Ethical Practice in a Multicultural Society

Objectives

1. Participants will learn the ethical significance of Multicultural Counseling and Therapy (MCT) and Social Justice Advocacy.
2. Participants will understand the components of Cultural Competence.
3. Participants will understand American Counseling Association Codes of Ethics/National Association of School Psychologists Principles for Professional Ethics related to multicultural practice.

Obstacles to Cultural Competence

- Discussions may be difficult and may evoke powerful feelings; Acknowledge and explore their meaning
- We may explore your biases and prejudices, which may evoke defensiveness and resistance; Recognize resistance, explore its meaning, and learn about yourself/others
- Sometimes what is revealed about you may be upsetting; having the courage to continue is necessary to becoming a culturally competent counselor
- It is important to express and understand feelings; Must be done carefully to honor mutual respect and avoid becoming counterproductive

Sue & Sue (2016)
What is our interest in multiculturalism, diversity, culture and so on? Are we invested because we ‘should’ be, or are we invested because we have a genuine interest in understanding the ‘other’?

Gallardo, Johnson, Parham & Carter (2009)

Appreciating diversity of those different from us is essential to deeply understand and help others

Empathy is not possible without awareness of sociocultural context in which a client is describing the reasons for seeking help

Understanding the context of which client functions, helps move beyond seeing cultural sensitivity as a duty and see it as an absolutely fundamental characteristic of professional service

Welfel (2016)

Developing cultural competence as a school psychologist is crucial to developing ethically and legally sound practices

Cultural competence is defined as behaviors and policies that enable school psychologists to work effectively to address the social, behavioral, mental health, and educational needs of diverse students from various cultures

Williams & Armistead in Lionetti, T. M. et al. (eds.). (2011)

https://www.youtube.com/watch?v=KZBTYVidPIQ

Brene Brown
**Ethical Practice in a Multicultural Society**

- Idea that “good counseling is good counseling”; good clinical practice encompasses *cultural competence*, a subset of good clinical skills.
- Cultural competence is superordinate to counseling competence.
- When we act in “culturally responsible” way, which includes empathy, we understand the context of the individual and the relationship between individual’s circumstances and social justice issues/injustices the client has been vulnerable to.

*Weifel (2016); Sue & Sue (2016)*

**Harm of Cultural Incompetence**

- White mental health (and medical) professionals have historically ignored or minimized importance of cultural/ethnic differences that exist between themselves and individuals from diverse backgrounds.
- Tendency is based on belief that persons who are racially and culturally different are also culturally and/or genetically deficient.
- Because of these beliefs, counselor education programs have traditionally paid little, if any, attention to cross-cultural and ethnic variables that operate in the counseling context.

*Carney & Kahn (1984)*

**Harm of Cultural Incompetence**

- Western-trained counseling/mental-health professionals have been described by Multicultural specialists in unflattering terms:
  a. Inensitive to needs of culturally diverse clients; do not accept, respect, and understand cultural differences; are arrogant and contemptuous; and have little understanding of own prejudices.
  b. Clients of color, women, gay and lesbian clients frequently complain they feel abused, intimidated, and harassed by nonminority personnel.

*Sue & Sue (2016)*

**Harm of Cultural Incompetence**

- Discriminatory practices in mental health delivery systems are deeply embedded in the ways in which the services are organized and in how they are delivered to minority populations and are reflected in biased diagnoses and treatment, in indicators of dangerousness, and in the type of people occupying decision-making roles.
- Mental health professionals continue to be trained in programs in which the issues of ethnicity, gender, and sexual orientation are ignored, regarded as deficiencies, portrayed in stereotypic ways, or included as an afterthought.

*Sue & Sue (2016)*
Nature of Cultural Competence

- Sue & Sue (2016)
  - It's not that counseling/mental health professionals have difficulty functioning in a culturally competent manner; rather, they have functioned in a monoculturally competent manner with a limited segment of the population.
  - Much of current therapeutic practice taught in graduate programs derives from clinical experience and research with middle- to upper-class Whites.
  - Many standards of professional competence are derived from values, belief systems, cultural assumptions, and traditions of larger (Eurocentric) society.

Tripartite Development of Personal Identity

- Concepts of counseling are uniquely EuroAmerican in origin; based on certain philosophical assumptions and values that are strongly endorsed by Western civilizations.
  - One side, belief that people are unique and that the psychosocial unit of operation is the individual.
  - Other side, belief that clients are the same and that the goals and techniques of counseling and therapy are equally applicable across all groups.
- Tripartite Development of Personal Identity can be a useful tool to assist us in exploring and understanding the formation of personal identity.

All individuals, in many respects, are:
(a) like no other individuals,
(b) like some individuals,
(c) like all other individuals

Though the circles might unintentionally suggest a clear boundary, each level of identity must be viewed as permeable and ever-changing in salience.

Sue & Sue (2016)
Professional Awareness to Diversity

- Diversity includes:
  - Culture
  - National Origin
  - Ethnicity
  - Language
  - Socioeconomic status
  - Race
  - Religion
  - Disability/ablness
  - Age
  - Gender identity
  - Sexual orientation

Sue & Sue (2016)

Professional Awareness to Diversity

- The topic of diversity has moved toward the center of counseling profession in recent years
- Attention to diversity has become so intense it has been referred to as the “fourth force” of psychology
- Some argue we are far from the goal of full sensitivity to the role of culture in therapy and skill in working with diverse populations
- We can see that progress has been made in awareness of diversity as a significant factor in virtually every aspect of professional practice

Professional Awareness to Diversity

Factors & Professional Awareness to Diversity

1. Demographic Changes
   - Racial and ethnic groups once called “minorities” now make up larger percentage of U.S. population and labor force than ever
   - According to 2013 census, Asians were fastest growing ethnic population in the U.S., followed by Hispanic population
   - Growth in Hispanic/Latino population accounted for more than half the growth of the total U.S. population between 2000 and 2010
   - Not only growth in racial/ethnic diversity, but the number of persons with disabilities has increased, as have number of adults 65+

Welfel (2016)

Factors & Professional Awareness to Diversity

1. Demographic Changes
   - According to the US Department of Education (2004) 5.5 million English language learners are attending US public school and speak more than 400 different languages
   - By the year 2040, no one ethnic or racial group will make up a majority of the US school-age population

Williams & Armistead in Lionetti, T. M. et al. (eds.). (2011)
Factors & Professional Awareness to Diversity

2. Passage of Federal Statutes (better protection against unfair treatment)
   ○ Civil Rights Act of 1964
     ■ Ended segregation in public places and banned employment discrimination on the basis of race, color, religion, sex or national origin
   ○ Title IX of Education Amendments of 1972
     ■ Prohibits discrimination on the basis of sex in any federally funded education program or activity
   ○ Americans with Disabilities Act of 1990
     ■ Nation’s first comprehensive civil rights law addressing the needs of people with disabilities, prohibiting discrimination in employment, public services, public accommodations, and telecommunications
   ○ Recent rulings by U.S. Supreme Court on marriage equality for gay/lesbian couples

Welfel (2016)

3. Diversity within Profession
   ○ Professional education become more available to groups previously denied access
   ○ Ethnically diverse mental health professionals constitute less than 10% of practicing counselors
   ○ Approximately 12% of faculty and 20% of doctoral students in psychology are from diverse backgrounds
     ■ Provided leadership in the profession’s consideration of multicultural issues
     ■ Pushed the profession toward fuller acknowledgement of its failures in providing effective services to diverse groups and of the harm of ageist, racist, homophobic and ethnocentric attitudes can cause others

Welfel (2016)

Federal Legislation Impacting Practice of School Psychology

- 1977 Education for All Handicapped Children Act, originally enacted in 1975 as Public Law 94-142, reauthed under IDEA (1990, 1997) and most recently 2004
  ○ Mandated the education of children with disabilities be within the least restrictive environment: Native Language, Medication, Discipline
- Family Educational Rights and Privacy Act of 1974/Buckley Amendment
  ○ Protects and safeguards the rights of parents by guaranteeing privacy and confidentiality of student records
- Section 504 of the Rehab Act of 1973 (PL 93-112)
  ○ Prohibits discrimination on the basis of disability
- No Child Left Behind Act 2001
  ○ Increased emphasis on school-wide annual testing, measured academic progress
- Schaffer v. Weast (2005)
  ○ Deal with the issue of which party must bear the burden of persuasion

Williams & Armistead in Lionetti, T. M. et al. (eds.). (2011)

Factors & Professional Awareness to Diversity

4. Reemergence of Interest in Professional Ethics & Emphasis on Social Justice
   ○ Attention to multicultural issues is a natural outgrowth of discussions of respect for autonomy, justice and obligation to do good for others
   ○ Professional ethics is “commitment to reducing the suffering of other people, advocating for social justice, and helping clients flourish”
   ○ We cannot honor the above commitment without working to eliminate racism, oppression, and stereotyping, which causes much suffering in society and plays a significant role in development and persistence of emotional distress
   ○ Given above, changes in ACA and APA codes and additional guidelines have been published to enhance responsible practice with diverse clients
     ■ Multicultural and Social Justice Counseling Competencies (2015)
     ■ Competencies for Counseling with Lesbian, Gay, Bisexual, Queer, Questioning, Intersex and Ally Individuals (2012)

Welfel (2016); Fowers & Davidov (2006); Carter (2007)
Ethical Practice in a Multicultural Society

https://www.youtube.com/watch?v=VrYmQDiunSc

Ted Talk

ACA Code of Ethics (2014)

- In addition to the Preamble, and Introduction to Section A, there are 24 additional references to multicultural diversity issues within the ACA Code of Ethics 2014
- These references remind counselors that this occupation is one of service to others, not self-service
- When counselors fail to operate in a culturally sensitive way, counselors serve their own needs, not those of their clients

ACA Code of Ethics Preamble

- Core professional values of the counseling profession:
  1. Enhancing human development throughout the life span;
  2. Honoring diversity and embracing a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts;
  3. Promoting social justice;
  4. Safeguarding the integrity of the counselor-client relationship; and
  5. Practicing in a competent and ethical manner

Principles of Ethical Behavior

- ACA Code of Ethics (2014)
  - Fundamental principles of professional ethical behavior
    - Autonomy fostering the right to control the direction of one’s life
    - Nonmaleficence avoiding actions that cause harm;
    - Beneficence working for the good of the individual and society by promoting mental health and well-being;
    - Justice treating individuals equitably and fostering fairness and equality;
    - Fidelity honoring commitments and keeping promises, including fulfilling one’s responsibilities or trust in professional relationships; and
    - Veracity dealing truthfully with individuals with whom counselors come into professional contact
Nonmaleficence

- Emphasis on reducing harm exemplifies the ethical intent of multicultural perspectives
- The core of the multicultural movement is that a “monocultural psychology” in not just simply less accurate but distorted and oppressive
- Failure to acknowledge the importance of cultural identity and combat oppression is not just an ethical failure; it undermines the legitimacy of the profession

Fowers & Davidov (2006)

ACA Code of Ethics (2014)

- Multicultural competence referenced in two ACA Codes
  - C.2.a. Counselors practice only within the boundaries of their competence...Whereas multicultural counseling competency is required across all counseling specialties, counselors gain knowledge, personal awareness, sensitivity, dispositions, and skills pertinent to being a culturally competent counselor in working with a diverse client population
  - C.2.f. Counselors recognize the need for continuing education to acquire...Counselors maintain their competence in skills they use, are open to new procedures, and remain informed regarding best practices for working with diverse populations

ACA Code of Ethics (2014)

- Advocacy
  - A.7.a. When appropriate, counselors advocate at individual, group, institutional, and societal levels to address potential barriers and obstacles that inhibit access and/or the growth and development of clients
- Avoiding Harm and Imposing Values
  - A.4.a. Counselors act to avoid harming their clients, trainees, and research participants and to minimize or to remedy unavoidable or unanticipated harm
  - A.4.b. Counselors are aware of--and avoid imposing--their own values, attitudes, beliefs, and behaviors. Counselors respect the diversity of clients, trainees, and research participants and seek training in areas in which they are at risk of imposing their values onto clients, especially when the counselor’s values are inconsistent with the client’s goals or are discriminatory in nature

NASP’s Commitment to Culturally Competent Practice

- As America’s schools become increasingly diverse, NASP reaffirms its commitment to promote inclusive educational environments that respect and respond to differences in race, culture, ethnicity, and language. Through partnerships, recruitment efforts, bilingual publications, training, online resources, and advocacy, NASP promotes cultural competence in every area of school psychological service delivery. Culturally competent practice benefits children in many ways. In addition to improved cross-cultural communication, school psychologists who are culturally competent ensure that consultation, intervention, and assessments are appropriately designed to meet student, staff, and parental needs.

Resources and Publications NASP Online
NASP’s Vision & Core Purpose

- **Vision**
  - All children and youth access the learning, behavior, and mental health support needed to thrive in school, at home, and throughout life

- **Core Purpose**
  - NASP empowers school psychologists to promote the learning, behavior, and mental health of all children and youth

NASP’s Core Values & Strategic Goals

- **Core Values**
  - Integrity
  - Diversity
  - A Focus on Children and Youth
  - Advocacy
  - Collaborative Relationships
  - Continuous Improvement:
    - Visionary Leadership

- **Strategic Goals**
  - Social Justice
  - Workforce Shortages
  - Leadership Development
  - NASP Practice Model
  - Mental/Behavioral Health Providers

NASP Principles for Professional Ethics

- **Small Group Activity**
  - In groups of 3-4 look through the NASP Principles for Professional Ethics and identify the specific principles that apply to/promote the ethics of cultural competence

Ethics and Multicultural Practice

- **Ethics** requires counselors to “break free from cultural encapsulation” and develop competencies and commitments for working with diverse populations
- We must acknowledge:
  - There are many cultural groups beyond our own
  - Not all groups have equal power in our society
  - We (as individuals) are not immune from prejudicial attitudes, and;
  - We can inadvertently perpetuate oppression and discrimination, even if we abhor prejudice and want to practice sensitively
- Awareness and acceptance of the above crucial if the ethical ideals of the counseling profession are to be met

Welfel (2016)
Awareness to Diversity


NY Times Op-Docs A Conversation with White People on Race; Conversation with my Black Son

Multicultural Counseling Defined

Multicultural counseling and therapy (MCT) can be defined as both a helping role and a process that uses modalities and defines goals consistent with the life experiences and cultural values of clients; recognizes client identities to include individual, group, and universal dimensions; advocates for the use of universal and culture-specific strategies and roles in the healing process; and balances the importance of individualism and collectivism in the assessment, diagnosis, and treatment of client and client systems.

Sue & Sue (2016)

Multicultural Counseling

- Multicultural counseling means understanding the worldviews and life experience of diverse groups
- To be culturally competent we must understand the history of oppression experienced by marginalized groups in our society and recognize that stories of discrimination and pain of the oppressed are often minimized and neglected
- Because the worldview of diverse clients are often linked to historical (and current) experiences of oppression in the U.S., we must understand the worldview of culturally diverse clients from a cultural and political perspective

Sue & Sue (2016)

Cultural Competence Defined

Cultural competence is the ability to engage in actions or create conditions that maximize the optimal development of client and client systems. Multicultural counseling competence is defined as the counselor’s acquisition of awareness, knowledge, and skills needed to function effectively in a pluralistic democratic society (ability to communicate, interact, negotiate, and intervene on behalf of clients from diverse backgrounds), and on an organizational/societal level, advocating effectively to develop new theories, practices, policies, and organizational structures that are more responsive to all groups.

Sue & Sue (2016)
Cultural Competence

- Cultural competence resides in three major domains:
  1. **Attitudes/beliefs component**—understanding of one’s own cultural conditioning and how this affects personal beliefs, values, and attitudes of a culturally diverse population
  2. **Knowledge component**—understanding and knowledge of the worldviews of culturally diverse individuals and groups; and
  3. **Skill component**—an ability to determine and use culturally appropriate intervention strategies when working with different groups in our society

Sue & Sue (2016)

Awareness

1. **Cultural Competence: Awareness**
   - Move from culturally unaware to aware; sensitive to own cultural heritage and to valuing and respecting differences
   - Aware of own values and biases and of how they may affect diverse clients
   - Comfortable with differences that exist between themselves and their clients in terms of race, gender, sexual orientation, and other sociodemographic variables (differences not seen as deviant)
   - Sensitivity to circumstances (personal biases; stage of racial, gender and sexual orientation identity; sociopolitical influences; etc.) that may dictate referral of client’s members of their own socio-demographic group or to different therapists in general
   - Aware of personal racist, sexist, heterosexual, or other detrimental attitudes

Sue & Sue (2016)

Knowledge

2. **Cultural Competence: Knowledge**
   - Knowledgeable and informed on a number of culturally diverse groups, especially groups with whom therapists work
   - Knowledgeable about sociopolitical system’s operation in the United States with respect to its treatment of marginalized groups in society
   - Possess specific knowledge and understanding of the generic characteristics of counseling and therapy
   - Knowledgeable of institutional barriers that prevent some diverse clients from using mental health services

Sue & Sue (2016)

Skills

3. **Cultural Competence: Skills**
   - Able to generate a wide variety of verbal and nonverbal helping responses
   - Able to communicate (send and receive both verbal and nonverbal messages) accurately and appropriately
   - Able to exercise institutional intervention skills on behalf of clients when appropriate
   - Able to anticipate impact of their helping styles and of their limitations on culturally diverse clients
   - Able to play helping roles characterized by an active systemic focus, which leads to environmental interventions. Not restricted by the conventional counselor/therapist mode of operation

Sue & Sue (2016)
Cultural Competence vs Cultural Humility

- **Cultural Competence**
  - Refers to the acquisition of knowledge and skills used in working with clients

- **Cultural Humility**
  - Refers to the virtues and dispositions inherent in the attitudes that counselors hold toward their clients
  - More of a "way of being" rather than a "way of doing"
  - Culturally humble counselors rarely assume competence; rather, they approach clients with respectful openness and work collaboratively with clients to understand the unique intersection of clients' various aspects of identities and how that affects the therapeutic alliance

Sue & Sue (2016)

Cultural Competence

- Cultural competence is an active, developmental, and ongoing process that is *aspirational* rather than achieved
- To become culturally competent is a lifelong journey but promises much in providing ethical, culturally appropriate services to all groups in society

Sue & Sue (2016)

Privilege and Disadvantage Inventory

- [https://www.buzzfeed.com/dayshavedewi/what-is-privilege?utm_term=imKPrzR5Q18_dYRbKPz4A](https://www.buzzfeed.com/dayshavedewi/what-is-privilege?utm_term=imKPrzR5Q18_dYRbKPz4A)
- Complete, discuss in small groups
- What are your reactions to the process of doing the activity?
- What are your reactions to identifying some of the privileges and disadvantages associated with some of your social group memberships?
- What statements were particularly striking to you? Why?
- What questions about privilege and disadvantage are raised for you?
- How was your experience of privilege and disadvantage the same or different from others in your discussion group?

NASP Self-Assessment

- Self-Assessment Checklist for Personnel Providing Services and Supports to Children and their Families
Multicultural and Social Justice Competencies

• In June 2015 the Multicultural Counseling Competencies Revisions Committee of the American Counseling Association presented Multicultural and Social Justice Counseling Competencies (MSJCC), which proposed to revise the Multicultural Counseling Competencies first developed by Sue, et al. (1992)
• At the heart of the revision is the integration of social justice competencies with multicultural competencies
• By acknowledging that multiculturalism leads to social justice initiatives and actions, they propose a conceptual framework to implement multicultural and social justice competencies into counseling theories, practices, and research
• Assert counselors must engage in actions that require both individual and systems level work

Multicultural and Social Justice Counseling Competencies (2015)

Social Justice Counseling

• Premise of social justice counseling is culturally competent counselors must intervene effectively at individual, professional, organizational, and societal levels
• This type of approach might mean challenging traditional assumptions of therapy, eg...
  1. The locus of the problem may reside in the social system (other students, hostile campus environment, alienating curriculum, lack of minority teachers/staff/students, etc...) than in the individual
  2. Behaviors that violate social norms may not be disordered or unhealthy
  3. The social norms, prevailing beliefs, and institutional policies and practices that maintain the status quo may need to be challenged and changed
  4. Although remediation is important, the more effective long-term solution is prevention
  5. Organizational change requires a macrosystems approach involving other roles and skills beyond the traditional clinical ones

Sue & Sue (2016)
Compliance with Diverse Populations

- ACA and the Association for Lesbian, Gay, Bisexual, and Transgender Issues in Counseling (ALGBTIC) published *Competencies for Counseling with Lesbian, Gay, Bisexual, Queer, Questioning, Intersex and Ally Individuals* (2012)
- Detail an extensive knowledge base for counselors that includes a strong foundation of self-knowledge and elaborates on a number of skills or activities that counselors ought to acquire to be effective multicultural counselors
- [https://www.counseling.org/docs/ethics/algbtic-2012-07](https://www.counseling.org/docs/ethics/algbtic-2012-07)

Welfel (2016)

Counselor Awareness

*Only by honestly confronting these unpleasant social realities and accepting responsibility for changing them will our profession be able to advance and grow.*

Sue & Sue (2016)

Obstacles to Cultural Competence

Consider the following:

- **For trainees in the dominant group:**
  1. Are you willing to look at yourself, to examine your assumptions, your attitudes, your conscious and unconscious behaviors, the privileges you enjoy as a dominant group member, and how you may have unintentionally treated others in less than a respectful manner?
- **For trainees in socially marginalized group(s)**
  2. Are you willing to confront your own biases and prejudices toward dominant group members, be honest in acknowledging your own biases toward other socially devalued group members, and work to build bridges of mutual understanding and respect for all groups?

Sue & Sue (2016)

Cognitive Resistance

- Cognitive Resistance
  - Denial through disbelief, unwillingness to consider alternative scenarios, distortion, fabrication, and rationalizations are mechanisms used during racial conversations; prevent honest thoughts/discussions of race and racism
  - Sue & Sue (2016) identified denials that work against honest diversity discussions; denials that
    - we are prejudiced
    - racism still exists
    - we are responsible for the oppression of others
    - Whites occupy an advantaged and privileged position
    - we hold power over people of color
    - we are white

Sue & Sue (2016)
Emotional Resistance

- Emotional Resistance
  - Blocks one’s ability to acknowledge, understand, and make meaning out of strong and powerful feelings associated with multicultural or diversity topics.
  - Serves to protect people from having to examine personal prejudices/biases.

- Fear & Anxiety
  - Fears of verbal participation because could be misunderstood, be perceived as racist.
  - Fear of realization that they held stereotypes, biases, and prejudices toward people of color; could directly challenge self-image as good, moral, and decent human being who does not discriminate.
  - Facing potential awareness often results in avoiding the confrontation of their meanings.

Sue & Sue (2016)

Defensiveness & Anger

- One a protective stance; the other an attempt to strike back at perpetrator.
- White trainees seem to interpret these as personal accusations, and instead of attempting to understand, respond in a defensive and protective posture.
- Seen a protection against:
  - Criticism (“You just don’t get it!”)
  - Revealing personal shortcomings (“You are racist!”)
  - Perceived threat to their self-image and egos (“I’m not a racist—I’m a good person.”)
- Fight-or-flight response results in White trainees making a choice to take verbal action in stopping threatening accusations and may respond with anger and engage in a “counterattack.”

Sue & Sue (2016)

Guilt, Regret & Remorse

- Guilt occurs when we believe we have violated an internal moral code, and have compromised our own standards of conduct.
- Many white trainees find guilt uncomfortable; means there has been a violation of a moral standard and a disinclination to acknowledge the violation.
- Moral standard: “...being a good, moral, and decent human being who does not discriminate, being a nonracist, living a life that speaks to equality and justice, and being a humane person who treats everyone with respect and dignity as the positive standards that are being breached.”

Sue & Sue (2016)

Behavioral Resistance

- Trainees who recognize (and own) personal: biased beliefs and prejudices, roles in perpetuating racism (obliviousness), and privilege/personal advantage in society, may feel overwhelmed by the size of the problem.
- May cause paralysis/inaction, feelings of helplessness (feeling powerless) and hopelessness (despair).
- Helplessness and hopelessness can be experienced internally (personal change) and externally (system change) and result in two questions:
  - How does one change?
    - What needs to be changed? How does one become a nonracist or an unbiased person?
  - What must I do to eradicate racism in the broader society?
    - Means becoming an advocate and actively intervening when injustice is felt at individual (objecting to a racist joke) and institutional (opposing biased mental health practice, supporting social justice groups) levels.

Sue & Sue (2016)
1. Counselor Self-Awareness

- Privileged and marginalized counselors develop self-awareness, so that they may explore their attitudes and beliefs, develop knowledge, skills, and action relative to their self-awareness and worldview.
  1. **Attitudes and beliefs**: Privileged and marginalized counselors are aware of their social identities, social group statuses, power, privilege, oppression, strengths, limitations, assumptions, attitudes, values, beliefs, and biases.
  2. **Knowledge**: Privileged and marginalized counselors possess an understanding of their...
  3. **Skills**: Privileged and marginalized counselors possess skills that enrich their understanding of their...

Multicultural and Social Justice Counseling Competencies (2015)

Privilege and Disadvantage Inventory

- https://www.buzzfeed.com/dayshavedewi/what-is-privilege?utm_term=.imKPzR5Q1#.dkRbKPz4A
- Complete, discuss in small groups
- What are you reactions to the process of doing the activity?
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- What statements were particularly striking to you? Why?
- What questions about privilege and disadvantage are raised for you?
- How was your experience of privilege and disadvantage the same or different from others in your discussion group?

Worldview/Social Capital Mapping

- Total resources linked to relationships with others, be it institutions or persons, which provide the backing of belonging to a group that has an accumulation of collectively-owned capital
- Draw systems you are/have been involved (i.e. school, work, religious institutions)
- For each system, symbol is placed to represent opportunities (i.e. mentorship by teachers who provided access to resources like financial aid) and limitations/constraints (systemic discrimination, harassment orientation, race, etc...)

Glossoff & Durham (2010)
Worldview/Social Capital Mapping II

- Do the same activity now thinking of a client
- Requires us to think about patterns of opportunities afforded to client and constraints placed on them by social inequities and explore in which systems clients have access to the resources they need to achieve their goals
- Facilitates ability to recognize power dynamics that may be operating in the lives of clients
  - Where does your knowledge of dysfunctional families come from?
  - What cultural and sociopolitical factors (race, ethnicity, sexual orientation, or disability) may be influencing how the families with which you work interact with systems of public education or community mental health?
  - How might your personal beliefs influence your proposed treatment plan (or ethical decision) and actions in empowering or advocating for this client?
  - What is your personal comfort with advocacy on the individual level? How might your personal comfort with advocacy influence the actions you are willing to take with or on behalf of clients at the systemic or public levels

References


Wrap-Up

- Questions?
- Evaluation
- Thank you!

Additional Videos

Microaggressions like Mosquito Bites
https://www.youtube.com/watch?v=hDd3bzA7450
What Kind of Asian are you
https://www.youtube.com/watch?v=0WynSN5HbOQ
NY Times Op-Docs A Conversation About Growing Up Black