



## COUNSELORS FOR SOCIAL JUSTICE

*CSJ works to promote social justice by confronting oppressive systems of power and privilege that affect professional counselors and their clients.*

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*Letter from CSJ Communications Officer,  
Robin Landwehr:*

## Reporting back from New Orleans!

Greetings CSJ Friends!

If you did not have the chance to join us in New Orleans for this year's ACA conference, you were really missed! There was great food, amazing company, and many fantastic opportunities for learning and growth. Whether you were a first-year graduate student just beginning your counseling career, or a seasoned counselor using your experiences to instruct others, there was something in New Orleans for every attendee.

The New Orleans experience was unique to everyone and it would be impossible to report on everyone's favorite thing (unless this letter was entirely about beignets!). So, I will try to summarize some of my highlights from the trip and hope to see you all next year in San Diego.

### Thursday, March 28th

On Thursday morning I was excited to attend the CSJ Board meeting. Not only because I knew we had a full agenda and there was business to complete, but because for some of us on the Board, it is the only time we get to see our Board colleagues face-to-face.

We discussed the unveiling of the new CSJ website, which was a major undertaking that could not have been completed without the vision and skill of our Student Representative, Nicole Brzozowski. CSJ is proud to have strong representation on the ACA Governing Council, and our current and previous Governing Council Representatives, Edil Torres-Rivera and Judy Daniels, were both available to share how we are influencing ACA to find ways to be social justice-oriented in our profession.



*CSJ Board President, Dr. Anna Flores Locke, speaks about the future of CSJ.*

Other highlights of the meeting were our discussion on the development of an Elders Council, our creation of a student travel fund, and our presence on social media and at other events such as the Association for Lesbian, Gay, Bisexual, and Transgender Issues in Counseling (ALGBTIC) conference.

My favorite event was the CSJ Town Hall: Social Justice in Action meeting that was attended by social justice-minded counselors who were ready and willing to get involved where it is needed. Topics that were mentioned were climate change, Indigenous populations, and LGBTQ issues. Dr. Rebecca Toporek encouraged everyone to check out our [JSACP Journal](#), and Dr. Ebony White gave an excellent update on the work of the Visioning Committee.

Maybe I was too hasty in saying the CSJ Town Hall was my favorite event, because the CSJ Awards event included a band and New Orleans cuisine! So, I guess they are tied for first. Part of the reason for our lively party was CSJ celebrating its 20th

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*Your CSJ Board hard at work!*

anniversary. We are so grateful for the outstanding advocacy work undertaken by the award winners.

### Friday, March 29th

If you attended Cynthia Germonotta's opening keynote address, chances are you were thoroughly inspired. The work that Cynthia and her daughter, Lady Gaga, have accomplished through their [Born this Way Foundation](#) is nothing short of incredible.

As part of their joint effort with the National Council for Behavioral Health, the Born this Way Foundation helped train over 150,000 people in Mental Health First Aid. In addition, their work with youth and homelessness is truly making a difference in communities.

### Saturday, March 30th

I'll admit I did a fair amount of running around and attending some awesome education sessions for CEs, but I was not going to miss the Interdivisional Summit Meeting that CSJ and other divisions organized to discuss how we can work together for social justice.

We were so glad to have representation from ALGBTIC, the Association for Multicultural Counseling and Development (AMCD), the American Rehabilitation Counseling Association (ARCA), the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC), and others. We are hopeful that the small group work that was conducted that day will lead to some real advocacy efforts.

Somehow, between all these events, I managed to squeeze in a ghost tour and a beignet run X2.

I have attended three ACA conferences as a CSJ Board member, and there is no doubt that we are making real strides towards social justice in our profession and our communities.

What was *your* experience like? Please let us know on Facebook ([@counselorsforsocialjustice](#)), Twitter ([@CounselingCSJ](#)), or ACA Connect!

My best,

**Robin Landwehr**

*CSJ Communications Officer*

## Introducing TherapyDen: A Social Justice-Oriented Therapist Directory Offering an Alternative to Psychology Today

**By: Jeff Guenther, LPC**

One of the reasons I launched TherapyDen, a progressive and inclusive therapist directory, is because I think the Psychology Today directory is incredibly problematic. For starters, it is owned by a [company based in the Cayman Islands](#). That feels sketchy to me. Companies primarily do this to avoid paying taxes—not a great look for a mental health-focused business.

As I am sure most of you are aware of, Psychology Today also publishes a popular magazine that magically shows up in all of our waiting rooms. It seems harmless enough until you start digging. I searched through all 26 years of the *Psychology Today* magazine in their digital archives. And

what I found was that it [absolutely loves white people](#). Especially

young, beautiful, thin white women. White people are featured on the cover of their magazine at a staggering rate. A little over 95% of their covers feature white people. Only six covers (again, over a period of 26 YEARS!!!) include a person of color. Every single person featured on a *Psychology Today* cover is thin. Zero plus-sized or fat people have been featured. Every person on the cover, except for Sigmund Freud and the Dalai Lama (sorry guys) align with the traditional, western standard of beauty. The cover models are exactly that: models. It's both



incredibly boring and offensive.

An antidote to *Psychology Today's* directory, TherapyDen was designed with a mandate to fight racism, homophobia, transphobia and all other forms of discrimination. Six years ago, I successfully created a local therapist directory in Portland, Oregon, which inspired me to try the same thing on a national scale. And so, with a couple of fantastic partners, I started work on TherapyDen two and half years ago. We launched in May 2017 and so far we are off to a great start.

What makes TherapyDen different is that we have integrated modern and progressive search filters to meet the unique needs of all types of clients that are seeking help. Visitors can search for therapists that treat cultural and systemic oppression, immigration and acculturation issues, kink and sexual outsiders, white privilege/fragility and so much more. You can search for a therapist that is trans/non-binary. You can find a therapist that is in the LGBTQ

a diverse group of passionate people and shine a light on different voices that move our society and mental health community forward.

I regularly consult with people that are not white, heterosexual or male identified. You can check out our advisory board [here](#). The board and many other friends, colleagues, internet strangers, and social justice experts have influenced the content of the site and all of its search filters. But because I am white and live in a society that allows me to forget about my privilege and not be aware of it at all times, every now and then I will do or say something that is ignorant or not fully attentive to every aspect of racial and social injustice. And if (ok, *when*) that happens, I am 100% open to feedback. If you feel TherapyDen isn't living up to its mission, I am more than willing to have that conversation and address the issue.

I am not the first person to create a therapist directory that is trying to change the norm and be more progressive and



***"An antidote to Psychology Today's directory, TherapyDen was designed with a mandate to fight racism, homophobia, transphobia and all other forms of discrimination."***

community. Or a therapist that is a specific ethnicity. You can find a counselor that has gender neutral bathrooms. Therapists can be filtered based on their specialized experience, including Health at Every Size, racial justice framework, queer or trans competent, sex worker positive, vegan, non-monogamy and many other categories.

I don't have enough room to name all the things that set TherapyDen apart from other directories, but I will mention one more thing. When therapists sign up for a "Supporter" level subscription, TherapyDen will donate 10% of their monthly fees to one of five terrific organizations: ACLU, Planned Parenthood, Mercy Corps, the Trevor Project, or Life After Hate (supporters get to select the non-profit their subscription fees will support). We selected these organizations because they align with our values and we believe in supporting causes that destigmatize mental health issues, increase access to healthcare (both mental and physical) for vulnerable or underserved populations, and fight for social justice and equality.

I feel compelled to mention that I am a white, cisgender, heterosexual male. And yes, I am the "face" of TherapyDen. I know that I have certain privileges that other people don't. But I don't want to be the white dude who just sits back and reaps all the privileges and lives in ignorance while doing it. Screw that. I want to be the white guy who fights for justice and exposes unfairness in the system. I want to work with

all-inclusive. But, TherapyDen is off to a good start and we are going to give *Psychology Today* a run for their money. In order to keep the momentum going, we need more social justice-minded therapists to create profiles (you'll automatically get your first 6 months free) and spread the word to their therapist networks. Please consider [joining our community](#).

**Jeff Guenther, LPC**, is a therapist in Portland, Oregon. He has been in [private practice](#) since 2005. In addition to TherapyDen, check out his podcast, [Say More About That](#) to listen in on what diverse clients really want from their therapist. Reach out to him at [hello@therapyden.com](mailto:hello@therapyden.com).



# Injustice in Tucson: Dispatch from Past President of University of Arizona's CSJ Chapter

**By: Frannie Neal**

On March 19th, U.S. Border Patrol agents attended a University of Arizona career fair and presented at the Criminal Justice Student Association meeting on campus. Many students found out and protested each event. Now, three students who protested at the criminal justice presentation have been charged with disruption—a misdemeanor that could lead to six months in prison. The aftermath of these events included additional protests, national media coverage, death threats to the students and professors involved, and shooting threats to several immigrant and Mexican American organizations on campus. The University of Arizona President, Robert Robbins, released a draconian response to the peaceful protest during which students exercised their First Amendment rights.

In our community, the presence of Border Patrol agents creates immense fear and terror for our DACA and undocumented families. The trauma this organization inflicts on our community is severe. It is the ethical duty of professional counselors and future counselors alike to advocate for the clients and students who were deeply affected by these incidents. I have personally witnessed and experienced the heartbreaking effects of immigration since moving to Tucson.

A parent volunteer at my job experienced a panic attack after Border Patrol followed us as we picked up students to take them to our after-school program in South Tucson. Border Patrol agents attended a high school career fair at one of



my schools which provoked anxiety and fear in our students and staff. Several dear friends who fought for their citizenship were initially denied despite living here for their entire lives. Finally, a loved one of mine was deported for a change in her Visa after simply changing a university course. Stories like this surround us in Tucson and in countless other border communities. The immigration system is severely broken and must be changed.

In response to the recent injustice at University of Arizona, I drafted a [statement](#) which was approved by the CSJ-UA board and membership. As this was my first time drafting a statement, I was grateful to have several examples from the national CSJ division as a guide. It was essential to highlight our ethical responsibility to advocate for our clients. In addition, it was imperative to cite our ACA Advocacy Competencies and provide action steps for the university to take moving forward. Furthermore, as the University of Arizona is a [Hispanic-Serving Institution](#), we hope to see university leadership take a firm stand against the injustice and discrimination that occurred.

I would like to conclude by raising several questions for thought and further discussion:

1. What is the decision-making process for inviting organizations, such as Border Patrol, to a university campus?

2. What is your decision-making process for inviting outside organizations to your school or organization?
3. How can we ensure that all students' needs, safety, and wellbeing are considered in this decision-making process?
4. How do universities ensure that students' First Amendment rights are respected?
5. How do we, as Counselors for Social Justice, mobilize quickly to respond to such events?
6. How can we empower our graduate students to push past their fears and comfort zones?
7. How can we add advocacy trainings to all counselor education programs and infuse these trainings with multicultural courses?
8. How do we train and empower all professional counselors to serve as strong activists in our community?
9. Why isn't there a CSJ university chapter at every counselor education program?

I stand in solidarity with the students involved, [Immigrant Student Resource Center](#), [Guerrero Student Center](#), and [Mexican American Studies Department](#).

In Solidarity,

*Frannie Neal*

**Frannie Neal**

CSJ-UA Past President

CSJ Leadership Fellow

CSJ Conference Co-Chair

***Frannie Neal** moved from South Carolina to Tucson to serve with the AmeriCorps VISTA Program for two years. Frannie graduated from the University of Arizona Counseling Master's Program in May 2019. During her graduate school career, Frannie became involved with professional associations on the local, state, and national level. Frannie currently works at Salpointe Catholic High School and Collier Elementary School in Tucson, Arizona.*

# Building Bridges, Not Walls, in Addiction Recovery

**By: Jamie Marich, Ph.D., LPCC-S, LICDC-CS, REAT, RYT-200**

My name is Jamie, and I'm an alcoholic and an addict in recovery.

Yes, I have scores of credentials after my name and travel the world teaching others on trauma-focused approaches to recovery. I've written seven books on topics related to healing and clinical work. And this introduction is still one of the proudest ways I describe myself. I do not see this introduction as a label; it's an identifier that reminds me of my human reality and the possibilities for transformation inherent in that identity.

This identifier causes some disturbance amongst my professional colleagues. I've been continuously sober since 2002, which I credit to both working a 12-step recovery program and engaging in many trauma-focused modalities for my own healing such as EMDR therapy, yoga, and energy medicine. People, especially other professionals, ask why I still refer to myself as an alcoholic or addict. They regularly challenge, "Surely, Jamie, you're healed by now. You know so much about trauma too—you teach this stuff! Why do you still label yourself an alcoholic and a drug addict?"

This question and its implicit challenge represent the discomfort that many professionals have with 12-step or 12-step-inspired approaches to recovery and clinical work. I often hear the 12-steps mocked as too "old-school," outdated, and ineffective in this era when we know so much more about the impact of trauma, dissociation, and mental health on the manifestations of addiction. There are other internationally recognized educators in the field of trauma-focused care who have written me off because I still defend the 12-steps and because I am so public about my recovery story. Identifying myself as an alcoholic and addict, even as an alcoholic-addict in recovery is the icing on the proverbial cake, at least for many, of why I should not be trusted!

If professionals are threatened by other professionals being open about their recovery, that's a sign for me that stigma is alive and well and causing problems in how we serve people. I believe that my experiences of still adhering to many "old school" principles while working on the new horizons of healing addiction can shed some much-



*My name is Jamie, and I'm an alcoholic and an addict in recovery.*

needed light on how we can more effectively be advocates for people suffering from addiction in a world plagued by suffering. HINT: it involves building bridges, not building walls. The bridge mentality recognizes that certain components of tradition are not all bad, while recognizing that staying stuck in tradition without looking ahead is harmful.

Many of the criticisms with 12-step recovery are completely legitimate. The program of Alcoholics Anonymous was originally founded in 1935 when a down-on-his-luck stockbroker with a few months sober met up

with a disgraced alcoholic surgeon. The language of the original program bears a tone of *for white men, by white men*. Some of the armchair philosophy and approaches to spirituality do not sit well with modern audiences, especially those who may identify as agnostic or atheist. Can certain 12-step recovery meetings and treatment centers influenced by 12-step principles get cultish? Absolutely. Are there abuses at meetings and in treatment centers by members of the fellowship and helping professionals being too rigid about their 12-step beliefs? Definitely.

To be very clear on my views, there are certain treatments centers that I would not send clients to because of this harmful rigidity that does not take the impact of unhealed trauma into account. Moreover, I feel that many if not most 12-step meetings that exist in the community are toxic. I do not frequent many meetings anymore, except the ones that I have assessed to be safe, or at which I feel sufficiently able to shield myself against shady negative energy, rigid opinions, or come-ons from members looking for something else other than recovery. Almost every bad experience I hear people having at meetings or in treatment I can validate. And yet I still do not believe that we should throw the proverbial baby out with the bathwater when it comes to 12-step recovery.

Some of the language in the 12-steps themselves can be charged, with words like *powerless* and phrases like *character defects* needing to either be properly explained or amended. A trauma-informed sponsor or counselor allows for this flexibility; they can do this while still honoring

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the structure of what the steps and other tenants of the programs provide. So much of what I teach is that the problems are not with the steps or concepts of the program themselves, it's how people can become fundamentalist,

*“Many of the concepts taught in 12-step programs, like acceptance, line right up with teachings and modern approaches to psychotherapy like Dialectical Behavior Therapy “DBT” and other mindfulness-informed interventions.”*

rigid, and wounding with them. Many of the concepts taught in 12-step programs, like acceptance, line right up with teachings in modern approaches to psychotherapy like Dialectical Behavior Therapy (DBT) and other mindfulness-informed interventions.

Part of what can make 12-step recovery problematic is

when the concepts are forced on an individual, especially the pressure to identify in a certain way. 12-step programs themselves have always been meant to be suggestive only, and nowhere in the “Big Book” of *Alcoholics Anonymous*, or in the steps or traditions, does it say you must identify in a certain way. Similar traditions guide many of the other recovery fellowships—the only requirement for membership is a desire to stop drinking, or the desire to show up and learn about change. When people force others to label themselves, that is a problem. Consider that forced compliance is more about the individual (e.g., sponsor, clinician, other member of a meeting) failing to be trauma-informed and not truly understanding the flexible nature of what the program allows.

I am proudly “rebel-12 step,” primarily because I do not see the 12-steps as the only way, and I honor people's choice in the matter. I personally identify as an alcoholic and an addict because it keeps me in touch with reality. There is a difference between labeling and identifying. For me, I know that I am not my addiction, and I do not place that label on myself. There is power, however, in identifying with my human reality, and that is what I tap into when I say, “My name is Jamie and I'm an alcoholic/addict in recovery.” The reality is that alcohol and drugs won every time, and I believe if I chose to put them back into my body, the chance of them beating me down again is quite high. Sure, I now have an enhanced understanding about the traumatic and biochemical origins of my addiction. Yet drugs and alcohol made a dangerous impact on my body, mind, and spirit, and I never want to forget. Remembering my story without being too attached to it helps me to stay committed to daily recovery practices and growing in my health.

As a result, I am now also able to introduce myself as Jamie—a teacher, mentor, friend, surrogate mother, cat-mom, dog-mom, dancer, musician, speaker, clinician, movie lover, sister, daughter, yogini, seeker, and mystic. These are not labels, they are threads of my identity that helps me to live in the bigger picture and appreciate its tapestry.

**Jamie Marich, Ph.D., LPCC-S, LICDC-CS, REAT, RYT-200** is the best-selling author of *Trauma and the Twelve Steps: A Complete Guide to Enhancing Recovery (2012)* and six other books on trauma healing and recovery. The second edition of *Trauma and the Twelve Steps* is scheduled for release in the summer of 2020 with North Atlantic Books. Jamie, the founder and director of *The Institute for Creative Mindfulness*, travels the world speaking on topics related to trauma, addiction, dissociation, mindfulness, recovery, the expressive arts and yoga while maintaining a private practice in her home base of Warren, OH.


## OPEN LEADERSHIP POSITIONS

### ■ CSJ is currently looking to fill the following positions:

**Membership Chair:** Promotes CSJ membership, coordinates publicity and public relations, and works closely with the Communications Officer, Marketing and Public Relations Committee, and the ACA Director of Membership Development. Please contact Tamara Tribitt at [Tamara\\_Tribitt@Redlands.edu](mailto:Tamara_Tribitt@Redlands.edu) if interested.

**Newsletter Co-Editor:** Recruits writers, edits articles, and occasionally contributes original pieces for publication. The ideal candidate would be an above-average writer and have a proactive working style. Please contact Christina Chadick at [electivethinking@gmail.com](mailto:electivethinking@gmail.com) if interested.





# R U Rural? Counseling in Rural Settings: A Social Justice Issue

By: Deborah L. Drew, Ed.D.

**Spring** has finally arrived in my rural community. Plenty of snow remains for outdoor recreation (snowmobiling, skiing, snowshoeing, ice fishing), which is essential to our rural economy and for surviving the long winter. I'm quite lucky—I can enjoy a beautiful spring day on snowshoes without leaving my property. In summer, a lake is only ten minutes away. I garden and hike. I love the beauty, the quiet, the friendliness, the sense of community, the lack of traffic. I am as likely to see a deer or even a moose (not in the road please!) on my commute to work, as I am to see another car. I spend nearly two hours every day commuting, but I do not sit in traffic.

Nearly one in five residents of the United States (19.3%, nearly 60 million) live in a rural area, and almost all of the land in the U.S. (97%) is rural. The United States Census Bureau merely “defines rural as what is not urban” (Ratcliffe, Burd, Holder, & Fields, 2016, p. 1). All too often, rural is defined only in geographic terms minimizing the cultural uniqueness. The term “rural” means many different things: geographic setting, population density, size of community, distance from urban centers, lifestyle. Rural residents define themselves as rural and are clear about what it means to them (Drew, Crawford, & Breen, 2010).

I grew up in a small town. I have worked as a school counselor, mental health counselor, and counselor educator in rural and small-town settings for nearly forty years. While rural living has many advantages, it also has challenges. Schools, places of worship, hospitals, libraries, and Grange halls were once the hubs of small, rural communities. Now they struggle to stay open. Just this week the board of our small hospital voted to merge with the large regional hospital in order to financially survive. The small town

schools have closed or consolidated. Manufacturing, logging, fishing, farming, and railroad, once thriving sources of employment, are now struggling or non-existent. Rural communities grapple to survive and find new identities and sources of income. Many rural residents now commute long distances for work. Poverty, addiction, and aging populations are common problems, but resources are few.

The American Counseling Association's *Code of Ethics* (2014) guides us toward “honoring diversity and embracing a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts” (p. 3). Geographic location, or “place” is one such context. Locations vary tremendously in terms of physical characteristics, proximity to resources and services, and sufficient population to fulfill community responsibilities. Values, lifestyle, pace of living, sense of community, and help-seeking mindsets vary widely from urban to rural areas. Including the context of “place” in the cultural conversation is important, yet it is often overlooked. A deeper understanding of “place” should be part of a counselor's multicultural education (Drew, Crawford, & Yasenchak, 2015). Understanding the culture, joys, and challenges of living and working in rural settings is essential for counseling in such settings. It is a social justice issue.

The unique effects of the rural setting on the practice of counseling have been well-documented (Breen & Drew, 2005; Drew & Breen, 2016; Morrisette, 2000; Sutton & Pearson, 2002). Rural counselors generally like living and working in the rural setting and experience a sense of freedom, professional self-determination, autonomy, variety, and power (Pearson & Sutton, 1999). But, they face challenges in maintaining clear boundaries (Erickson, 2001),

professional isolation (Morrisette, 2000; Pearson & Sutton, 1999), role confusion and burnout (Pearson & Sutton, 1999), lack of privacy and anonymity (Morrisette, 2000), and a lack of resources (Morrisette, 2000).

The counselor in a rural setting is often called upon to play many roles and deal with multiple relationships with current, past, and prospective clients. Engagement in multiple roles challenges ethical, professional practice (Herlihy & Corey, 2015; Schank & Skovholt, 2006; Smalley, Warren & Rainer, 2012). When your client sings in the choir with you or your pharmacist calls you for an appointment, the personal and professional domains of your life collide (Drew, Crawford, & Crabtree, 2016). Lack of awareness of the effect on the counselor may affect the way in which the counselor responds professionally.

Counselors who work in rural settings, and those preparing to, need awareness of the rural setting. The rural “place”, context, and culture should be an integral part of multicultural understanding for counselors. Students and others planning to work in rural settings need to experience rural life and rural practice. Practicum and internships in rural settings with supervisors who clearly understand rural practice should be encouraged. Counselor educators need understand rural culture, practice challenges, rural counseling literature, and have professional experience in the rural setting (Drew, Crawford, & Breen, 2010).

Often, counselors who choose to practice in rural settings do so because they have lived or grown up in rural settings and recognize the rewards. However, they may not be fully cognizant of the challenges. Recognizing both the joys and challenges of rural practice—and developing an awareness of the impact of the rural setting on both counselors and clients—is essential to developing good professional judgement (Drew et al., 2016). Quality, ethical counseling practice in the rural setting contributes to social justice. R U Rural? Talk about it!

**Dr. Deborah Drew** is a Professor and Director of Graduate Counseling programs at Husson University in Bangor, Maine. Dr. Drew grew up in a small town in Maine and enjoys her sunny home on 30 rural acres. She has practiced counseling in rural communities in Maine for nearly 40 years. Dr. Drew co-chairs the ACES Rural Interest Network and presents regularly on counseling practice in rural settings.

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## Culturally Competent Conversations for School Counselors, Part II:

# The Importance of Counselor Knowledge

**By: Dr. Shekila Melchior and  
Dr. Tamara Tribitt**



We are back with Part II of our series, Culturally Competent Conversations for School Counselors. The series promotes multicultural and social justice competency development in school counselors and provides an opportunity for readers to apply the concepts discussed through reader participation. Instructions for this can be found at the end of the article. Answer the questions via the provided link and we will incorporate your answers in our next installment.

This article will focus on the Knowledge component of the Multicultural and Social Justice Competencies (MSJCC). According to the MSJCC (Ratts et al., 2015) the knowledge component addresses counselors' understanding of their social identities, group statuses, power, privilege, oppression, strengths, limitations, assumptions, attitudes,

values, beliefs, and biases. The Social Justice Competencies (Constantine et al., 2007) we are aligning to the MSJCC knowledge component are the mandates that counselors:

1. Increase their knowledge of how social injustices are experienced at the individual, cultural and societal levels.
2. Increase their knowledge of indigenous models of health and healing and collaborate with various entities to conceptualize and implement culturally relevant and holistic interventions. (p. 24)

This article will focus on the school counselor's development regarding their knowledge of racial injustices in minority communities. A helpful chart with common terms that are important to understand is provided below:

TERM	DEFINITION
Critical Race Theory	A theoretical framework that focuses on the ways in which race, racism, and power influence society (Delgado & Stefancic, 2017).
Intersectionality	The social contexts individuals exist in created by the intersections of power and oppression that are not mutually exclusive but can operate independently and simultaneously (Bogard, 1999).
Race	A social construct establishing privilege and power for some groups (Diller, 2013).
Ethnicity	A group defined by national origins and distinct cultural values and norms (Diller, 2013).

It is also helpful to understand how one's racial identity develops. Not only for our self-awareness as we discussed in our last installment of this series, but also when we are working with students. On the next page is a chart that identifies various racial identity development models and

the citation of where to find the information. We encourage you to do some exploring of the different models to become more familiar with them. Keep in mind these are based on the identity development of people in the U.S.

*(Continued on next page.)*

MODEL	FOR MORE INFORMATION
Minority Racial/Cultural Identity Development Model	Atkinson, D.R., Morten, G., & Sue, D.W. (Eds.). (1998). <i>Counseling American minorities: A cross cultural perspective</i> (5th ed.). New York: McGraw Hill Company.
Cross' Nigrescence Identity Development Model	Cross, W. E., Jr. (1995). The psychology of nigrescence: Revising the Cross model. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), <i>Handbook of multicultural counseling</i> (pp. 93-122). Thousand Oaks, CA: Sage Publications, Inc.
Ferdman and Gallego's Model of Latino Identity Development	Ferdman, B., & Gallegos, P. (2001). Racial identity development and Latinos in the United States. In C. L. Wijeyesinghe & B. W. Jackson (Eds.), <i>New perspectives on racial identity development: A theoretical and practical anthology</i> (pp. 32-66). New York: New York University Press.
Helms' White Racial Identity Development	Helms, J. E. (1995). An update of Helms's white and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), <i>Handbook of multicultural counseling</i> (pp. 181-198). Thousand Oaks, CA: Sage.
Horse's Perspective on American Indian Identity Development	Horse, P. G. (2001). Reflections on American Indian Identity. In C. L. Wijeyesinghe and B. W. Jackson III (Eds.), <i>New perspectives on racial identity development: A theoretical and practical anthology</i> (pp. 91-107). New York: New York University Press.
Kim's Asian American Identity Development Model	Kim, J. (1981). Processes of Asian American identity development: A study of Japanese American women's perceptions of their struggle to achieve positive identities as Americans of Asian ancestry (Doctoral Dissertation) Retrieved from <a href="https://scholarworks.umass.edu/dissertations_1/3685">https://scholarworks.umass.edu/dissertations_1/3685</a> . (3685)
Phinney's Model of Ethnic Identity Development	Phinney, J. S. (1993). A three-stage model of ethnic identity development in adolescence. In M. E. Bernal & G. P. Knight (Eds.), <i>Ethnic identity: Formation and transmission among Hispanics and other minorities</i> (pp. 61-79). New York: State University of New York Press.
Poston's Biracial Identity Development Model (1990)	Poston, W. C. (1990). The biracial identity development model: A needed addition. <i>Journal of Counseling &amp; Development</i> , 69(2), 152-155.
Root's Multiracial Identity Development Model	Root, M.P.P. (1990). Resolving 'other' status: Identity development of biracial individuals. <i>Women and Therapy</i> , 9, 185-205.

To illustrate these concepts, let's consider Michael Brown, a resident of St. Louis and a graduate of the Normandy School District who was shot and killed by local law enforcement on August 9, 2014. The killing of this young black man added to the current fears expressed by the Black community. An analysis of the Normandy School District and its potential impact on the environment in which Michael Brown grew up in was addressed in NPR's *This American Life's* (2015) "The Problem We All Live With," an investigative report on school segregation by Nikole Hannah Jones. Normandy High School, where Michael Brown attended, was a non-accredited school that offered few AP courses. Encouragement to pursue post-secondary education was an after-thought and students were being taught with decades-old textbooks by unqualified teachers. There was not a single mention of the school counselor and the efforts they might have made with their students in this story. The absence of the counselor's role leads us to ask

the following question: what role, if any, does the school counselor play in tackling the number of disparities that racial/ethnic minorities face?

Racial/ethnic minorities face significant barriers that continue to place them on the margins. Prison systems are disproportionately made up of racial/ethnic minorities, comprising an average of 30-33% of the prison population (Federal Bureau of Prisons, 2019) while only representing an average of 12-16% (Gramlich, 2019) of the overall population in the United States. Furthermore, black and brown children are more often than not misdiagnosed, placed into special education courses, and are often in schools with limited opportunities for high academic achievement. As school counselors our role as advocates is to mitigate these individual issues that have a systemic and long-term impact as children transition into adulthood.

(Continued on next page.)

While most counselors have increased their understanding of racial identity development, there is also a need to more specifically recognize the identity development of racial/ethnic minority youth. According to Diller (2013), it is during the adolescent stage that youth begin to recognize the saliency of their racial/ethnic identities. The social environment becomes a space for further exploration of one's racial identity and what that means for them as an individual. Racial/ethnic minority students' growing awareness of systemic exclusion can result in feelings of anger, resentment, or bewilderment. These students also strengthen bonds with other racial/ethnic minorities, thus engaging in a social environment that is less racially diverse. Ultimately, these students form a secure integration of themselves and what their racial/ethnic identity means to them. By gaining knowledge of the students' racial identity development, the counselor can incorporate the impact of it in their work with students. With that gained knowledge in mind, it is imperative for counselors to view students through an intersectional and critical race lens.

Intersectionality provides counselors the understanding that the student has multiple identities that intersect, and some of the identities they carry are more salient to them than others. The recognition of the student as a multifaceted being will enable the counselor to operate

from a more holistic view in their work with the student. Moreover, understanding the concept of Critical Race Theory provides the counselor a lens through which to view a student's circumstances. The counselor is encouraged to recognize that the behaviors of the students and/or the lack of opportunities provided, are not solely related to the student's abilities but are often correlated with the identities they carry. Ultimately, through knowledge, the counselor should move into a position of advocacy and allyship on behalf of and with the student; knowledge enables us as counselors to recognize the systemic disparities that impact our student's daily and encourage us to act. In closing, Arundhati Roy says, "The trouble is that once you see it, you can't unsee it. And once you've seen it, keeping quiet, saying nothing, becomes as political an act as speaking out. There's no innocence. Either way, you're accountable."

Below is our second case vignette illustrating the importance of knowledge as a counselor. We hope that you will read the vignette and share your answers to the questions via Google Forms. This interaction will provide us the opportunity to share your thoughts in our next installment of the series.

## Culturally Competent Conversations Active Participation

Read the case vignette below. We invite you to join our conversation by answering the reflection questions via the provided link. We will share your answers in our next installment of Culturally Competent Conversations for School Counselors.

### Case Vignette

Campbell Nighthorse identifies as American Indian and is a member of the Northern Cheyenne tribe. He is 10 years old, in 5th grade, and has been working with you as his school counselor for about five months. Campbell has been struggling academically since his mother was incarcerated for robbery about seven months prior. He currently lives with his grandmother and 7-year-old sister. The principal asked you to meet with him because he had an angry outburst during morning recess and became physically aggressive with another student. During your session, Campbell disclosed that the other student was calling him names like "redskin" and "injun." Campbell reported the other student said Campbell's mom was in jail because she is an alcoholic and can't take care of her kids.

### Reflection Questions

**Attitudes/Beliefs:** How might you explore your attitudes/beliefs as it relates to indigenous populations?

**Knowledge:** What systemic barriers exist for this student?

**Skills:** What advocacy skills do you believe will assist you in working with this student?

**Action:** How might you work with this student on his academic, social emotional and college/career development?

[Join the Conversation](#)



**Dr. Shekila Melchior** is an Assistant Professor and School Counseling Program Coordinator at The University of Tennessee at Chattanooga. Dr. Melchior is a Nationally Board Certified Counselor and a licensed Professional School Counselor in Virginia. Prior to her academic appointment, she was a high school counselor in Bassett, VA. Dr. Melchior's research interests include social justice identity development, undocumented students/immigrants, the professional identity development of school counselors and human trafficking.

**Dr. Tamara Tribitt** is an assistant professor and the school counseling program lead at the University of Redlands in Redlands, CA. She was a school counselor at all levels K-12 over the span of 10 years in Montana before pursuing her doctorate. Dr. Tribitt's research interests include culturally competent comprehensive school counseling programming, institutional oppression in schools, and curriculum development for school counselor education programs.

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## ANNOUNCEMENTS



### Three Cheers for the Social Justice Advocates Recognized by CSJ!



#### 2019 Award Winners

**Reese House Social Justice Advocate Award:** **Clishe' Thomas**, for being an unwavering champion and advocate for students. Ms. Thomas' motto is *student needs come first*, and this is apparent in the many ways she enriches students' academic, behavioral, and social-emotional growth. She ensures that her student's basic needs are met, in addition to helping them build positive character traits and social skills. Ms. Thomas also uses her counseling skills to cultivate rapport with both staff and students, which has allowed her to build positive relationships grounded in trust and care. The entire school community benefits greatly from the contributions of Ms. Thomas!

**'Ohana Honors Award: Dr. Brande' Flamez**, for her engagement in social change projects within the community both locally and globally. She is the founder and executive director of Serving and Learning Together (SALT) World, which provides services to developing countries. These services include the building of dispensaries and schools; providing medical support to hospitals; developing a crisis hotline; assisting orphanages; building an ecological farm and school for those with Autism; and providing hurricane relief to those that lost were impacted this year. Dr. Flamez is genuinely committed to enriching and sustaining the lives and the livelihoods of poor and excluded people throughout the world.

#### 2019 Grant Winners

**Dr. Janelle Bettis and Dr. Shannon Kakkar** were awarded \$500 for their project titled, "Clinical Mental Health Counselors' Experience with Public Policy Advocacy Training." The purpose of the proposed research study is to explore clinical mental health counselors' experience of receiving training related to public policy, social justice advocacy, and clinical practice. The overarching research question is, "*What impact does public policy advocacy-related training have on clinical mental health counselors?*" The proposed study will be a hermeneutic phenomenological investigation.

**Alexander J. Hilert, M.Ed.**, doctoral student, was awarded \$500 for his project titled, "Investigating the Impact and Acceptability of a Culturally Responsive Mindfulness Intervention for Returning Citizens: A Qualitative Study." The project will involve assisting group members in applying mindfulness principles of acceptance, self-compassion, and non-reactivity to every-day stressors and substance use cravings. The program will be culturally responsive in that therapist will acknowledge realities of sociopolitical oppression, tailor the intervention to address stresses associated with re-entry, and connect mindfulness practices to familiar cultural and spiritual ideologies. Alexander's research will utilize a qualitative methodology.



For other announcements and information about future events and webinars, please follow CSJ on Facebook (@[counselorsforsocialjustice](#)), Twitter (@[CounselingCSJ](#)), and **ACA Connect!**



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