, skills, and awareness as addressed by Sue et al. (1982). However, empirical investigations found that the MCAS was best explained in a two-factor model (Ponterotto et al., 2002). Subsequently, Knowledge and Skills were loaded together into one subscale, and Awareness was loaded into a single subscale. Empirical investigations soon raised concern about the MCAS (Ponterotto et al., 2002; Ponterotto et al., 1994; Pope-Davis & Dings, 1994). Although the MCAS appeared to have initial psychometric support, concerns were raised that the two-factor model was based on a limited sample size and more rigorous examination was needed for the scale (Kocarek, Talbot, Batka, & Anderson, 2001; Ponterotto et al., 2002; Ponterotto et al., 1994). In 2002, Ponterotto et al., (2002) examined the factor structure of the MCAS and made revisions to the instrument. This study led to the development of the MCKAS scale. The MCKAS has been rigorously supported and is widely used within counseling psychology, proving to be a valid and reliable measure (Krentzman & Townsend, 2008).

*Marlowe-Crowne Social Desirability Scale (M-C From C)*

The Marlowe-Crowne Social Desirability Scale (M-C SDS; Crowne & Marlow, 1960) is a 33-item true-false survey. It is described as the most commonly used tool to assess for social desirability bias (Beretvas, Meyers, & Leite, 2002; Zook & Sipps, 1985). The M-C SDS is used as an adjunct survey in research using self-report
measures to control for socially desirable responding among participants. Crowne and Marlow developed the original M-C SDS form in 1960. Although the M-C SDS is empirically validated and accepted for assessing social desirability, due to the 33-item length, researchers have developed shorter versions (Reynolds, 1982; Strahan & Gerbasi, 1972).

In 1982, Reynolds’ investigated six short versions of scales examining social desirability. M-C Form C was developed as part of Reynolds’ investigation. In this study, M-C Form C, along with the M-C Form XX (Strahan & Gerbasi, 1972), had the strongest reliability and validity results. However, M-C Form-C has one-third fewer items than M-C Form XX and there is little difference between the two scales psychometrically. Therefore, M-C Form C has been described as the most favorable social desirability short form (Reynolds, 1982; Zook & Sipps, 1985). It was selected over other scales because it has high reliability estimates and validity coefficients compared to other short forms (Barger, 2002; Reynolds, 1982).

M-C Form C (Reynolds, 1982) consists of 13 true-false items taken from the original Marlow-Crowne scale. It includes true/false statements like, “No matter who I am talking to, I’m always a good listener” and “I have never deliberately said something that hurt someone’s feelings.” High scores on the M-C SDS indicate participants high need to respond in a culturally appropriate and acceptable manner (Crowne & Marlowe, 1960).

The M-C Form C has been described as having reliability estimates of .76 (Reynolds, 1982), .70 (Ballard, 1992), and .75 (Beeretvas et al., 2002). Empirical
investigations have found little differences in reliability between males and females (Andrews & Meyer, 2003; Zook & Sipps, 1985), and Zook and Sipps (1985) found a six-week test-retest correlation of .74. Based on these findings, the M-C Form C appears to be an appropriate and acceptable short form in the assessment of social desirability.

Data Analysis

Statistical analysis is accomplished by using SPSS®, Version 19, statistical software. Multiple linear regression, t tests, multivariate analysis of variance, and Pearson linear correlation are used in the analysis of the nine research questions (Table 2).

Multiple linear regression analysis is used to investigate an equation when two or more independent variables are entered into a linear equation predicting a continuous criterion variable (Gay & Airasian, 2003; Kirk, 1999). This type of analysis was used on research questions, one, four, seven, eight, and nine.

Research one question asked, “Does multicultural training and experiences impact White trainees’ desire to participate in social justice advocacy? The two independent variables in this research question include the number of courses and seminars that White master level trainees have taken outside of their current program and their study/work/travel abroad experience. The criterion variable in this research question is social justice advocacy.
**Research Questions, Instruments, and Statistical Analyses**

<table>
<thead>
<tr>
<th>Research Question</th>
<th>Instrument</th>
<th>Statistical Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Does multicultural training and experiences impact White trainees’ desire to participate in social justice advocacy?</td>
<td>SJAS</td>
<td>Multiple Linear Regression</td>
</tr>
<tr>
<td>2. Does a multicultural counseling course have an impact on White trainees’ interest in social justice advocacy?</td>
<td>SJAS</td>
<td>T test</td>
</tr>
<tr>
<td>3. Does a multicultural counseling course have an impact on White trainees’ White racial attitude orientation?</td>
<td>ORAS-R</td>
<td>Multivariate Analysis of Variance</td>
</tr>
<tr>
<td>4. Does White trainees’ level of racial attitude orientation impact their interest in social justice advocacy?</td>
<td>ORAS-R</td>
<td>Multiple Linear Regression</td>
</tr>
<tr>
<td></td>
<td>SJAS</td>
<td></td>
</tr>
<tr>
<td>5. What is the relationship between White racial attitude orientation and multicultural competency?</td>
<td>ORAS-R</td>
<td>Pearson Linear Correlation</td>
</tr>
<tr>
<td></td>
<td>MCKAS</td>
<td></td>
</tr>
<tr>
<td>6. Does a relationship exist between White trainees’ self-reported multicultural competency and desire to participate in social justice advocacy?</td>
<td>MCKAS</td>
<td>Pearson Linear Correlation</td>
</tr>
<tr>
<td></td>
<td>SJAS</td>
<td></td>
</tr>
<tr>
<td>7. A) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their level of Racial Acceptance? B) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their Reactive attitudes? C) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their Conflictive attitudes?</td>
<td>ORAS-R</td>
<td>Multiple Linear Regression</td>
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Table 2—Continued

<table>
<thead>
<tr>
<th>Research question</th>
<th>Methodology</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. A) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their self-reported multicultural knowledge? B) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their self-reported multicultural awareness?</td>
<td>MCKAS Multiple Linear Regression</td>
</tr>
<tr>
<td>9. Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their desire to participate in social justice advocacy?</td>
<td>SJAS Multiple Linear Regression</td>
</tr>
</tbody>
</table>

Research question four asked, “Does White trainees’ level of racial attitude orientation impact their interest in social justice advocacy?” The independent variables in this question are the three subscales of the ORAS-R: Acceptance, Conflicitive, and Reactive. The criterion variable is social justice advocacy.

Research question seven included three parts. The first question asked, “Do relationships exist among White trainees’ age, gender, program, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experience and their level of Racial Acceptance?” The independent variables in this question are the demographic variables. The criterion variable is Racial Acceptance. The second question asked, “Do relationships exist among White trainees’ age, gender, program, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experience and their level of Racial Acceptance?” The independent variables in this question are the demographic variables. The criterion variable is Racial Acceptance.
involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experience and their Reactive attitudes?” The independent variables in this question are the demographic variables, and the criterion variable is the Reactive subscale. The third question asked, “Do relationships exist among White trainees’ age, gender, program, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experience and their Conflictive attitudes?” The independent variables in this question are the demographic variables, and the criterion variable is the Conflictive subscale.

Research question eight included two parts. The first question asked, “Do relationships exist among White trainees’ age, gender, program, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experience and their self-reported multicultural knowledge?” The independent variables are the demographic variables and the criterion variable is multicultural knowledge. The second question asked, “Do relationships exist among White trainees’ age, gender, program, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experience and their self-reported multicultural awareness? The independent variables in this
question are the demographic variables, and the criterion variable is multicultural awareness.

Research question nine asked, “Do relationships exist among White trainees’ age, gender, program, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experience and their desire to participate in social justice advocacy? The independent variables in this question are the demographic variables, and the criterion variable is social justice advocacy.

The second type of analysis that was used in this study is a t test. A t test is used to investigate whether or not a statistically significant effect occurs between two groups (Gay & Airasian, 2003; Heppner & Heppner, 2004). This type of analysis was used on research question two, “Does a multicultural counseling course have an impact on White trainees’ interest in social justice advocacy?” This question was examined using an independent two sample t test. Two questions on the demographic questionnaire Questions 6, “I have taken and completed Multicultural Counseling and Psychology,” and Question 7, “I am currently enrolled in Multicultural Counseling and Psychology,” were used to assess if trainees have taken and completed the multicultural counseling course, or if students were currently enrolled in a multicultural counseling course. These questions are not mutually exclusive. Since the two demographic questions are not independent of each other, two independent t tests were used in the analysis of this question. In the first t test, the independent variable is students who have taken and completed a multicultural
counseling course and the dependent variable is the social justice advocacy scale. In the second t test, the independent variable is students who were currently enrolled in a multicultural counseling course and the dependent variable is the social justice advocacy scale.

The third type of analysis that was used in this study was a multivariate analysis of variance (MANOVA). A MANOVA is able to simultaneously compare the means of two or more groups of independent and dependent variables (Grimm & Yarnold, 2006; Heppner & Heppner, 2004). This type of analysis was applied to research question three, “Does a multicultural counseling course have an impact on White trainees’ White racial attitude orientation?” This question is examining the relationship between multiple independent and dependent variables. The independent variables in this analysis include participants who have taken and completed a multicultural counseling course and participants who are currently enrolled in a multicultural counseling course. The dependent variables in this question include the three subscales of the ORAS-R, which is used to measure trainees’ White racial attitude orientation.

The final type of analysis that was used in this study was Pearson Linear Correlation. This type of analysis evaluates the linear relationship between two or more variables (Kirk, 1999). Pearson Linear Correlation was applied to research questions five and six.

Research question five asked, “What is the relationship between White racial attitude orientation and multicultural competency?” The variables in this linear
relationship include the three subscales of the ORAS-R and the two subscales of MCKAS.

Research question six asked, “Does a relationship exist between White trainees’ self-reported multicultural competency and desire to participate in social justice advocacy?” The variables used in this linear correlation analysis include the two subscales of the MCKAS and the overall measure for the SJAS.

Summary

This chapter reviewed the research methods and procedures employed in this study. This review discussed the participants and setting, recruitment of participants, procedure, instruments, and the methods of data analysis. The next chapter will describe the results of this study.
CHAPTER IV

RESULTS

Introduction

This chapter presents the research findings of this study. The statistical analysis was accomplished by using SPSS®, Version 19, with alpha sets at level of significance of $\alpha=0.05$. This chapter will begin by systematically presenting the results of each of the 9 research hypothesis. It will then present the results of an additional analysis, which investigates the results of the Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1960). Following this additional analysis, a summary of the findings will be provided.

Descriptive Statistics

Table 3

*Participants, Means, Standard Deviations, Cronbach Alphas*

<table>
<thead>
<tr>
<th>Instrument</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>$\alpha$</th>
</tr>
</thead>
<tbody>
<tr>
<td>SJAS</td>
<td>208</td>
<td>178.884</td>
<td>39.849</td>
<td>.937</td>
</tr>
<tr>
<td>ORAS-R Conflictive</td>
<td>208</td>
<td>13.60</td>
<td>5.334</td>
<td>.860</td>
</tr>
<tr>
<td>ORAS-R Reactive</td>
<td>208</td>
<td>21.47</td>
<td>5.134</td>
<td>.763</td>
</tr>
<tr>
<td>ORAS-R Acceptance</td>
<td>208</td>
<td>26.289</td>
<td>2.699</td>
<td>.501</td>
</tr>
<tr>
<td>MCKAS Knowledge</td>
<td>208</td>
<td>101.32</td>
<td>15.845</td>
<td>.885</td>
</tr>
<tr>
<td>MCKAS Awareness</td>
<td>208</td>
<td>68.284</td>
<td>8.812</td>
<td>.780</td>
</tr>
<tr>
<td>M-C Form C</td>
<td>208</td>
<td>5.644</td>
<td>3.065</td>
<td>.753</td>
</tr>
</tbody>
</table>
Research Hypothesis 1

Research Hypothesis 1: White trainees with multicultural training and experience will report more interest in participating in social justice advocacy than White trainees without multicultural training and experience.

Null Hypothesis 1: No relationship will exist between White trainees’ multicultural training and experiences and their desire to participate in social justice advocacy.

To examine the first research hypothesis and test the null hypothesis, multiple linear regression analysis was performed. The predictor variables (additional courses/seminars in diversity/multicultural training and study/work/travel abroad experience) were entered into a linear regression model predicting social justice advocacy (SJAS). Table 4 presents the results of the linear regression.

Table 4

*Linear Regression Analysis for Variables Influencing Social Justice Advocacy*

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>β</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>175.442</td>
<td>4.126</td>
<td>42.520</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Additional Training</td>
<td>4.213</td>
<td>1.612</td>
<td>.180</td>
<td>2.614</td>
<td>.010</td>
</tr>
<tr>
<td>Study/Work/Travel Abroad</td>
<td>-3.075</td>
<td>5.478</td>
<td>-.039</td>
<td>-.561</td>
<td>.575</td>
</tr>
</tbody>
</table>

a. α=0.05

These results indicate that an overall statistically significant positive effect occurred among White trainees who have taken additional courses and seminars in
Diversity/Multicultural Training outside of their current master’s degree program and have studied/traveled/worked abroad. These results indicate a statistically significant positive effect with their desire to participate in social justice advocacy, $R^2 = .033$, $F(2, 205) = 3.533$, $p = .031$. This statistically significant positive relationship is due to White master level trainees who have taken additional courses/seminars in diversity and multicultural training outside of their current master’s degree program ($p = .010$). Results indicate that studying/working/traveling abroad ($p = .575$) does not have a significant unique effect on White trainees’ desire to participate in social justice advocacy. Based on this result, null hypothesis 1 is rejected.

Research Hypothesis 2

Research Hypothesis 2: White trainees will report a greater interest in social justice advocacy after taking a multicultural training course.

Null Hypothesis 2: No relationship will exist between White trainees who have taken a multicultural counseling course and their interest in social justice advocacy.

To examine the second research hypothesis and test the null hypothesis, an independent $t$ test was used. The results indicate that a statistically significant effect did not occur among trainees who have taken and completed a multicultural counseling course and their overall interest in social justice advocacy ($M = 180.98$, $SD = 38.02$). Additionally, a statistically significant effect did not occur among
trainees who have not taken a multicultural counseling course ($M=176.98, SD=41.52$), $t(206)=-.722, p=.471$. Results indicate that White trainees who are currently enrolled in a multicultural counseling course did not have a significant effect on their overall interest in social justice advocacy ($M=186.23, SD=40.36$) compared to trainees who are not enrolled in a multicultural counseling course ($M=177.60, SD=39.74$), $t(206)=-1.113, p=.267$. Based on this result, null hypothesis 2 failed to be rejected.

**Research Hypothesis 3**

Research Hypothesis 3: White trainees will increase their White racial attitude orientation after taking a multicultural counseling course.

Null Hypothesis 3: No relationship will exist between a multicultural counseling course and White trainees’ White racial attitude orientation.

To examine the third research hypothesis and to test the null hypothesis, a multivariate analysis of variance (MANOVA) was used. Results indicate that there is a statistically significant overall main effect between a multicultural counseling course and White racial attitude orientation ($F(3, 204)=4.254, p=.006$) (Table 5). Statistically significant results occurred with all three of the dependent variables: ORAS-R Acceptance ($F(1, 206)=3.989, p=.047$), ORAS-R Conflictive ($F(1, 206)=4.239, p=.041$), and ORAS-R Reactive ($F(1, 206)=6.837, p=.010$). These results indicate that a multicultural counseling course has a statistically significant effect on all three aspects of trainees’ White racial attitude orientation.
Table 5

**MANOVA Examining the Effect Between a Multicultural Counseling Course and White Racial Attitude Orientation**

<table>
<thead>
<tr>
<th>Effect</th>
<th>Value</th>
<th>F</th>
<th>df</th>
<th>Error df</th>
<th>p</th>
<th>Partial Eta Squared</th>
<th>Noncent. Parameter</th>
<th>Observed Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercept</td>
<td>.995</td>
<td>13018.571</td>
<td>3.000</td>
<td>204.000</td>
<td>.000</td>
<td>.995</td>
<td>39055.712</td>
<td>1.000</td>
</tr>
<tr>
<td>Wilks' Lambda</td>
<td>.005</td>
<td>13018.571</td>
<td>3.000</td>
<td>204.000</td>
<td>.000</td>
<td>.995</td>
<td>39055.712</td>
<td>1.000</td>
</tr>
<tr>
<td>Hotelling's Trace</td>
<td>191.450</td>
<td>13018.571</td>
<td>3.000</td>
<td>204.000</td>
<td>.000</td>
<td>.995</td>
<td>39055.712</td>
<td>1.000</td>
</tr>
<tr>
<td>Roy's Largest Root</td>
<td>191.450</td>
<td>13018.571</td>
<td>3.000</td>
<td>204.000</td>
<td>.000</td>
<td>.995</td>
<td>39055.712</td>
<td>1.000</td>
</tr>
<tr>
<td>Multicultural counseling course</td>
<td>.059</td>
<td>4.254</td>
<td>3.000</td>
<td>204.000</td>
<td>.006</td>
<td>.059</td>
<td>12.762</td>
<td>.857</td>
</tr>
<tr>
<td>Wilks' Lambda</td>
<td>.941</td>
<td>4.254</td>
<td>3.000</td>
<td>204.000</td>
<td>.006</td>
<td>.059</td>
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<td>.857</td>
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<tr>
<td>Hotelling's Trace</td>
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<td>3.000</td>
<td>204.000</td>
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<td>.059</td>
<td>12.762</td>
<td>.857</td>
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<tr>
<td>Roy's Largest Root</td>
<td>.063</td>
<td>4.254</td>
<td>3.000</td>
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<td>.059</td>
<td>12.762</td>
<td>.857</td>
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</table>

* Computed using α=0.05
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<thead>
<tr>
<th>Source</th>
<th>Dependent Variable</th>
<th>Type III Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>p</th>
<th>Partial Eta Squared</th>
<th>Noncent. Parameter</th>
<th>Observed Power</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ORAS-R Confictive</td>
<td>118.765$^c$</td>
<td>1</td>
<td>118.765</td>
<td>4.239</td>
<td>.041</td>
<td>.020</td>
<td>4.239</td>
<td>.536</td>
</tr>
<tr>
<td></td>
<td>ORAS-R Reactive</td>
<td>175.265$^d$</td>
<td>1</td>
<td>175.265</td>
<td>6.837</td>
<td>.010</td>
<td>.032</td>
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<td>.740</td>
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<td>Intercept</td>
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<td>1</td>
<td>143218.195</td>
<td>19933.943</td>
<td>.000</td>
<td>.990</td>
<td>19933.943</td>
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<tr>
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<td>38183.149</td>
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<td>38183.149</td>
<td>1362.948</td>
<td>.000</td>
<td>.869</td>
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<td></td>
<td>ORAS-R Reactive</td>
<td>96062.669</td>
<td>1</td>
<td>96062.669</td>
<td>3747.501</td>
<td>.000</td>
<td>.948</td>
<td>3747.501</td>
<td>1.000</td>
</tr>
<tr>
<td></td>
<td>ORAS-R Confictive</td>
<td>118.765</td>
<td>1</td>
<td>118.765</td>
<td>4.239</td>
<td>.041</td>
<td>.020</td>
<td>4.239</td>
<td>.536</td>
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<tr>
<td></td>
<td>ORAS-R Reactive</td>
<td>175.265</td>
<td>1</td>
<td>175.265</td>
<td>6.837</td>
<td>.010</td>
<td>.032</td>
<td>6.837</td>
<td>.740</td>
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<tr>
<td>Error</td>
<td>ORAS-R Acceptance</td>
<td>1480.036</td>
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<td>7.185</td>
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<td></td>
<td>ORAS-R Confictive</td>
<td>5771.115</td>
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<td>28.015</td>
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<td>ORAS-R Reactive</td>
<td>5280.562</td>
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<td>25.634</td>
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<tr>
<td>Total</td>
<td>ORAS-R Acceptance</td>
<td>145254.000</td>
<td>208</td>
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<tr>
<td></td>
<td>ORAS-R Confictive</td>
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</tr>
<tr>
<td></td>
<td>ORAS-R Reactive</td>
<td>101346.000</td>
<td>208</td>
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<tr>
<td>Corrected Total</td>
<td>ORAS-R Acceptance</td>
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<td>207</td>
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<tr>
<td></td>
<td>ORAS-R Confictive</td>
<td>5889.880</td>
<td>207</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ORAS-R Reactive</td>
<td>5455.827</td>
<td>207</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 6

**MANOVA Examining the Effect of Participants Currently Enrolled in a Multicultural Counseling Course**

<table>
<thead>
<tr>
<th>Effect</th>
<th>Value</th>
<th>F</th>
<th>Hypothesis df</th>
<th>Error df</th>
<th>p</th>
<th>Partial Eta Squared</th>
<th>Noncent. Parameter</th>
<th>Observed Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercept</td>
<td>Pillai's Trace</td>
<td>.990</td>
<td>6523.593a</td>
<td>3.000</td>
<td>204.000</td>
<td>.000</td>
<td>.990</td>
<td>19570.780</td>
</tr>
<tr>
<td></td>
<td>Wilks' Lambda</td>
<td>.010</td>
<td>6523.593a</td>
<td>3.000</td>
<td>204.000</td>
<td>.000</td>
<td>.990</td>
<td>19570.780</td>
</tr>
<tr>
<td></td>
<td>Hotelling's Trace</td>
<td>95.935</td>
<td>6523.593a</td>
<td>3.000</td>
<td>204.000</td>
<td>.000</td>
<td>.990</td>
<td>19570.780</td>
</tr>
<tr>
<td></td>
<td>Roy's Largest Root</td>
<td>95.935</td>
<td>6523.593a</td>
<td>3.000</td>
<td>204.000</td>
<td>.000</td>
<td>.990</td>
<td>19570.780</td>
</tr>
<tr>
<td>Enrolled in a Multicultural Counseling Course</td>
<td>Pillai's Trace</td>
<td>.027</td>
<td>1.888a</td>
<td>3.000</td>
<td>204.000</td>
<td>.133</td>
<td>.027</td>
<td>5.664</td>
</tr>
<tr>
<td></td>
<td>Wilks' Lambda</td>
<td>.973</td>
<td>1.888a</td>
<td>3.000</td>
<td>204.000</td>
<td>.133</td>
<td>.027</td>
<td>5.664</td>
</tr>
<tr>
<td></td>
<td>Hotelling's Trace</td>
<td>.028</td>
<td>1.888a</td>
<td>3.000</td>
<td>204.000</td>
<td>.133</td>
<td>.027</td>
<td>5.664</td>
</tr>
<tr>
<td></td>
<td>Roy's Largest Root</td>
<td>.028</td>
<td>1.888a</td>
<td>3.000</td>
<td>204.000</td>
<td>.133</td>
<td>.027</td>
<td>5.664</td>
</tr>
</tbody>
</table>

a. Computed using $\alpha=0.05$

The results do not indicate a statistically significant relationship among trainees currently enrolled in a multicultural counseling course and White racial attitude orientation ($F(3, 204)=.133, p=.133$) (Table 6).
Research Hypothesis 4

Research Hypothesis 4: White trainees who have high levels of racial attitude orientation will report interest in social justice advocacy.

Null Hypothesis 4: White trainees’ racial attitude orientation will not have a significant effect on their interest in social justice advocacy.

To examine the fourth research hypothesis and test the null hypothesis, multiple linear regression was performed between the three subscales of the ORAS-R and the overall measure for the SJAS. Table 7 presents the results of this multiple linear regression analysis.

Table 7

*Multiple Linear Regression between Oklahoma Racial Attitude Scale-Revised and the Social Justice Advocacy Scale*

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>β</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>117.323</td>
<td>36.674</td>
<td>3.199</td>
<td>.002</td>
<td></td>
</tr>
<tr>
<td>ORASR Acceptance</td>
<td>1.890</td>
<td>1.039</td>
<td>.128</td>
<td>1.819</td>
<td>.070</td>
</tr>
<tr>
<td>ORASR Conflictive</td>
<td>-1.145</td>
<td>.572</td>
<td>-.153</td>
<td>-2.003</td>
<td>.047</td>
</tr>
<tr>
<td>ORASR Reactive</td>
<td>1.279</td>
<td>.585</td>
<td>.165</td>
<td>2.188</td>
<td>.030</td>
</tr>
</tbody>
</table>

a. α=0.05

The results indicate that there is a statistically significant effect between racial attitude orientation of White trainees and their overall interest in social justice advocacy, $R^2= .078$, $F (3, 204)= 6.809$, $p= .000$. This significance is due to the Conflictive ($p= .047$, $t= -2.003$) and Reactive ($p= .030$, $t= 2.188$) subscales of the
ORAS-R. The Acceptance subscale \((p=.070, t=1.819)\) does not have a significant effect on social justice advocacy. Based on this result, null hypothesis 4 is rejected.

Research Hypothesis 5

Research Hypothesis 5: White trainees who have high levels of White racial attitude orientation will report high levels of self-reported multicultural competency.

Null Hypothesis 5: No significant relationship will exist between White racial attitude orientation and multicultural competency.

To consider the fifth research question and to test the null hypothesis, Pearson Linear Correlation was used. Results indicate that a statistically significant negative relationship occurs between the Conflictive subscale of ORAS-R and MCKAS Knowledge \((r= -.347, p=.000,\) and Awareness \((r= -.489, p=.000)\) (Table 8). This indicates that when the Conflictive scale of the ORAS-R increases, the MCKAS Knowledge and Awareness scales will simultaneously decrease. Conversely, the results indicate that there is a statistically significant positive relationship between the Reactive subscale of ORAS-R and the participants’ results on the MCKAS Knowledge \((r= .259, p=.000)\) and Awareness \((r= .381, p=.000)\). This indicates that trainees who scored high on the ORAS-R Reactive scale also scored high on the MCKAS Knowledge and Awareness scales. Based on these results, null hypothesis 5 is rejected.
Research Hypothesis 6

Research Hypothesis 6: White trainees self-reported multicultural competency will be positively related with their desire to participate in social justice advocacy.

Null Hypothesis 6: No relationship will exist between White trainees' self-reported multicultural competency and desire to participate in social justice advocacy.

To examine the sixth research hypothesis and to test the null hypothesis, Pearson Linear Correlation was used. Table 9 presents the results of this correlation. The results indicate that there is a statistically significant positive correlation between the overall SJAS scale and MCKAS Knowledge ($r = .443$, $p = .000$).
This indicates that trainees who scored high on the MCKAS Knowledge also endorsed high scores in their desire to participate in social justice advocacy. Results did not indicate a statistically significant relationship between individuals MCKAS Awareness and the overall scale for SJAS ($r = .093, p = .181$). Based on these results, null hypothesis 6 is rejected.

Table 9

*Pearson Linear Correlation between Multicultural Counseling Knowledge and Awareness Scale and the Social Justice Advocacy Scale*

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. MCKAS Knowledge</td>
<td>Pearson Correlation</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. MCKAS Awareness</td>
<td>Pearson Correlation</td>
<td>.158*</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.023</td>
<td></td>
</tr>
<tr>
<td>3. SJAS</td>
<td>Pearson Correlation</td>
<td>.443**</td>
<td>.093</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.181</td>
</tr>
</tbody>
</table>

* Correlation is significant at the 0.05 level (2-tailed).
** Correlation is significant at the 0.01 level (2-tailed).

Research Hypothesis 7

Research Hypothesis 7a: There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their level of Racial Acceptance.

Research Hypothesis 7b: There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement
with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their Reactive attitudes.

Research Hypothesis 7c: There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their Conflictive attitudes.

Null Hypothesis 7a: No relationship will exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their level of Racial Acceptance.

Null Hypothesis 7b: No relationship will exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their Reactive attitudes.

Null Hypothesis 7c: No relationship will exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their Conflictive attitudes.

To examine the seventh research hypothesis and test the null hypothesis, three multiple linear regression analyses were used. The first linear regression analysis examined the demographic variables predicting Racial Acceptance. The results indicate that the demographic variables do not have a unique effect on
ORAS-R Acceptance, $R^2=0.071$, $F(14, 193)=1.048$, $p=0.407$. The second linear regression analysis examined the demographic variables predicting Reactive attitudes. Results of this analysis did not indicate a statistically significant positive effect, $R^2=0.102$, $F(14, 193)=1.574$, $p=0.089$. The third linear regression analysis examined the demographic variables predicting Conflictive attitudes. Result on the ORAS-R Conflictive subscale indicate a statistically significant positive effect, $R^2=0.184$, $F(14, 193)=3.113$, $p=0.000$ (Table 10). This statistically significant effect is due to participants who are receiving their Master of Arts degree in Human Resource Development ($p=0.025$).

Table 10

*Demographic Variables Predicting Conflictive Attitudes in the Oklahoma Racial Attitude Scale-Revised*

<table>
<thead>
<tr>
<th>Variable</th>
<th>$B$</th>
<th>$SE$</th>
<th>$\beta$</th>
<th>$t$</th>
<th>$p$</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>8.865</td>
<td>4.225</td>
<td>2.098</td>
<td>.037</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.016</td>
<td>.044</td>
<td>.025</td>
<td>.368</td>
<td>.713</td>
</tr>
<tr>
<td>Gender</td>
<td>1.074</td>
<td>.925</td>
<td>.078</td>
<td>1.162</td>
<td>.247</td>
</tr>
<tr>
<td>M.A. Counselor Education</td>
<td>5.224</td>
<td>3.605</td>
<td>.489</td>
<td>1.449</td>
<td>.149</td>
</tr>
<tr>
<td>M.A. Counseling Psychology</td>
<td>5.598</td>
<td>3.619</td>
<td>.521</td>
<td>1.547</td>
<td>.123</td>
</tr>
<tr>
<td>Year in M.A. Program</td>
<td>-.454</td>
<td>.428</td>
<td>-.076</td>
<td>-1.061</td>
<td>.290</td>
</tr>
<tr>
<td>Democrat</td>
<td>-.207</td>
<td>1.571</td>
<td>-.186</td>
<td>-1.290</td>
<td>.198</td>
</tr>
<tr>
<td>Independent</td>
<td>.007</td>
<td>1.803</td>
<td>.000</td>
<td>.004</td>
<td>.997</td>
</tr>
<tr>
<td>Libertarian</td>
<td>-4.420</td>
<td>2.578</td>
<td>-.139</td>
<td>-1.714</td>
<td>.088</td>
</tr>
<tr>
<td>Republican</td>
<td>3.114</td>
<td>1.685</td>
<td>.228</td>
<td>1.848</td>
<td>.066</td>
</tr>
<tr>
<td>Undecided</td>
<td>.268</td>
<td>1.639</td>
<td>.020</td>
<td>.163</td>
<td>.870</td>
</tr>
<tr>
<td>Currently Volunteering</td>
<td>-.153</td>
<td>.735</td>
<td>-.014</td>
<td>-.209</td>
<td>.835</td>
</tr>
<tr>
<td>Future Plans to Volunteer</td>
<td>-.737</td>
<td>1.223</td>
<td>-.043</td>
<td>-.603</td>
<td>.547</td>
</tr>
<tr>
<td>Study, Work, Travel Abroad Experience</td>
<td>-2.35</td>
<td>.717</td>
<td>-.022</td>
<td>-3.27</td>
<td>.744</td>
</tr>
</tbody>
</table>

a. $\alpha=0.05$
Research Hypothesis 8

Research Hypothesis 8a: There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural knowledge.

Research Hypothesis 8b: There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural awareness.

Null Hypothesis 8a: No relationship will exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural knowledge.

Null Hypothesis 8b: No relationship will exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural awareness.

To examine the eighth research hypothesis and test the null hypothesis, multiple linear regression analysis was used. The first linear regression analysis (Table 11) examined the demographic variables predicting MCKAS Knowledge. Results
indicate an overall statistically significant positive effect, $R^2=.141$ (14, 193)$=2.258$, $p=.007$. This statistically significant effect was due to White trainees’ year in their program ($p=.001$) and individuals who identify as Libertarian ($p=.041$). The second linear regression analysis was used to examine the demographic variables effecting MCKAS Awareness (Table 12). This analysis indicated an overall statistically significant effect, $R^2=.182$ (14, 193)$=3.070$, $p=.000$. This was due to participants’ age ($p=.025$), year in their master’s program ($p=.002$), and their future plans to volunteer ($p=.048$).

**Table 11**

*Demographic Variables Predicting Knowledge in the Multicultural Counseling Knowledge and Awareness Scale*

<table>
<thead>
<tr>
<th>Variable</th>
<th>$B$</th>
<th>$SE B$</th>
<th>$β$</th>
<th>$t$</th>
<th>$p$</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>97.628</td>
<td>12.881</td>
<td>7.579</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.124</td>
<td>.133</td>
<td>.066</td>
<td>.929</td>
<td>.354</td>
</tr>
<tr>
<td>Gender</td>
<td>.338</td>
<td>2.819</td>
<td>.008</td>
<td>.120</td>
<td>.905</td>
</tr>
<tr>
<td>M.A. Counselor Education</td>
<td>-9.976</td>
<td>10.990</td>
<td>-.314</td>
<td>-.908</td>
<td>.365</td>
</tr>
<tr>
<td>M.A. Counseling Psychology</td>
<td>-7.156</td>
<td>11.032</td>
<td>-.224</td>
<td>-.649</td>
<td>.517</td>
</tr>
<tr>
<td>M.A. Human Resource Development</td>
<td>-29.179</td>
<td>15.435</td>
<td>-.180</td>
<td>-1.891</td>
<td>.060</td>
</tr>
<tr>
<td>Year in M.A. Program</td>
<td>4.281</td>
<td>1.305</td>
<td>.242</td>
<td>3.281</td>
<td>.001</td>
</tr>
<tr>
<td>Democrat</td>
<td>-.106</td>
<td>4.788</td>
<td>-.003</td>
<td>-.022</td>
<td>.982</td>
</tr>
<tr>
<td>Independent</td>
<td>-1.932</td>
<td>5.496</td>
<td>-.040</td>
<td>-.352</td>
<td>.726</td>
</tr>
<tr>
<td>Libertarian</td>
<td>16.157</td>
<td>7.860</td>
<td>.171</td>
<td>2.056</td>
<td>.041</td>
</tr>
<tr>
<td>Republican</td>
<td>-3.101</td>
<td>5.137</td>
<td>-.077</td>
<td>-.604</td>
<td>.547</td>
</tr>
<tr>
<td>Undecided</td>
<td>-3.321</td>
<td>4.996</td>
<td>-.085</td>
<td>-.665</td>
<td>.507</td>
</tr>
<tr>
<td>Currently Volunteering</td>
<td>2.738</td>
<td>2.242</td>
<td>.087</td>
<td>1.221</td>
<td>.224</td>
</tr>
<tr>
<td>Future Plans to Volunteer</td>
<td>.551</td>
<td>3.728</td>
<td>.011</td>
<td>.148</td>
<td>.883</td>
</tr>
<tr>
<td>Study, Work, Travel Abroad Experience</td>
<td>-1.164</td>
<td>2.186</td>
<td>-.037</td>
<td>-.532</td>
<td>.595</td>
</tr>
</tbody>
</table>

a. $α=0.05$
Table 12

Demographic Variables Predicting Awareness in the Multicultural Counseling Knowledge and Awareness Scale

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>β</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>60.336</td>
<td>6.989</td>
<td>8.633</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.164</td>
<td>.072</td>
<td>.157</td>
<td>2.263</td>
<td>.025</td>
</tr>
<tr>
<td>Gender</td>
<td>2.054</td>
<td>1.529</td>
<td>.090</td>
<td>1.343</td>
<td>.181</td>
</tr>
<tr>
<td>M.A. Counselor Education</td>
<td>-8.551</td>
<td>5.963</td>
<td>-.484</td>
<td>-1.434</td>
<td>.153</td>
</tr>
<tr>
<td>M.A. Counseling Psychology</td>
<td>-6.565</td>
<td>5.986</td>
<td>-.370</td>
<td>-1.097</td>
<td>.274</td>
</tr>
<tr>
<td>Year in M.A. Program</td>
<td>2.271</td>
<td>.708</td>
<td>.231</td>
<td>3.208</td>
<td>.002</td>
</tr>
<tr>
<td>Democrat</td>
<td>1.993</td>
<td>2.598</td>
<td>.111</td>
<td>.767</td>
<td>.444</td>
</tr>
<tr>
<td>Independent</td>
<td>1.323</td>
<td>2.982</td>
<td>.049</td>
<td>.444</td>
<td>.658</td>
</tr>
<tr>
<td>Libertarian</td>
<td>4.261</td>
<td>4.265</td>
<td>.081</td>
<td>.999</td>
<td>.319</td>
</tr>
<tr>
<td>Republican</td>
<td>-2.340</td>
<td>2.787</td>
<td>-.104</td>
<td>-.840</td>
<td>.402</td>
</tr>
<tr>
<td>Undecided</td>
<td>1.264</td>
<td>2.711</td>
<td>.058</td>
<td>.466</td>
<td>.641</td>
</tr>
<tr>
<td>Currently Volunteering</td>
<td>-1.233</td>
<td>1.216</td>
<td>-.070</td>
<td>-1.014</td>
<td>.312</td>
</tr>
<tr>
<td>Future Plans to Volunteer</td>
<td>4.027</td>
<td>2.023</td>
<td>.144</td>
<td>1.991</td>
<td>.048</td>
</tr>
<tr>
<td>Study, Work, Travel Abroad Experience</td>
<td>1.659</td>
<td>1.186</td>
<td>.094</td>
<td>1.399</td>
<td>.163</td>
</tr>
</tbody>
</table>

a. α=0.05

Research Hypothesis 9

Research Hypothesis 9: There is a relationship among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their desire to participate in social justice advocacy.

Null Hypothesis 9: No relationship will exist among White trainees’ gender,
age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their desire to participate in social justice advocacy.

To examine the ninth research hypothesis and test the null hypothesis, a multiple linear regression analysis was used (Table 13).

Table 13

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE B</th>
<th>β</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
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<td>33.487</td>
<td>5.492</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Age</td>
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<td>.346</td>
<td>.156</td>
<td>2.125</td>
<td>.035</td>
</tr>
<tr>
<td>Gender</td>
<td>-2.193</td>
<td>7.328</td>
<td>-.021</td>
<td>-2.299</td>
<td>.765</td>
</tr>
<tr>
<td>M.A. Counselor Education</td>
<td>-22.064</td>
<td>28.570</td>
<td>-.276</td>
<td>-2.772</td>
<td>.441</td>
</tr>
<tr>
<td>M.A. Counseling Psychology</td>
<td>-25.358</td>
<td>28.679</td>
<td>-.316</td>
<td>-.884</td>
<td>.378</td>
</tr>
<tr>
<td>Year in M.A. Program</td>
<td>-1.951</td>
<td>3.392</td>
<td>-.044</td>
<td>-.575</td>
<td>.566</td>
</tr>
<tr>
<td>Democrat</td>
<td>.388</td>
<td>12.447</td>
<td>.005</td>
<td>.031</td>
<td>.975</td>
</tr>
<tr>
<td>Independent</td>
<td>-15.950</td>
<td>14.288</td>
<td>-.130</td>
<td>-1.116</td>
<td>.266</td>
</tr>
<tr>
<td>Libertarian</td>
<td>-17.373</td>
<td>20.434</td>
<td>-.073</td>
<td>-.850</td>
<td>.396</td>
</tr>
<tr>
<td>Republican</td>
<td>-15.029</td>
<td>13.355</td>
<td>-.148</td>
<td>-1.125</td>
<td>.262</td>
</tr>
<tr>
<td>Undecided</td>
<td>-10.570</td>
<td>12.987</td>
<td>-.108</td>
<td>-.814</td>
<td>.417</td>
</tr>
<tr>
<td>Currently Volunteering</td>
<td>6.628</td>
<td>5.828</td>
<td>.083</td>
<td>1.137</td>
<td>.257</td>
</tr>
<tr>
<td>Future Plans to Volunteer</td>
<td>9.802</td>
<td>9.691</td>
<td>.077</td>
<td>1.011</td>
<td>.313</td>
</tr>
<tr>
<td>Study, Work, Travel Abroad Experience</td>
<td>-4.807</td>
<td>5.684</td>
<td>-.060</td>
<td>-.846</td>
<td>.399</td>
</tr>
</tbody>
</table>

a. α=0.05

This regression analysis examined the demographic variables predicting social justice advocacy. Results did not indicate an overall statistically significant
effect between the predictor variables and social justice advocacy, \( R^2 = 0.082, F(14, 193) = 1.230, p = 0.256. \)

Additional Analysis

In addition to these results, the investigator determined that an additional analysis might further elucidate the findings of this study. This is accomplished by examining the Marlowe-Crowne social desirability scale (Crowne & Marlowe, 1960) with the 3 measures used in this study (SJAS, ORAS-R, and MCKAS). The researcher asked the following supplemental question: Does social desirability have an effect on White trainees’ responses to the Social Justice Advocacy Scale, Oklahoma Racial Attitude’s Scale-Revised, and the Multicultural Counseling Knowledge and Awareness scales? Research hypothesis: Social desirability will have an effect on trainees’ responses to the Social Justice Advocacy Scale, Oklahoma Racial Attitude’s Scale-Revised, and the Multicultural Counseling Knowledge and Awareness scales. Null hypothesis: Social desirability will not have an effect on trainees’ responses to the Social Justice Advocacy Scale, Oklahoma Racial Attitude’s Scale-Revised, and the Multicultural Counseling Knowledge and Awareness scales.

To examine this supplemental research question and test the null hypothesis, Pearson Linear Correlation is used. Table 14 presents the results of this correlation. Results indicate that a statistically significant positive correlation occurred between ORAS-R Acceptance and Marlowe-Crowne’s Social Desirability scale (\( r = 0.242, p = 0.000 \)). This result indicates that White trainees who reported higher scores on
ORAS-R Acceptance also responded in a socially desirable manner on the Marlowe-Crowne social desirability scale. Based on these results, the null hypothesis for this additional research question is rejected.

Table 14

Pearson Linear Correlation among Marlowe-Crowne Social Desirability Scale, Social Justice Advocacy Scale, Oklahoma Racial Attitude Scale-Revised, and the Multicultural Counseling Knowledge and Awareness Scale

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
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</thead>
<tbody>
<tr>
<td>1. M-C SDS</td>
<td>r</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>p (2-tailed)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2. SJAS</td>
<td>r</td>
<td>.068</td>
<td>1</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>p (2-tailed)</td>
<td>.331</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. MCKAS Awareness</td>
<td>r</td>
<td>-.098</td>
<td>.093</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>p (2-tailed)</td>
<td>.160</td>
<td>.181</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. MCKAS Knowledge</td>
<td>r</td>
<td>.098</td>
<td>.443**</td>
<td>.158*</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>p (2-tailed)</td>
<td>.157</td>
<td>.000</td>
<td>.023</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ORAS-R Reactive</td>
<td>r</td>
<td>-.118</td>
<td>.212**</td>
<td>.381**</td>
<td>.259**</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>p (2-tailed)</td>
<td>.089</td>
<td>.002</td>
<td>.000</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. ORAS-R Conflictive</td>
<td>r</td>
<td>.040</td>
<td>-.248**</td>
<td>-.489**</td>
<td>-.347**</td>
<td>-.409**</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>p (2-tailed)</td>
<td>.569</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>7. ORAS-R Acceptance</td>
<td>r</td>
<td>.242**</td>
<td>.141*</td>
<td>.104</td>
<td>.011</td>
<td>-.122</td>
<td>-.216**</td>
</tr>
<tr>
<td></td>
<td>p (2-tailed)</td>
<td>.000</td>
<td>.042</td>
<td>.136</td>
<td>.876</td>
<td>.078</td>
<td>.002</td>
</tr>
</tbody>
</table>

** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

Summary

Chapter IV presented the results of this study. It included the results of the nine research hypotheses, corresponding null hypotheses, tables, and supplemental
analysis. The findings indicated statistically significant results among six of the nine research hypotheses.

In research hypothesis one, a statistically significant positive effect occurred when White trainees had additional multicultural and diversity training outside of their current program. These participants reported a statistically significant interest in social justice advocacy.

Research hypothesis two did not find a statistically significant relationship. Results did not indicate a statistically significant relationship between a multicultural counseling course and White trainees’ interest in social justice advocacy.

Research hypothesis three indicated a statistically significant effect between a multicultural counseling course and White trainees’ racial attitude orientation.

Results of research hypothesis four indicated a statistically significant relationship between the ORAS-R Conflictive and Reactive subscales and White trainees’ interest in social justice advocacy.

Research hypothesis five indicated a statistically significant negative correlation between the ORAS-R Conflictive subscale and the MCKAS Knowledge and Awareness scales. The results of this research hypothesis also indicated a statistically significant positive correlation between the ORAS-R Reactive scale and the MCKAS Knowledge and Awareness scales.

The results of research hypothesis six indicated a statistically significant positive correlation between SJAS and the MCKAS Knowledge scale.
Research hypothesis seven examined the relationship among demographic variables and the ORAS-R. Results indicated a statistically significant positive correlation with White trainees’ pursuing a degree in Human Resource Development and the Conflictive subscale of the ORAS-R.

Research hypothesis eight examined the relationship among demographic variables and the MCKAS. Results indicated a statistically significant positive correlation with MCKAS Knowledge and trainees’ year in program and with trainees who identified as Libertarian. Results indicated statistically significant positive effects with MCKAS Awareness due to trainees’ age and trainees who indicate that they plan to engage in volunteer activities in the future.

Research hypothesis nine examined the relationship among demographic variables and the SJAS. The results did not find an overall statistically significant effect between demographic variables and trainees desire to participate in social justice advocacy.

Finally, the additional analysis, which examined the effects of social desirability on trainees’ answers to the SJAS, ORAS-R, and MCKAS, found that a statistically significant positive correlation occurred between ORAS-R Acceptance and Marlowe-Crowne’s Social Desirability scale.

The following chapter will provide a summary and discussion of the major findings, limitations of the study, recommendations for future research, and conclusion.
CHAPTER V

DISCUSSION

Introduction

The purpose of this study was to explore White racial attitude orientation, multicultural competency and social justice advocacy among White trainees in counselor education and counseling psychology. Chapter V presents a summary of the findings of each of the nine research questions explored. This will follow with a discussion of the major findings, limitations of the study, recommendations for future research, and conclusion.

Summary of Results

Findings from Research Question 1: Does multicultural training and experiences impact White trainees’ desire to participate in social justice advocacy?

Research question one hypothesized that White trainees who had additional multicultural training and studied/worked/traveled abroad would be more inclined to participate in social justice advocacy. Multiple linear regression analysis provided results that indicate an overall statistically significant positive effect occurred between White trainees who have taken additional courses and seminars in Diversity/Multicultural Training outside of their current master’s degree program and their desire to participate in social justice advocacy. The results did not find a uniquely significantly effect among studying/working/traveling abroad and White
trainees’ desire to participate in social justice advocacy.

Findings from Research Question 2: Does a multicultural counseling course have an impact on White trainees’ interest in social justice advocacy?

Research question two hypothesized that White trainees who have taken and completed a required multicultural counseling course in their training program would be more inclined to participate in social justice advocacy than White trainees who have not taken and completed the multicultural counseling course. T test results indicated that a statistically significant effect did not occur. Results did not indicate differences among trainees who have taken and completed a multicultural counseling course, trainees who have not taken a multicultural counseling course, or trainees who were currently enrolled in a multicultural counseling course and their desire to participate in social justice advocacy.

Findings from Research Question 3: Does a multicultural counseling course have an impact on White trainees’ White racial attitude orientation?

Research question three hypothesized that White trainees who have taken a multicultural counseling course would have higher levels of White racial attitude orientation. MANOVA results indicated that a multicultural counseling course has a statistically significant effect on all three aspects of trainees’ White racial attitude orientation. This includes Racial Justice, which is measured through the Confictive and Reactive subscales, and Racial Acceptance. The results did not indicate a statistically significant relationship among trainees currently enrolled in a
multicultural counseling course and White racial attitude orientation.

**Findings from Research Question 4: Does White trainees’ level of racial attitude orientation impact their interest in social justice advocacy?**

Research question four hypothesized that White trainees with increased levels in their racial attitude orientation would be more inclined to participate in social justice advocacy. Results of the multiple linear regression analysis indicated that there is a statistically significant effect between racial attitude orientation of White trainees and their overall interest in social justice advocacy. This significant relationship was due to the Conflictive and Reactive subscales of the ORAS-R. The Acceptance subscale did not have a significant effect on social justice advocacy.

**Findings from Research Question 5: What is the relationship between White racial attitude orientation and multicultural competency?**

Research question five hypothesized that trainees with high levels of racial attitude orientation would have increased levels of multicultural competency. Pearson Linear Correlation results indicated that a statistically significant negative relationship occurs between the Conflict subscale of the ORAS-R and MCKAS Knowledge and Awareness scales. This indicates that when the Conflictive scale of the ORAS-R increases, the MCKAS Knowledge and Awareness scales simultaneously decrease. Results also indicated that a statistically significant positive relationship occurred between the Reactive subscale of ORAS-R and the trainees’ results on the MCKAS Knowledge and Awareness scales. Indicating that when trainees scored high
on the ORAS-R Reactive scale they also scored high on the MCKAS Knowledge and Awareness scales.

*Findings from Research Question 6: Does a relationship exist between White trainees’ self-reported multicultural competency and desire to participate in social justice advocacy?*

Research question six hypothesized that White trainees with higher levels of multicultural competency would have a greater desire to participate in social justice advocacy. Pearson Linear Correlation results indicated a statistically significant positive correlation between MCKAS Knowledge and the overall SJAS scale. This indicates that trainees who scored high on MCKAS Knowledge also endorsed high scores in their desire to participate in social justice advocacy. Results did not indicate a statistically significant relationship between trainees’ MCKAS Awareness and the overall scale for SJAS.

*Findings from Research Question 7: A) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their level of Racial Acceptance? B) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their Reactive attitudes? C) Do relationships exist among White trainees’ gender, age, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and their Reactive attitudes?*
Research question seven hypothesized that certain demographic variables would have a significant effect on trainees’ White Racial Acceptance and Racial Justice. Racial Justice was measured by the Reactive and Conflictive subscales. Three multiple linear regression analyses were performed in order to analyze this hypothesis. The first linear regression analysis did not find a significant effect between the demographic variables and ORAS-R Racial Acceptance. The second linear regression analysis did find a statistically significant positive effect between the demographic variables and the ORAS-R Conflictive subscale. This statistically significant effect was due to trainees who were receiving their Master of Arts degree in Human Resource Development. The third linear regression analysis did not find a statistically significant effect between the demographic variables and the ORAS-R Reactive subscale.

Findings from Research Question 8: A) Do relationships exist among White trainees’ age, gender, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural knowledge? B) Do relationships exist among White trainees’ age, gender, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their self-reported multicultural awareness?
Research question eight hypothesized that certain demographic variables would have a significant effect on trainees’ multicultural knowledge and awareness. The first linear regression analysis indicated that an overall statistically significant positive effect occurred between the demographic variables and the MCKAS Knowledge subscale. This significant effect was due to White trainees’ year in their program and trainees who identified as Libertarian. The second linear regression analysis indicated a statistically significant effect between MCKAS Awareness and trainees’ age, year in master program, and future plans to volunteer.

*Findings from Research Question 9: Do relationships exist among White trainees’ age, gender, year in program, political affiliation, involvement/future involvement with volunteer/service activities, study/work/travel abroad experience, multicultural training and experiences and their desire to participate in social justice advocacy?*

Research question nine hypothesized that certain demographic variables would have a significant effect on trainees’ desire to participate in social justice advocacy. The results of this linear regression analysis did not indicate an overall statistically significant effect between demographic variables and social justice advocacy.

**Discussion of Major Findings**

Advocacy efforts among scholars within counseling and counseling psychology regarding issues of social justice are rooted within the profession’s history. Social justice efforts date back to the early 1900s with Frank Parsons and
his impact developing the Vocational Guidance Bureau and during the 1930s when counseling psychologists advanced career and employment opportunities during the Great Depression. Scholars’ report that increased training in diversity issues and oppression may help facilitate trainees’ involvement with diverse populations, and in turn, can lead to increased empathy and a stronger sense of social responsibility (Broido, 2000; Hurtado et al., 2002; Nilsson & Schmidt, 2005). However, few empirical investigations have explored the variables that are associated with trainees’ participating in social justice advocacy.

This study provides empirically validated support that White trainees, who participate in additional multicultural training outside of their degree program, may have greater interest in participating in social justice advocacy. This is consistent with Caldwell’s (2008) critical incident research design and Landreman et al.’s (2007) phenomenological study. These studies found that factors influencing participants’ involvement with social justice activities were related to their increased awareness and exposure to diversity and injustice. Additional multicultural training that trainees’ received in this study outside their degree program may have helped facilitate their interest in social justice advocacy by reinforcing previously acquired multicultural material. Repeated exposure to multicultural material may have helped trainees integrate it into their understanding and subsequently make decisions to advocate on behalf of what they learned. Also, additional training received outside of their degree program likely provided a change of environment and exposure to different instructors from their
current master’s degree program. This may include trainees’ experiences in field placements, practicum and internship settings. This change of environment may have had an effect on trainees’ receptiveness and integration of the material presented in the multicultural training. Another factor to consider is that trainees in this study may have received additional multicultural training outside of the degree program because they had an expressed interest in multicultural and diversity issues. Trainees may have already been interested in social justice advocacy and received additional training to bolster their exposure and understanding of multicultural material.

Although trainees with additional multicultural training outside of their degree program reported an increased interest in participating in social justice advocacy, results in this study did not reveal a statistically significant relationship between one multicultural counseling course and trainees’ interest in social justice advocacy. These results are similar to the findings revealed in Caldwell’s (2008) critical incident study. Caldwell reported five major themes that had an impact on an individual’s commitment to social justice. Caldwell reported that one theme alone may not be enough to have a significant impact on a social justice orientation. Instead, she reported that all of the five factors are critical in promoting an individual’s commitment to social justice (Caldwell, 2008). Similar to Caldwell, this study suggests that one multicultural counseling course is not sufficient in developing White trainees’ interest in engaging in social justice advocacy. This suggests that multicultural training should extend beyond one multicultural
counseling course and be embedded throughout the training experience. Additionally, this finding may be related to the amount of exposure White trainees had to multicultural material, and can be interpreted through Helms’ (1990, 1995) White racial identity model.

Trainees’ in the first phase of Helms’ theory may be resistant to acknowledging issues of social injustice. For instance, White trainees in Helms’ Contact status are becoming aware of their race for the first time. Trainees in this phase tend to be naïve and do not realize that they are benefiting from institutional racism. They will likely avoid racially charged discussions and interactions. Trainees in Helms’ second status, Disintegration, are learning that not all races are treated equally. Trainees in this status are likely feeling guilty and uncomfortable in cross-racial interactions and may try to avoid them. Trainees in the Reintegration status may be aware of their White identity, but instead of feeling guilty, they think White superiority is justified. They will likely foster anger toward racial minorities. If the multicultural counseling course is the White trainee’s first exposure to multicultural material, and the individual has not contemplated issues of social injustice taking place within society, the trainee will likely be unaware of avenues to participate in social justice advocacy. The trainee may not know of efforts that are intended to advance the well-being of all members in society.

Another factor to consider in this study are the professors’ teaching the multicultural counseling courses. Trainees took courses from different professors. It is likely that professors varied in emphasis and teaching on issues related to social
justice. As indicated in Ratts (2006), 97% of instructors teaching master level counseling courses in diversity reported that they teach social justice principles, but only 10% reported that they teach social justice theories. Trainees likely had varying levels of exposure to issues and theories of social justice. It could be difficult for trainees to know how to get involved in social justice advocacy if they did not receive solid training in social justice theories and principles. Another factor impacting trainees’ interest in social justice advocacy could be related to the amount of support trainees’ received from their professors. Trainees may have had a difficult time knowing how to apply and engage in social justice advocacy, if they did not receive clear direction and support from their professors on how to do so.

Results in this study indicated a statistically significant positive correlation between White trainees’ multicultural knowledge and their interest in social justice advocacy. This finding supports previous studies which found that training (Beer, 2008; Caldwell, 2008; Ratts, 2006), increased awareness (Caldwell, 2008; Landreman, 2007), and knowledge (Caldwell, 2008) about diversity issues may have an effect on individual’s social justice efforts. Multicultural knowledge includes the mental health professionals’ understanding of how sociopolitical factors such as poverty, racism and oppression impact the lives of racial and ethnic minorities (Sue et al., 1992). If trainees’ report having multicultural knowledge, then the next step would be for trainees to engage in social justice efforts that advocate for changing the societal systems that continue to perpetuate unfair practices and are hurting members within our society. Scholars have voiced (Goodman et al., 2004;
Prilleltensky et al., 2007; Vera & Speight, 2003), that it is not sufficient to have knowledge about issues of oppression, discrimination, and racism without extending that knowledge into efforts to advance social change. Results in this study suggest that trainees with multicultural knowledge are interested in engaging in social justice efforts.

Results indicate that a multicultural counseling course has a significant effect on trainees’ White racial identity. This finding is consistent with previous studies (Brown et al., 1996; Evans & Foster, 2000; Jordan, 2006; Neville et al., 1996; Sabnani et al., 1991). Helms (1990) states that in order for White individuals in the United States to develop a healthy White identity he or she must abandon their racist views and develop a non-racist identity. A multicultural counseling course likely has an impact on trainees’ White racial identity development by exposing them to issues related to their group membership and the cultural implications of being White. Helms’ theory describes the statuses that White individuals experience as they move into a positive White identity. The initial steps of Contact and Disintegration speak to White individuals becoming aware of their race, and that not all races are treated equally. These are topics often discussed within multicultural counseling courses, thus may be a contributor to the significant effect on trainees’ White racial identity.

This study provided statistically significant correlations among trainees’ White racial attitude orientation and their self-reported multicultural knowledge and awareness. This empirical finding supports previous studies that the racial identity status of the mental health professional may be one factor that influences
their multicultural competency (Middleton et al., 2005; Ottavi et al., 1994; Sabnani et al., 1991). In this study, trainees who had high scores on their racial attitude orientation also demonstrated high scores in their multicultural knowledge and awareness. This is likely due to the similarities found between these two areas. Individuals with more advanced White racial identities, such as individuals in the Pseudo-Independent status, are reflecting in ways that they may be perpetuating racism (Helms, 1990, 1995). Individuals in the Immersion/Emersion status are replacing previous stereotypes with accurate information about racial and ethnic minorities (Helms, 1990, 1995). These advanced statuses of Helms’ White racial identity have similarities with Sue’s et al. (1992) description of knowledge and awareness. Multiculturally competent mental health professionals understand their cultural and racial background. They are aware of their racial biases, have knowledge of how racism affects ethnic and racial minorities, and are gaining training and experiences so they can better understand and work with minority populations (Sue et al., 1992). The similarities between these two topics, and the results in this study, suggest that if trainees report advanced White racial identities they will likely report competency in multicultural knowledge and awareness.

This study provides empirical evidence that trainees’ White racial attitude orientation has an effect on their interest in participating in social justice advocacy. Results indicated that trainees who reported conflictive attitudes about racial and ethnic minorities did not report an interest in participating in social justice advocacy. Individuals who hold conflictive attitudes are similar to White individuals
in Helms’ (1990, 1995) Contact, Disintegration, and Reintegration statuses of White racial identity development. Trainees who endorsed conflictive attitudes may not support obvious forms of racism, but hold beliefs that providing extra assistance to racial minorities discriminates against Whites (Vandiver & Leach, 2005). Trainees that scored high on conflictive beliefs endorsed significantly negative scores in wanting to participate in social justice advocacy. This finding indicates that White trainees who believe that helping minorities is discriminating against Whites are less likely to participate in social justice advocacy.

Results in this study indicated that trainees who had reactive attitudes toward racial and ethnic minorities also reported an interest in participating in social justice advocacy. Reactive attitudes include belief statements that society is tilted in favor of White individuals. Trainees with reactive beliefs recognize that Whites receive certain inherent advantages in the United States simply because of the status quo (Vandiver & Leach, 2005). Trainees who hold reactive attitudes are similar to White individuals in the Pseudo-Independent, Immersion/Emersion, and Autonomy statuses of Helms’ (1990, 1995) White racial identity development. White trainees who had high scores in reactive attitudes also indicated that they have a desire to participate in social justice advocacy. This finding suggests that trainees who are aware of their inherent White privilege, and the injustices that are experienced by minority populations, are inclined to participate in social justice advocacy.

Results indicated that trainees who are more advanced in their master level
program reported having greater multicultural knowledge. This finding is consistent with previous studies (Estrada et al., 2002; Pope-Davis et al., 1994). Coursework, supervision, workshops, and practicum and internship settings can have an impact on students’ multicultural competency (Pope-Davis et al., 1994). Over the years, multicultural scholars have argued that multiculturalism needs to be infused into all aspects of counseling and counseling psychology programs (D’Andrea & Daniels, 1991; Pieterse et al., 2009; Reynolds, 1995). It is likely that trainees who are more advanced in their program had additional exposure to multicultural and diversity topics in other classes. Continued exposure and discussions regarding multicultural material, interactions with diverse professors and colleagues, and practicum and internship placements likely had an impact on trainees’ acquisition of their multicultural knowledge. Therefore, the year White trainees are in their program likely has a distinct and measurable impact on their multicultural knowledge.

Differing from Nilsson and Schmidt (2005), results in this study did not provide statistically significant correlations among individuals’ political affiliations and social justice advocacy or White racial identity. Nilsson and Schmidt found that political interest individually predicted social justice advocacy. However, this may be due to the differences in instruments used to assess social justice advocacy. Nilsson and Schmidt used Kerpelman’s (1969) Activity Scale (ACT). The ACT, in comparison to the SJAS, was developed in the 1960s and primarily focused on sociopolitical issues. Whereas the SJAS was devised after Dean (2008) completed a
comprehensive multidisciplinary review of social justice advocacy competency as defined within the counseling and counseling psychology literature. Although statistically significant correlations were not found between the SJAS and political affiliation, results from this study indicate a statistically significant positive correlation with White trainees’ multicultural knowledge and individuals who identify as Libertarian.

Finally, it is important to note that an additional analysis took place within this study. This analysis examined the effects of social desirability on trainees’ responses. Socially desirable responding was accounted for through Marlowe-Crowne’s Social Desirability Scale (Crowne & Marlowe, 1960). Based on this analysis, it found a statistically significant positive correlation between White trainees’ Racial Acceptance and social desirability. Racial Acceptance (Vandiver & Leach, 2005) assesses White individual’s expressed comfort with people of color. Lower scores on the Racial Acceptance scale reflect White individual’s negative images of racial and ethnic minorities. Higher scores on the Racial Acceptance scale represent individual’s comfort with racial and ethnic minorities (Vandiver & Leach, 2005). Results in this study indicate that trainees who had high scores on the Racial Acceptance scale also had high scores on socially desirable responding. This finding suggests that White trainees may have responded in a manner that they deemed was socially appropriate when answering questions related to their opinions and level of comfort with racial and ethnic minorities. Trainees in this study were attending a counselor education and counseling psychology program that has a
heavy emphasis on diversity and multicultural issues. It is possible that trainees responded in a manner that they believed would match the ideals of their program rather than their true feelings.

It is also important to discuss this finding in response to hypothesis three. The results of this hypothesis indicated that trainees’ White Racial Acceptance increased after taking a multicultural counseling course. This is the only statistically significant result produced among the hypotheses using the Racial Acceptance subscale. It is possible that trainees may have reported that they were more comfortable with racial and ethnic minorities after taking the course, because they became more aware of their racial identity. As a result, trainees may have responded in a manner that avoided their true feelings, such as individuals in the Disintegration status of Helms’ WRID. Individuals in this status may avoid their feelings because of the anxiety and discomfort it brings. They may avoid cross-racial interactions and information that creates anxiety from entering their worldview. As a result, trainees may have responded in a socially appropriate manner on the Racial Acceptance scale (e.g., reporting comfort around racial and ethnic minorities) rather than acknowledging their genuine feelings and responding in an authentic manner.

Limitations

The results of this dissertation must be interpreted within the context of the research design. As reported in chapter three, the participants in this study were
mostly female (n=170; 81.7%) and were recruited from a master level program in counseling psychology and counselor education at a medium Midwestern University. While the sample size was large, and females may represent the majority of trainees in counselor education and counseling psychology programs, the participants were drawn from a single university. It is possible that the attitudes and views reflected in the participants’ responses at this Midwest University might be different from student responses from universities in other locations in the United States.

It is also important to note that the counselor education and counseling psychology programs that trainees attended in this study have a heavy emphasis in diversity and multicultural issues. This emphasis extends beyond one required multicultural counseling course. Multicultural and diversity issues are an active component and infused throughout their program of study. It is possible that the counselor education and counseling psychology programs in this study are not reflective of other counselor education and counseling psychology programs in the United States.

Another limitation to consider in this study is the nature of self-reporting. All of the instruments used in this investigation required trainees to self-report to items. And, as evidenced in the additional analysis that took place, results indicate that trainees’ responded to items in a socially desirable manner. It is possible that trainees responded to items in a way that made them look more favorable. A limitation of self-reporting also includes the possibility that responses are affected
by the participants’ mood. Depending on the trainees’ mood and their level of
energy at the time they participated, it could have had an effect on their response
and interpretation to items.

Recommendations

This investigation explored social justice advocacy, White racial identity, and
multicultural competency among White master level trainees. The results of this
study offer insight to several areas for future research, training recommendations,
followed by a summary.

Future Research

While it is clear that the counseling and counseling psychology fields are
committed to multicultural competency, it is not clear what the fields generalized
commitment is to social justice advocacy. It is necessary for the mental health field
to have a unified understanding of social justice as it is applied within counseling
and counseling psychology if systemic efforts to advance change are going to be
made. Therefore, it is recommended that additional empirical investigations be
advanced to facilitate even greater understanding of the factors that contribute to
an individual’s social justice orientation. If the mental health field has a better
understanding of the factors that contribute to an individual’s commitment to social
justice, then training programs will be better informed on how to educate future
trainees so they are more likely to hold an active social justice orientation.
One avenue that is recommended to help further understanding of the nature of a social justice orientation includes having investigations explore the relationship between multicultural training and social justice advocacy. This study indicated a positive correlation among White trainees’ multicultural knowledge and their interest in social justice advocacy, but further research is needed to better understand this relationship. Results in this study also indicated that White trainees who received additional multicultural training outside of their degree program reported greater interest in participating in social justice advocacy. The relationship between multicultural training and social justice advocacy appears to be a rich area in which researchers can further explore. Future studies may want to explore trainees and mental health professionals’ multicultural training to better understand the possible effects it may have on their commitment to social justice advocacy. These studies may want to include qualitative investigations in which trainees and mental health professionals are interviewed in order to help further investigate and clarify the nature of these relationships.

While empirical studies have validated statistically significant relationships between White racial identity development and multicultural competency, limited empirical investigations have explored the relationship between White racial identity development and social justice advocacy. This study indicated a significant effect between trainees’ White racial attitude orientation and their desire to participate in social justice advocacy. Although this study indicated a significant effect, it occurred among a population of master level trainees from one large
Midwestern University. It is recommended that future studies continue to explore the relationship between these two variables among populations of students at multiple university settings in different geographical locations across the United States.

Another area of future research includes the measurement of social justice advocacy. This study used Dean’s (2008) Social Justice Advocacy Scale. At the initiation of this study, the SJAS appeared to be the most appropriate measurement tool at the time. Yet, further validation of this scale is needed. Dean (personal communication, April 27, 2009) advised against interpreting the individual subscales due to the limited empirical validation of the measure. It is recommended that future studies explore the validity and reliability of the SJAS and other social justice advocacy tools.

Training

After completing this study, it seems noteworthy to emphasize the important role that training programs can hold in helping to facilitate trainees’ exposure to diversity and multicultural experiences. It is likely that one multicultural course is not sufficient in helping trainees develop a social justice orientation. In order to help facilitate trainees’ understanding of multicultural competency and social justice advocacy, training programs may consider infusing multicultural topics and discussions throughout their training program. These discussions could encourage trainees to explore micro and macro level social justice efforts that focus on
translating their discussions into specific actions to advance change.

Additionally, it is likely that trainees’ desire to participate in social justice advocacy develops after having numerous diversity and multicultural experiences that extend beyond the classroom setting. Training programs may want to consider extending their curriculum beyond the traditional classroom setting by offering trainees’ opportunities to engage in practicum placements and summer programs that take place in settings where underrepresented groups are in need of services, such as community centers, schools, senior services, and Native American reservations. Training programs may also want to consider immersion experiences that take place within and outside of the United States that focus on helping others, while broadening trainees’ cultural awareness.

It is important to emphasize, however, that the goal of increased multicultural competency and social justice advocacy is to extend knowledge into action. Social justice advocacy is about actively working to change social policy, political systems, and governmental structures that are perpetuating unfair practices that are discriminatory and oppressive to human rights. It is important that as the discussion regarding social justice advocacy continues to advance, that it continues to move beyond discourse into action.

**Summary**

This study offers insight into areas where future research may want to explore. As the profession continues to advance into the 21st century, and scholars
continue to advocate on behalf of social justice being an active component of the counseling and counseling psychology fields, it is necessary to have an understanding of the development of a social justice orientation. It is important to have a thorough understanding of the factors that may have an effect on the development of this important approach. As greater understanding is gathered regarding this developmental process, training programs will be able to address these factors in their programs. As a result, the hope is that emerging counseling and counseling psychology professionals will enter the field, grounded in a social justice orientation, advocating on behalf of efforts that will challenge the status quo and better meet the needs of our increasingly diversifying nation.

Conclusion

In recent years, counseling and counseling psychology have become more attentive to the quality of care of racial and ethnic minorities. Due to the majority of trainees and mental health professionals identifying as White, much of the research investigated has focused on White trainees and mental health professionals’ multicultural competency and White racial identity. Scholars have become more vocal regarding counselors and counseling psychologists’ responsibility to advance efforts for social change. As a result, empirical investigations have started to evaluate variables that may contribute to trainees and mental health professionals desire to participate in social justice advocacy. Yet, most of these studies have not focused on White counselors and counseling psychologists. Therefore, a clear need
exists within the counselor education and counseling psychology fields to explore social justice advocacy, White racial identity, and multicultural competency among White trainees. This study explored the relationship among these variables and revealed several major findings. Chapter V included a summary of results, discussion of major findings, provided recommendations for future research, and discussed the limitations as a result of this research design.
APPENDIX A

WMU Human Subjects Institutional Review Board Approval Letters
Date: May 25, 2010

To: Joseph Morris, Principal Investigator
    Sara Greene, Student Investigator for dissertation

From: Amy Naugle, Ph.D., Chair

Re: HSIRB Project Number: 10-05-07

This letter will serve as confirmation that your research project titled “Exploring Social Justice, White Racial Identity, and Multicultural Competency among Master Level Practitioners in Training” has been approved under the exempt category of review by the Human Subjects Institutional Review Board. The conditions and duration of this approval are specified in the Policies of Western Michigan University. You may now begin to implement the research as described in the application.

Please note that you may only conduct this research exactly in the form it was approved. You must seek specific board approval for any changes in this project. You must also seek reapproval if the project extends beyond the termination date noted below. In addition if there are any unanticipated adverse reactions or unanticipated events associated with the conduct of this research, you should immediately suspend the project and contact the Chair of the HSIRB for consultation.

The Board wishes you success in the pursuit of your research goals.

Approval Termination: May 25, 2011
Date: September 14, 2010

To: Joseph Morris, Principal Investigator
   Sara Greene, Student Investigator for dissertation

From: Amy Naugle, Ph.D., Chair

Re: HSIRB Project Number: 10-05-07

This letter will serve as confirmation that the change to your research project titled “Exploring Social Justice, White Racial Identity, and Multicultural Competency among Master Level Practitioners in Training” requested in your memo dated September 14, 2010 (add one question to demographic questionnaire) has been approved by the Human Subjects Institutional Review Board.

The conditions and the duration of this approval are specified in the Policies of Western Michigan University.

Please note that you may only conduct this research exactly in the form it was approved. You must seek specific board approval for any changes in this project. You must also seek reapproval if the project extends beyond the termination date noted below. In addition if there are any unanticipated adverse reactions or unanticipated events associated with the conduct of this research, you should immediately suspend the project and contact the Chair of the HSIRB for consultation.

The Board wishes you success in the pursuit of your research goals.

Approval Termination: May 25, 2011
APPENDIX B

Email to Professors (Round 1)
Dear Instructor’s Name,

I am writing to ask for your permission to collect data for my dissertation in your “Course.”

I am a doctoral candidate in the counseling psychology program at Western Michigan University, and my dissertation advisor is Dr. Joseph R. Morris. I am conducting a study that is exploring the relationship among social justice, White racial identity, and multicultural competency among White master level counseling psychology and counselor education students in training. I would greatly appreciate your permission to come to your class during “stated week” to gather data for this study. I currently live outside of the state of Michigan, therefore, I will only be in Kalamazoo during this week to collect data. It will require approximately 20 minutes of class time, as the survey packet will take approximately 15-20 minutes for students to complete. Students will be informed to complete the questionnaires independently, answer all the questions, and return the packet when finished.

Individuals that meet the following criteria will be invited to participate in the study: a) enrolled in a master level course in counselor education and/or counseling psychology; b) identify as a master level practitioner in training, and; c) identify as Caucasian/White. Individuals who do not wish to participate or do not meet the study’s requirements are invited to wait quietly in their seats until the participants are finished completing the surveys or take a 20 minute classroom break.

I greatly appreciate your understanding, time, flexibility and assistance in allowing me to come to your class to collect research for my dissertation. Please feel free to contact me, Sara Greene at sara.r.greene@hotmail.com or Dr. Morris at joseph.morris@wmich.edu if you have any questions. You may also contact the Human Subjects Institutional Review Board 269-387-8293 or the vice president for research (269-387-8298) for the rights of human subjects. Thank you very much!

Sincerely,

Sara Greene
Doctoral Candidate, Counseling Psychology
Western Michigan University
APPENDIX C

Email to Professors (Round 2)
Instructor’s Name,

Last week I sent an email asking for your permission to collect data for my dissertation in your “Course.”

I am a doctoral candidate in the counseling psychology program at Western Michigan University, and my dissertation advisor is Dr. Joseph R. Morris. I am conducting a study that is exploring the relationship among social justice, White racial identity, and multicultural competency among White master level counseling psychology and counselor education students in training. I would greatly appreciate your permission to come to your class during “stated week” to gather data for this study. I currently live outside of the state of Michigan, therefore, I will only be in Kalamazoo during this week to collect data. Students will be informed to complete the questionnaires independently, answer all the questions, and return the packet when finished.

Individuals that meet the following criteria will be invited to participate in the study: a) enrolled in a master level course in counselor education and/or counseling psychology; b) identify as a master level practitioner in training, and; c) identify as Caucasian/White. Individuals who do not wish to participate or do not meet the study’s requirements are invited to wait quietly in their seats until the participants are finished completing the surveys or take a 20 minute classroom break.

I greatly appreciate your understanding, time, flexibility and assistance in allowing me to come to your class to collect research for my dissertation. Please feel free to contact me, Sara Greene at sara.r.greene@hotmail.com or Dr. Morris at joseph.morris@wmich.edu if you have any questions. You may also contact the Human Subjects Institutional Review Board 269-387-8293 or the vice president for research (269-387-8298) for the rights of human subjects. Thank you very much!

Sincerely,

Sara Greene
Doctoral Candidate, Counseling Psychology
Western Michigan University
APPENDIX D

Scripted Telephone Call to Professors
Instructor’s Name,

I have been unsuccessful at contacting you by email on two previous occasions. I am contacting you to ask for your permission to collect data for my dissertation in your “Course.”

I am a doctoral candidate in the counseling psychology program at Western Michigan University, and my dissertation advisor is Dr. Joseph R. Morris. I am conducting a study that is exploring the relationship among social justice, White racial identity, and multicultural competency among White master level counseling psychology and counselor education students in training. I would greatly appreciate your permission to come to your class during “stated week” to gather data for this study. I currently live outside of the state of Michigan, therefore, I will only be in Kalamazoo during this week to collect data. Students will be informed to complete the questionnaires independently, answer all the questions, and return the packet when finished.

Individuals that meet the following criteria will be invited to participate in the study: a) enrolled in a master level course in counselor education and/or counseling psychology; b) identify as a master level practitioner in training, and; c) identify as Caucasian/White. Individuals who do not wish to participate or do not meet the study’s requirements are invited to wait quietly in their seats until the participants are finished completing the surveys or take a 20 minute classroom break.

I greatly appreciate your understanding, time, flexibility and assistance in allowing me to come to your class to collect research for my dissertation. If you have any questions please feel free to contact me at 509-939-2148 or my advisor, Dr. Morris at 269-387-5112.

Thank you for your time!
Invitation Script: Research questionnaires to be distributed to master level classes in the Department of Counselor Education and Counseling Psychology with professors granting permission for students to complete the survey's in class. This invitation script will be read to potential participants in various master level classes at Western Michigan University in the Department of Counselor Education and Counseling Psychology.

Hello, my name is Sara Greene. I am a doctoral student in counseling psychology here at Western Michigan University. I am conducting a research project that is exploring attitudes and experiences among master level practitioners in training. This study is being conducted under the supervision of Dr. Joseph Morris as part of my dissertation requirements. This study involves completing several brief anonymous questionnaires and demographic information.

Individuals that meet the following criteria will be invited to participate in the study: a) enrolled in a master level course in counselor education and/or counseling psychology; b) identify as a master level practitioner in training, and; c) identify as Caucasian/White.

These research questionnaires will take approximately 15-20 minutes to complete. The questionnaires request anonymous information concerning demographic data, attitudes, feelings, and awareness regarding your experience as a practitioner in training. Your replies will be completely anonymous, so please do not put your name anywhere on the form. You may choose to not answer any question and simply leave it blank. If you choose to not participate in this survey, you may either return the blank survey or you may discard the survey materials. Returning the survey indicates your consent for use of the answers you supply.

If you choose to participate, please complete the survey packet and return it to me when completed. Individuals who do not wish to participate or do not meet the study’s requirements are invited to wait quietly in their seats until the participants are finished completing the surveys or take a 20 minute classroom break.

Thank you. I greatly appreciate your participation in this research project.
Invitation Script read by Graduate Student: Research questionnaires to be distributed to master level classes in the Department of Counselor Education and Counseling Psychology with professors granting permission for students to complete the surveys in class. This invitation script will be read to potential participants in various master level classes at Western Michigan University in the Department of Counselor Education and Counseling Psychology.

Hello, I am assisting Sara Greene, a doctoral student in counseling psychology here at Western Michigan University. She is conducting a research project that is exploring attitudes and experiences among master level practitioners in training. This study is being conducted under the supervision of Dr. Joseph Morris as part of Sara’s dissertation requirements. This study involves completing several brief anonymous questionnaires and demographic information.

Individuals that meet the following criteria will be invited to participate in the study: a) enrolled in a master level course in counselor education and/or counseling psychology; b) identify as a master level practitioner in training, and; c) identify as Caucasian/White.

These research questionnaires will take approximately 15-20 minutes to complete. The questionnaires request anonymous information concerning demographic data, attitudes, feelings, and awareness regarding your experience as a practitioner in training. Your replies will be completely anonymous, so please do not put your name anywhere on the form. You may choose to not answer any question and simply leave it blank. If you choose to not participate in this survey, you may either return the blank survey or you may discard the survey materials. Returning the survey indicates your consent for use of the answers you supply.

If you choose to participate, please complete the survey packet and return it to me when completed. Individuals who do not wish to participate or do not meet the study’s requirements are invited to wait quietly in their seats until the participants are finished completing the surveys or take a 20 minute classroom break.

Thank you. We appreciate your participation in this research project.
Invitation Script: Research questionnaires to be distributed to master level classes in the Department of Counselor Education and Counseling Psychology with professors granting permission for students to complete the surveys and return them the following week. This invitation script will be read to potential participants in various master level classes at Western Michigan University in the Department of Counselor Education and Counseling Psychology.

Hello, my name is Sara Greene. I am a doctoral student in counseling psychology here at Western Michigan University. I am conducting a research project that is exploring attitudes and experiences among master level practitioners in training. This study is being conducted under the supervision of Dr. Joseph Morris as part of my dissertation requirements. This study involves completing several brief anonymous questionnaires and demographic information.

Individuals that meet the following criteria will be invited to participate in the study: a) enrolled in a master level course in counselor education and/or counseling psychology; b) identify as a master level practitioner in training, and; c) identify as Caucasian/White.

These research questionnaires will take approximately 15-20 minutes to complete. The questionnaires request anonymous information concerning demographic data, attitudes, feelings, and awareness regarding your experience as a practitioner in training. Your replies will be completely anonymous, so please do not put your name anywhere on the form. You may choose to not answer any question and simply leave it blank. If you choose to not participate in this survey, you may either return the blank survey or you may discard the survey materials. Returning the survey indicates your consent for use of the answers you supply.

If you choose to participate, please take the survey packet home, complete the questionnaires independently, and return them to me when I come back next week at this time.

Thank you. I greatly appreciate your participation in this research project.
Invitation Script read by Graduate Student: Research questionnaires to be distributed to master level classes in the Department of Counselor Education and Counseling Psychology with professors granting permission for students to complete the surveys and return them the following week. This invitation script will be read to potential participants in various master level classes at Western Michigan University in the Department of Counselor Education and Counseling Psychology.

Hello, I am assisting Sara Greene, a doctoral student in counseling psychology here at Western Michigan University. She is conducting a research project that is exploring attitudes and experiences among master level practitioners in training. This study is being conducted under the supervision of Dr. Joseph Morris as part of Sara’s dissertation requirements. This study involves completing several brief anonymous questionnaires and demographic information.

Individuals that meet the following criteria will be invited to participate in the study: a) enrolled in a master level course in counselor education and/or counseling psychology; b) identify as a master level practitioner in training, and; c) identify as Caucasian/White.

These research questionnaires will take approximately 15-20 minutes to complete. The questionnaires request anonymous information concerning demographic data, attitudes, feelings, and awareness regarding your experience as a practitioner in training. Your replies will be completely anonymous, so please do not put your name anywhere on the form. You may choose to not answer any question and simply leave it blank. If you choose to not participate in this survey, you may either return the blank survey or you may discard the survey materials. Returning the survey indicates your consent for use of the answers you supply.

If you choose to participate, please take the survey packet home, complete the questionnaires independently, and return them to me when I come back next week at this time.

Thank you. We appreciate your participation in this research project.
APPENDIX F

Anonymous Consent Form
Dear Participant,

You are invited to participate in a research project exploring training, attitudes, and experiences among master-level practitioners in training. This study is being conducted by Sara Greene under the supervision of Dr. Joseph R. Morris, both from Western Michigan University, Department of Counselor Education and Counseling Psychology. This research is being conducted as part of the dissertation requirements for Sara Greene.

The purpose of this study is to gain a better understanding of the experiences of master-level practitioners in training and how certain therapist variables may better educate and train practitioners in the future. Participation in the study involves completion of a survey packet which includes a demographic form and four brief measures. The survey packet takes approximately 15-20 minutes to complete. Your replies will be completely anonymous, so please do not put your name anywhere on the form. You may choose to not answer any question and simply leave it blank. If you choose to not participate in this survey, you may either return the blank survey or you may discard the survey materials. Returning the survey indicates your consent for use of the answers you supply.

Although it is not anticipated that participation in this study will involve any risk with the exception of lost time, should you have any concerns or questions, please feel free to contact Sara Greene at sara.r.greene@hotmail.com or (509) 939-2148 or Dr. Morris at joseph.morris@wmich.edu or (269) 387-5112. You may also contact the Chair, Human Subjects Institutional Review Board (269-387-8293) or the Vice President for Research (269-387-8298) if questions or problems arise during the course of the study.

This consent document has been approved for use for one year by the Humans Subjects Institutional Review Board (HSIRB) as indicated by the stamped date and signature of the board chair in the upper right corner of this form. Do not participate in this study if the stamped date is older than one year.
APPENDIX G

Demographic Questionnaire
Demographic Information

1. Age: ________

2. Gender: ________ Female ________ Male ________ Transgender

3. Race/Ethnicity:
   _____ American Indian or Alaskan Native
   _____ Asian or Pacific Islander
   _____ Black or African American
   _____ Hispanic/Latino(a)
   _____ Caucasian/White
   _____ Bi-racial/Multi-racial
   _____ Other, please specify: _____________________________________________________

4. Program Degree:
   _____ MA Counselor Education: Please specify program: ______________________________
   _____ MA Counseling Psychology
   _____ MA Human Resource Development
   _____ Other, please specify: ________________________________

5. What year are you in your master’s program?: ________

6. I have taken and completed Multicultural Counseling and Psychology (CECP 607):
   _____ Yes _____ No

7. I am currently enrolled in Multicultural Counseling and Psychology (CECP 607):
   _____ Yes _____ No

8. How many courses/seminars have you taken in Diversity/Multicultural Training outside of your current master's degree program?: ________

9. Political Affiliation:
   _____ Democrat
   _____ Independent
   _____ Libertarian
   _____ Republican
   _____ Undecided
   _____ Other; Please specify: ________________________________
10. I am currently involved in volunteer/service activities: _____ Yes _____ No

11. I plan to actively pursue volunteer/service activities in the future: _____ Yes _____ No

12. I have studied/worked/traveled abroad: _____ Yes _____ No; If Yes, please specify whether you were studying, working and/or traveling, the continent, and length of time:

____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________
REFERENCES


