Counselors for Social Justice

ISSUE 2 JANUARY, 2015

IN THIS ISSUE

What is Counselors for Social Justice (CSJ) ?

The mission of Counselors for Social Justice is to work to promote social justice in our society through confronting oppressive systems of power and privilege that affect professional counselors and our clients and to assist in the positive change in our society through the professional development of counselors.

Welcome

Letter from our president:

Dear Social Justice

Colleagues,

I am delighted to send you the second newsletter this year. We have some exciting contributions that relate to contemporary issues facing all of us in our work and our personal lives. I hope you will read and be able to apply what is presented in the articles to your own personal and professional lives. We are also pleased to introduce our two new newsletter co-editors for future newsletters – Shannon Ng and Melissa Ruth – short biosketches on each of our two new co-editors is enclosed in the newsletter.

I encourage each of you to consider contributing to future newsletters about your social justice experiences, reflections, and ideas.

Wishing you a wonderful and justice filled 2015!

Warm Wishes,

Fred Bemak, President, CSJ

Editor: Yujing Li
Counseling and Development Program Graduate Student
George Mason University

Remembering Dr. Judy Lewis - A Leader, A Visionary, A Woman's Rights Activist, A Social Justice Activist

By: Dr. Judy Daniels

Dr. Judy Lewis was a leader, a visionary, a pacesetter, a woman's rights activist, a strong voice for social justice, a community activist, a theorist, and so much more. In fact it is somewhat difficult to describe who Judy was because she was so many different things and her impacts on individuals and the profession were profound. The one place that captures and reflects the essence of Judy can be found in her writing. One such example of her pacesetting scholarship was her book on Community Counseling and if you have not had a chance to read it, I would recommend doing so. In this book she lays out a model of community activistic counseling and from this model she developed her ideas and models about counseling advocacy.

Judy was a unique person in terms of how she engaged with the social justice movement and the counseling profession. She was feisty, energetic, thoughtful, and passionate. Always looking at ways to improve our profession, she would spend time analyzing not only what was but more importantly what could be. In this way she was a visionary. She saw a gap in the existing ACA division structure and along with a small group of likeminded social justice allies she birthed Counselors for Social Justice.

There are three legacies that Judy Lewis leaves us with today. The first focuses on what she has written and much of these theories and ideas will continue to be timeless and relevant for the work we do. The second legacy is the creation of Counselors for Social Justice (CSJ). This ensures that social justice action and advocacy will always be an integral part of the counseling profession. The third legacy she leaves us with is her spirit and energy. Judy was not afraid to speak up. She was passionate about social justice issues. She combined this energy with a sharp intellect and active commitment to create change in the different communities that she engaged in. She believed in ruffling feathers, speaking up about the difficult issues, naming oppression and power dynamics, and questioning the status quo. She was a change agent and brilliant activist.

We have lost a dear friend, a cutting edge writer and theoretician, an activist, a mentor, and a passionate advocate for social justice. However at the same time we have gained a spirit to guide us in our work and our personal and professional practices. For all that she has brought to us and continued to inspire us, we are forever indebted to Judy.

Truly, Judy Lewis is missed. She gave meaning to the term.
SOCIAL JUSTICE.

Dr. Loretta Bradley

What would you want others to know about Dr. Lewis?

Dr. Lewis was a friend and professional colleague. In fact, for the last 25 years we were roommates at the ACA Conferences. Judy was a caring person who was always tireless in her work. She was never too busy to spend time with counselors and colleagues. I would hope Judy would be remembered for her honesty, encouragement to others, belief about the need to "stand up" to help others and devotion to the counseling profession.

What is/are major contribution(s) of Dr. Lewis to the field of social justice counseling?

Dr. Lewis made several contributions, however in the interest of length of this paper, I will focus on three:

Judy was a major force in helping Counselors for Social Justice to become a division of ACA. I observed her dedication and tireless energy on this project for I was President of ACA when CSJ became a division.

Judy was a visionary and saw the need for social justice at a time when others might avoid the issue. For example, when she became aware of an injustice, she would step forth and "speak up" about the issue. Truly, she would always persevere and encourage others to speak up about an injustice. She was truly a fighter for "justice for all."

Judy was a mentor to others. Because of her dedication to mentoring others to be advocates, social justice will continue for Judy has left a path of dedicated followers.

What is Dr. Lewis' legacy to the field of social justice counseling?

Judy and her colleagues left a framework for social justice counseling when they developed the Advocacy Competencies. These competencies provide the "roadway" for counselors to accomplish Social Justice Counseling.

Judy left a legacy by being a proponent of doing "what is right to help others." Truly, she was a pioneer of social justice whether at micro or macro level. I remember that Judy and her students successfully marshalled a campaign for increasing health issues in her state (Illinois).

When I think of legacy, I think of such terms as gift, something transmitted or something handed down by a predecessor. That is legacy is something that is passed on to someone. Judy left a wonderful gift to the field of counseling generally and social justice specifically. She left her beliefs and values to all of us. If she were here today, she would encourage us to "carry on and move forward." Further, she passed on hope, compassion, and care for others. When we think of social justice, we should remember Judy Lewis for her gift was social justice for all.

Truly, Judy Lewis is missed. She gave meaning to the term, social justice.

Loretta Bradley
Friend & Colleague

What would you want people to know about Dr. Lewis?

Judy and I met at the first ACA Human Rights Committee meeting and became immediate friends. Judy was passionate and she turn passion into action. Social Justice advocacy was not

Judy Lewis translated her beliefs and thoughts into action. When others were cautious, she was BOLD. When others held back, she MOVED FORWARD.

Dr. Michael Hutchins

something she merely thought or wrote about, it was a commitment that emanated from the core of her being. She translated her beliefs and thoughts into action. When others were cautious, she was bold. When others held back, she moved forward. Her passion was evident.

She did not tolerate intolerance and spoke up boldly for those whose voices were unlikely to be heard. She was fearless in her commitment to social justice.

As friends, we had many enthusiastic discussions about the world we wanted to experience and about ways we could bring about change. She was serious and intense. She was joyful and inclusive; more often than not identifying with those among us who were disenfranchised. When she focused on a vision, she took action to collaboratively make that vision a reality.

What is/are major contribution(s) of Dr. Lewis to the field of social justice counseling?

Judy's writings exploring social justice approaches to community psychology, substance abuse, family counseling and advocacy (particularly the ACA Advocacy Competencies) are all significant contributions to our world. However, her greatest contribution is her passion and ability to translate ideas into actions. Her commitment to creating change and becoming a more inclusive community-at-large stand out as major contributions. She was not someone who only wrote ABOUT social justice, she was "in the trenches", doing the work, and living the commitment. Her greatest contribution may be the model of passionately integrating activism, advocacy and scholarship.

What is Dr. Lewis's legacy to the field of social Justice counseling?

Judy's legacy includes a passion for social justice action. While she was scholarly, she was, at heart, an activist. Even in the last days of her life she was actively campaigning for the progressive political causes in which she believed. She passes that passion on to those who knew her...and to their students, clients, colleagues and communities.

Judy was committed to building upon the Advocacy Competencies. We presented at the International Summit on Peace and Reconciliation, in Amman, Jordan, where I experienced Judy collaborating with activists from around the world to explore ways to integrate these competencies in a culturally appropriate way to the work for the disenfranchised worldwide. She passes on the challenge of advocating for the disenfranchised around the world in culturally appropriate ways.

We were working on an article exploring "multicultural fundamentalism". We wanted to address the challenging complexity of multiculturalism and advocacy. Once we have been introduced to cultural diversity, we are morally and ethically obliged to examine our own belief systems and world-views in order to have a philosophical grounding for the work that we do and the lives that we live. We were exploring the dangers of blindly buying into any ideology and the risk of giving up our personal integrity. The work in this area remains to be done.

I miss her and her commitment to the fight for inclusion; her voice as she worked to collaborate with the disenfranchised to have voices of their own; her spirit as she took on the forces of fear and complacency; her resoluteness as she challenged those in our field who do not share the commitment to social justice advocacy; her scholarly framing of advocacy issues; her passionate way of being-in-the-world; her humor and her defense of progressive causes. Her legacy is the challenge to each of us, as individuals and as a community, to move forward with the integration of social justice advocacy, core counseling theory and practice and our sense of identity as counselor-advocates.

Michael Hutchins

FERGUSON IN FOCUS

Ferguson and the Policing of Minority Communities

This article discusses the perpetuating cycle of police brutality in Black communities, the resulting race-based traumatic stress and how counselor can help members of these communities heal, in light of the grand jury's decision not to indict officer Darren Wilson after the shooting death of unarmed teenager Michael Brown.

The fatal shooting of Michael Brown by a white police officer was not an isolated incident, but part of a broader pattern of police brutality against members of Black communities (in particular, young Black men) in Ferguson and throughout the United States. How else can we explain weeks of nationwide protests, civil unrest, and a renewed debate over racial tensions and police practices? According to the most recent Bureau of Justice Statistics report in 2013, Blacks are over-represented among police shooting victims and almost three times more likely than white people to be subjected to force or threatened with it by police.

Blacks who experience traumatic events related to race such as racially charged police brutality or who witness harm and injury to other Blacks may need days, weeks, months, or even years to recover. And trauma unaddressed does not dissipate, it lingers within and then passes on to the next generation and becomes their inheritance (i.e., trans-generational trauma). Some Blacks are able to learn from these race-based traumatic experiences, become more confident about managing future threats, and gain improved coping skills. Others are not as successful. For example, they may have lower abilities to cope with future stresses and dangers (real or perceived) related to interactions with police officers. Poor recovery from race-based trauma can take on many forms, such as feelings of shame, self-blame and subjugation, and increased aggression, vigilance, suspicion, and sensitivity to police threats.

The traumatic experience of racially charged police brutality also explains the double-bind common to Black victims and its impact on recovery. For instance, when a young Black male who has experienced police brutality involving psychological harm through the use of intimidation tactics is stopped for a routine "stop and frisk"—he assumes a defensive posture, avoids eye contact with the police officer and appears tough and impenetrable as a way of coping with the danger of being disrespected and shamed. If the police officers misinterprets the behavior as a "threat" or "hostility", he or she may respond with excessive force – thus perpetuating the problem. Further, if the judicial system fails to hold the police officer accountability for his or her actions and popular media outlets and pundits often take a blame the victim stance to reports of police brutality among members of lower income African American neighborhoods. This double-binding process re-traumatizes victims (and communities) and impedes recovery. Response to the double-binding process may range from acts of civil disobedience. These may include looting as a form of protest (not just opportunistic stealing), protest, critical dialogue, and a distrust of police and the criminal justice systems.

As professionals with an emphasis on leadership, advocacy, empowerment, and systemic change, counselors are in an important position to help members of Black and Brown communities successfully recover from race-based traumatic experiences with law enforcement officers. The following recommendations are offered to counselors as a starting point: ….

1. Advocate for the creation of Citizen Review Boards/Police Accountability Boards to offer a public check on police conduct. If your community does not have a board, then

consider starting a campaign to establish one. Or if a board exists that does not have the power it needs to hold police accountable and keep your community safe from bad police practices, then organize a campaign to strengthen that board.

2. Advocate to local elected officials (e.g., mayors, city council representatives, chiefs of police) for clear policies and practices that hold police accountable for civil rights violations and also protect cops who are falsely accused of wrongdoing. For instance, some members of the Ferguson community are advocating for a "Mike Brown Law" that would require police officers to wear cameras and record their interactions with citizens

3. Teach members of Black and Brown communities how to respond to law enforcement officers in ways that keep them safe and protect their dignity at the same time. Put differently, explore, teach, and practice specific alternate responses and behaviors to protect racial/ethnic minorities from over reacting police officers or others who have internalized negative messages.

4. Create safe spaces for individuals and groups to tell their stories of race-related experiences such as police brutality. Counselors with training and experience running support groups can help members of Black and Brown: (a) validate and give voice to their negative experiences with racially charged police brutality; (b) develop a common language or framework for interpreting such experiences so they do not internalize them; and (c) explore their responses (i.e., thoughts, feelings, behavior), re-process, and re-interpret what occurred to accurately attribute responsibility and causation

5. Attend professional development workshops/ trainings to improve competence levels to better understand definitions of race, racism, and race-based traumatic stress, as well as assessment needs, effects, and intervention strategies for race-based traumatic stress.

Dr. Joseph M. Williams
Assistant Professor
George Mason University
Chair-CSJ Awards Committee

Do Black Lives Matter?

This morning I will attend the funeral for an 18 year-old black student who died in a car accident this past weekend. He had been convinced by family and his school counselor to attend one additional, post-senior year of high school to recover the 7 credits he needed to get a diploma. By all accounts, he had finally these past few months found a way to thrive in school and expressed growing excitement to live a life of purpose and joy. Loved ones, community members, and those from his school will surround his body in a few hours. There will crying, wailing, and regrets. In his community, Black Lives Matters!

Last week a group of late adolescents gathered at a "secret" location to get in out of the cold and recharge their phones' and their bodies' batteries. Surrounded by 2-liter soda bottles, duct tape, and sundry other items from the local Home Depot, the task at hand was to construct body armor and gas masks to protect them from rubber bullets and tear gas during the impending protests. Into the evening, talk turns to "what ifs". What if I die at the hands of the police is a very real question to this group; a group who is willing to sacrifice their lives to alleviate the suffering they have experienced in their community since childhood. To them, Black Lives Matter!

Amy Hunter is the Director of Racial Justice at the YWCA Metro St. Louis who became an internet sensation during a panel discussion where she told the story of her son being harassed by the police during a walk home in their "nice" neighborhood. Only two blocks away from home when confronted, his pre-teen mind wanted to run to the safety of his mother despite the many conversations they have had about interacting with the police. Upon making it home, she embraced him with a sense of dread that she may have adverted a mother's worst nightmare all because the officer stopped her son within home's magnetic pull. To Amy, her son's Black Life Matters!

Black Lives Matter! is one of several refrains that have captured the essence of the movement in Ferguson, MO and the St. Louis metropolitan area these past several months. Emblazoned on t-shirts, painted on signs, and chanted incessantly it rings to my ears both as a plaintive statement of truth by the crowds and an eerie question that has yet to be answered by privileged society. The question, more accurately asked, might be "To who do

black lives matter?"

Toni Morrison, in a recent appearance on the Colbert Report, stated that race does not exist but that racism does; having been socially constructed for the benefit of some at the expense of others. St. Louis, like many urban areas, is a microcosm of this dynamic. One only has to trace the history of restricted housing covenants, insurance redlining, zoning, and education policies such as the recent Missouri School Transfer Law (i.e., Turner Law) to develop a narrative history of North City/County St. Louis that explains this socially constructed phenomenon. The thing is, if this was constructed in the past it can be reconstructed in the future. This is what the protestors are doing … rewriting their narrative from Black Lives are Disposable to Black Lives Matter! within our community.

Dr. Brian Hutchison
Assistant Professor
University of Missouri – St. Louis

One Drop in a Bucket

I grew up in North St. Louis City, approximately 7 miles from the civil unrest in Ferguson, Missouri. Being a suburb, Ferguson was idealized by residents in the inner city as an ideal community. Access to better schools, higher paying jobs, and a belief in upward mobility framed the views of many when discussing Ferguson, particularly those from where I lived. We saw Ferguson, albeit only a few miles away, as a different world; a more advantageous world. People in the community saw Ferguson as a step removed from the daily violence experienced in the inner city. I often visited the Jason's family restaurant and the Ponderosa Steakhouse with friends during my high school years. Every other week through college, I got my haircut at Primetime barbershop, which is a stone's throw from the area where Michael Brown was shot. I mention this not to appear like I'm from Ferguson. I am certainly not. I mention this to illustrate that I too felt a sense of comfort being in an environment I viewed as safe. I chose this neighborhood, as many others did, because I felt safe when I was there. I believe that, prior to this shooting, many of Ferguson's residents would have echoed this

sentiment. This comfort, both in Ferguson and similar communities, may contribute to a lack of involvement by citizens in processes (e.g., voter turnout, promoting representative representation, promoting social justice) that ultimately affect their systemic position; a lack of involvement that may supplement their own societal oppression.

Similar to other controversies that garner international media attention, the casual viewer is prone to come away with numerous conclusions about the happenings in Ferguson. As humans, we often seek to rationalize "why" things occur how (or when) they do. This rationalization serves to quell our anxieties, particularly about situations for which we are markedly unfamiliar. The news media plays to this tendency to find THE answer. Media outlets, with their attempts to balance each morsel of information with a healthy dose of entertainment, do a magnificent job playing to the fears of people while simultaneously attempting to provide explanation (i.e., rationalization) for why certain phenomena exist. Similar to the well-meaning, but uninformed "friend" on social media, the mainstream media often serves as a mechanism for social conditioning toward the status quo. It conditions all of us to view protesters and looters as synonymous. It conditions us, whether intentionally or otherwise, to view blacks as violent or police as justified in their actions. Ferguson, I'll argue, is just like the many hundreds of other municipalities across the United States that have healthy minority populations with little to no visible racial/ethnic representation in the bodies that govern them (e.g., police force, educational system, city council). The unfortunate reality is that, in the grand scheme of things, the death of this unarmed black teen represents nothing more than one drop in a bucket. I use that particular idiom with intention. In line with the idiom's traditional meaning, Mr. Brown's death at the hands of a white officer is no different than that which occurs all across this great nation at a fairly alarming rate. His death alone, however, is not what caused the outrage. His death is not what brought international attention. Somehow, THIS drop, albeit systemically insignificant on its own, seemingly fell into a bucket that was full to the brim. For some reason, THIS bucket began to overflow. The media coverage played to the overarching fear over whether protests like Ferguson could happen in MY community while playing to those same fears by promoting the belief that Ferguson was somehow unique or isolated from the rest of the

world. The conditions that led to Ferguson's proverbial overflow are indeed complex, but they are not unique. These same dynamics are profoundly present from the Mississippi Delta to Detroit. They are ever-present from Compton to Queens. They are so ubiquitous, in fact, that most of us have a difficult time being aware of these oppression dynamics when they stare us in the face. Even when they make us uncomfortable, we tend to dismiss them by rationalizing them away. But Ferguson, in spite of the decision not to indict the officer, still fails to return to "business as usual." And nationally, protests still permeate our daily routines.

I once had a counseling professor tell our class that no meaningful change occurred without perturbation. Her point was that disruption, discomfort, or general uneasiness, while unpleasant, often serves as the much-needed catalyst for lasting change. Over the years, I've found that this tends to hold true regardless of whether the change one seeks is occurring at the personal, interpersonal, or societal level. In this regard, meaningful change, from a social justice perspective, parallels meaningful change within the counseling context. No singular event (e.g., the shooting of an unarmed black teen by a white police officer or subsequent failure to indict the officer) caused the issues that resulted in civil unrest after Mr. Brown was shot. This is akin to the counseling process in that it typically requires an accumulation of distress in order for clients to seek help from mental health professionals. Accordingly, though our clients may "present" with a pressing issue, upon deeper examination, the skilled counselor often finds a wealth of precipitating factors that led the client to seek treatment. While popular news media outlets may frame the civil unrest in Ferguson as polarization between Michael Brown and Darren Wilson, or blacks and police, or the civilized versus the savages, the true precipitating issues likely have nothing to do with any of these manufactured dichotomies. In a Machiavellian sense, the oppressed typically feel no need to revolt when they are comfortable with, or ignorant of, their oppression. When oppression is perceived to be obvious, it allows for examples of injustice to serve as a rallying cry for social change. Meaningful social justice, similar to meaningful personal growth in counseling, must promote change on a multiplicity of levels in order to be effective (Lewis, Arnold, House & Toporek, 2003). This change, therefore, cannot occur in isolation. It cannot occur solely in Ferguson. For example, if police-issued body cameras are part of the solution, they must be promoted as part of a philosophical shift in how police conduct their business. It must become part of their systematic review process rather than simply a method of quieting vocal skeptics in the short-term. It must occur in multiple communities in order to determine best practice. It must be vetted by courts and by communities alike.

For the social justice advocate, this story has never really been about Michael Brown or Darren Wilson. For her, this has never been a scandal, but rather an illustration of the systemic issues that promote maintenance of the status quo. The social justice advocate, similar to the seasoned mental health clinician, is able to see beyond the surface issues that often fail to tell the whole story. From the beginning, the savvy advocate viewed this case as another form of systematic oppression at work. She viewed the lack of representation in the educational system and the police force as problematic long before Michael Brown was shot. In this regard, his death was simply a spark to a situation already full of brush and flammable debris; already primed for a blaze. His death was simply the drop that made the situation overflow into civil unrest and denouncement of countless discriminatory practices of like communities all across this land. To that end, however, the social justice advocate is very much an opportunist just like all of the other "players" in this story. While the media benefits based on their ability to stoke fear in the masses and in keeping us entertained; the criminal sees opportunity to steal from unoccupied establishments; the anarchist sets fires or throws rocks at authorities; the social justice advocate also sees opportunity in these representative situations—to tackle long-standing injustices. While I believe that one is clearly better than the others, an honest debate about what brought us to this fight is needed. The discussion may help us understand what is needed to keep us engaged for the long-haul in a national bid to end similar injustices. We must come to a clear understanding of what meaningful change looks like and clearly define our multiplicity of roles in stamping it out both for and with the clients we serve.

Dr. Kenneth Oliver
Associate Professor
Quincy University in Illinois

NEW Co-Editors for CSJ Newsletter who will be joining us for the next issue

Melissa Ruth MS, Licensed Clinical Professional Counselor, joined the Idaho Coalition Against Sexual and Domestic Violence in 2011 after nearly three decades working with children, youth and families. Bringing her passion for cultivating safe and healthy communities, she works to build the capacity of caregivers and providers across sectors to prevent – and respond more effectively – to interpersonal violence and relationship abuse. Beyond clinical counseling, Melissa has worked as a juvenile restorative justice facilitator, youth mentor, legislative aide, radio broadcaster, and advocate. "When everyone feels safe at home, walking down their street, out in their community, and in all their relationships, we will have created peace; a world where children play, learn and rest without fear, and carry this confidence throughout life." Cultivating peace, adventures with her daughter, live music, and fresh air are the essentials for Melissa.

Shannon Ng is a former advertising executive and a celebrated social entrepreneur whose passion led her in 2011 to pursue a Master's Degree in Clinical Mental Health Counseling. Her desire is to utilize her degree to help bring hope to those in despair. She has over 10 years' experience advising for nonprofit organiza-

ACA CONFERENCE INFORMATION

HOLD THE TIME FOR BRUNCH. WE ARE WORKING OUT FINAL DETAILS ABOUT LOCATION BUT THE CSJ BRUNCH WILL BE ON **FRIDAY, MARCH 13, FROM 11:00-1:00.** FURTHER DETAILS WILL BE FORTHCOMING THIS WEEK. DR. JANE GOODMAN, FORMER ACA PRESIDENT, WITH A LONG TIME COMMITMENT TO SOCIAL JUSTICE WILL BE OUR KEYNOTE SPEAKER

INFORMATION REGARDING THE **AMCD/CSJ DAY OF SERVICE** WILL BE FORTHCOMING IN THE NEXT TWO WEEKS. ANYONE INTERESTED IN PARTICIPATING IN THE DAY OF SERVICE WILL BE ABLE TO CONTACT GLORIA AQUINO SOSA (email address: gas6@stmarys-ca.edu) AND LET HER KNOW ABOUT YOUR INTEREST IN PARTICIPATING ONCE WE FINALIZE WHICH SITES WE WILL BE VISITING.

THERE WILL BE A **CSJ TOWN HALL MEETING** HELD ON FRIDAY, **MARCH 13TH FROM 1:30-3:00.** THIS WILL BE AN IMPORTANT AND OPEN SESSION. THE TITLE AND DESCRIPTION OF THE TOWN HALL MEETING IS AS FOLLOWS:

COUNSELORS FOR SOCIAL JUSTICE TOWN HALL BUSINESS MEETING. At this business meeting there will be a discussion of licensure, accreditation, and training standards as it relates to social justice and the field of counseling. The goal of the meeting is to develop recommendations that can be shared with ACA and other Divisions to more effectively address these issues. This CSJ business meeting is open to all members of ACA.

THE SOCIAL JUSTICE RELATED PRESENTATIONS AT ACA ARE LISTED BELOW TO HELP YOU PLAN AHEAD. PLEASE MARK THESE ON YOUR CALENDAR.

tions with a specific emphasis toward poverty alleviation in the US, Hong Kong, and the Philippines. She also has been an invited speaker on topics such as ethics and social media and she holds high academic excellence. While a student at Capella, Shannon has served in a number of executive leadership positions including President of the Chi Upsilon Chi chapter of Chi Sigma Iota. Additionally, her award winning essay "Uniting Students and Educators Globally to Advance the Counseling Profession" (2012) was published in the Spring 2013 Exemplar and was

highlighted at the American Counseling Association Conference in 2013 and at the Chi Sigma Iota International Leadership Training Seminar in 2014. Shannon is excited to pair her experience in leadership and marketing with her passion for advocacy and social justice as coeditor for the CSJ newsletter.

FRIDAY, MARCH 13, 2015   7:30 AM - 8:30 AM
Program ID #112, Bayhill 29 & 30
You Don't Look Like a Lesbian": Promoting Awareness and Respect for Women in Academia

FRIDAY, MARCH 13, 2015 2:00 PM - 3:30 PM
AMCD Session
Program ID #156, Celebration 9 & 10
Revision of the AMCD Multicultural Counseling Competencies: Future Directions in Counseling Practice and Research

FRIDAY, MARCH 13, 2015 4:00 PM - 5:00 PM
Program ID #176, Celebration 3 & 4
Social Justice: Strategies for Making Counseling Accessible for People with Intellectual Disabilities

SATURDAY, MARCH 14, 2015 7:30 AM - 8:30 AM
Program ID #208, Celebration 1 & 2
A Social Justice Approach to Cognitive Behavioral Therapy

SATURDAY, MARCH 14, 2015 2:00 PM - 3:30 PM
CSJ Session
Program ID #250, Bayhill 21 & 22
The Relevance of Neuroscience in Social Justice Counseling: Moving from Theory to Practice

SUNDAY, MARCH 15, 2015 7:30 AM - 8:30 AM
CSJ Session
Program ID #312, Bayhill 29 & 30
Training Strategies to Develop Courage to Do Social Justice Counseling

SUNDAY, MARCH 15, 2015 8:45 AM - 10:15 AM
Program ID #340, Plaza Int'l Ballroom K
Domestic Violence in the World of Immigration: Counselor Role and the Violence Against Women Act

SUNDAY, MARCH 15, 2015 10:30 AM - 11:00 AM
ACA Client-Focused Research Series
Program ID #348, Bayhill 25 & 26
Empirically Based Bullying Reduction Strategies for Middle School Students

SUNDAY, MARCH 15, 2015 10:30 AM - 12:00 PM
Program ID #358, Celebration 7 & 8
The Biology of Marginality: Epigenetics and Social Justice Counseling

Two 30 minute Poster Sessions in the EXPO Hall that illuminate social justice from an international perspective (you will need to check the times for these):

Counseling, Human Rights and Indigenous Healing: The Peruvian Experience
Ricardo Sanchez, Brian Jacobs, Heather Streetman

Counseling and Social Justice in Mexico
Elsa Snchez-Corral Fernndez
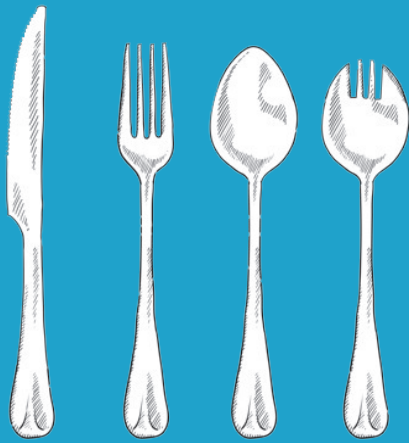
Brunch
With CSJ

Counselors for Social Justice will host its annual Brunch on **Friday, March 13, 2015** *from* **11:00am to 1pm** *at the* **Hyatt Regency Orlando**, *also the main site of the ACA Conference.   The Brunch cost is* **$40.00 per person**. *Please consider attending this wonderful event.*

For more information and registration about CSJ Brunch 2015, please click the image:

NOTED: this will be a great event and an excellent chance to meet social justice experts, colleagues and friends. The CSJ lunch is a excellent way to network!

DR. JANE GOODMAN, FORMER ACA PRESIDENT, WITH A LONG TIME COMMITMENT TO SOCIAL JUSTICE WILL BE OUR KEYNOTE SPEAKER.

Cross-Cultural and Social Justice Counseling Summer Program in Peru

In June of 2014, Counselors Without Borders and the Graduate Counseling Program from George Mason University sponsored an 11-day cross-cultural summer program in Peru. Our group was made of 12 graduate counseling students, led by Dr. Fred Bemak, Dr. Rita Chi-Ying Chung and doctoral student Ricardo Sanchez. Peru is known for being one of the nicest tourist destinations in Latin America, but ours was less of a tour and more of a cultural-counseling experience with a social justice eye.

Counselors Without Boarders (June, 2014).

The summer program was designed to offer graduate students the opportunity to interact and provide service learning to people from marginalized indigenous communities as part of their cross-cultural and social justices training—two of the prominent areas of concentration in the counseling program at GMU. By 'cross-cultural,' we meant being with the adults and children in the orphanages, shelters and schools in several communities in the Cuzco area while learning about the social context in which mental health is experienced among the adults and children. The cross-cultural experience also included learning from a Native elder and Quechua professor, Evaristo Pfuturi, who complemented our experience by providing us with the Inka perspective on life and well-being.

Most of the children we visited at the shelters and orphanages came from broken families or were abandoned due to domestic violence, parental alcoholism, and extreme poverty. Marginalization and violence among Indigenous populations can be traced to the long-standing colonial culture of oppression in the Andes. Centuries of European colonization and oppression have contributed to the social and political turmoil that still affects people today. One may ask, why would freedom and opportunities be withheld from the majority of people? A great deal of understanding may arrive from analyzing the type of independence Peru achieved in 1821. Leading up to that achievement, a frustrated Native-led war of independence in the 1780s brought a major setback and waves of oppression to Indigenous patriots. Thirty years later, European Peruvians joined by other South American independent countries and led by generals Don Jose de San Martin and Simon Bolivar, consolidated the country's independence in 1821.

The newly independent Republic of Peru was totally in the hands of the European Peruvians minority or Creoles (7%), who ruled over the Indigenous non-white majority (93%). Peru as well as Bolivia essentially initiated their republican life under a system that was very similar to apartheid. Systemic and legal frames were established to keep Indigenous peoples from participating in political and economic decision-making. The systemic marginalization of Indigenous communities resulted in poverty and lack of education and basic health services. Some benefits of prosperity and democracy were sporadically and reluctantly passed onto the masses via a painful, trickle-down effect that still continues today.

The Hacendado system, for example, which permitted landlord-owners of large plantations to essentially own hundreds of Indians under slave-like conditions, was legally protected under Peruvian law until the Agrarian Reform of 1968. Indigenous peoples who disobeyed their landlords were frequently physically punished and publically humiliated, with no protection under the law. Many indigenous elders across the Andes still remember the physical and psychological wounds of that era. The effects of this cycle of transmission of landlord-to-Indian intergenerational trauma are still vividly apparent among indigenous families across the Andes. It is common for men in the Andes to act like the landlord at home and to show their manhood by physically punishing their wives and children. Also common is a tendency among Andean men to suppress their anger and depression, and to "self-medicate" with alcoholism. Ridiculing a man for not keeping his woman "in check" is one of the highest offenses a man can suffer, just as landlord-owners used to be called out if their peers perceived them as not capable of keeping

their Indians in-check. Qero' Indians still recall being forced to keep watch over fruit crops like human scarecrows, protecting the fruit from mosquitos and bugs 24 hours per day, 7 days per week. A less than perfect fruit not only meant physical punishment for the scarecrow Indian; it was also a sign that the landlord-owner was incapable of keeping his Indians in-check and demonstrating his power over them. Transgenerational violence and trauma across the Andes is a topic that requires a great deal of study, as it is at the root of the region's serious domestic violence problem.

Children in the Casas Hogares— Home shelters—are in great need of systemic assistance. Many NGOs provide assistance, especially in remote areas where government presence is still non-existent. In spite of a lack of funding and support from government agencies, these NGOs do what they can. Assisting the psychological needs of orphaned and abandoned children is a challenge when funding is limited to covering only basic food and shelter. In such settings, linguistic and cultural needs are for the most part left unattended. At an elementary school in a community near the town of Ollantaytambo, we met a Quechua-speaking girl who had never spoken about her fears and the fact that she had been bullied for years. Her parents were separated due to violence at home; she lived in an impoverished home with her mom and two siblings, always longing the return

of her father. In addition, she couldn't speak or understand Spanish, which in Peru is often a source for mocking. The school had neither trained bilingual mental health professionals nor anyone with multicultural sensitivity to attend children in situations like this. Although bilingual education in Quechua speaking communities had recently begun to attract the attention of Peruvian education authorities, most Quechua-speaking children who live in rural areas do not receive appropriate culturally sensitive education.

For example, Indigenous cultural traditions in Peru value respect for natural life, and reciprocity among all members of the community. It also values the promotion of equitable treatment to achieve well-being for all. Instead schools in indigenous communities provide books and follow a Western-curricula that are incompatible with the indigenous cultural context, negatively impacting their development and self-teem perpetuating the cycle of poverty and dependence.

But new initiatives are beginning to emerge from within indigenous communities that provide hope in Peru. We visited Wiñaypaq, a culturally centered elementary school in Cuzco's Sacred Valley. While the Peruvian Ministry of Education accredits it, it does not provide funding perhaps to due to the lack exciting channels to accommodate culturally centered schools. In stark contrast with most schools, this school is aligned with its students' ancestral teachings. When we arrived, the children received us not with words or physical gifts; instead they asked us to join them in a communal dance, and we all held hands and danced together in a big circle. Another group of children in the middle of

the circle sang welcoming songs in Quechua and in Spanish and played zampoñas—Andean pan flutes—and bombos—drums made of Alpaca and Llama hides, which were strapped to their necks. Cultural respect, gratitude, and a welcoming spirit couldn't have been taught better than it was in this 20-minute joyful event. As part of the curriculum, children have daily assignments that cultivate their connection with nature and communal life. They water the garden and plant local vegetables in the small farming area adjacent to the school. They learn about the benefits of keeping a clean environment and they apply what they learn in their daily activities. In the classrooms they learn the normal curricula (math, natural sciences, etc.), but they also use a team approach to solve problems. For example, they are encouraged to brainstorm and come up ideas to improve their school. With assistance from their teachers, students turn ideas into written proposals which ultimately may be converted into a letter to the town major, community leaders or donors to request support for the construction of a new classroom or a new solar-powered cook stove for the school, for example. During arts and crafts class, children may collectively create their own colorful school backpacks. As one of the teachers explained, making and wearing their own backpacks or hats not only develops their sense of belonging and self-esteem, it also minimizes perceived differences among them and lessens the illusion of separateness. In a community where people see each other as equals, allowing a few students to have Spiderman or Sponge Bob backpacks while other have only a plastic bag sends an awkward message to students and creates unnecessary conflicts among them.

While bilingual schools are slowly being implemented in areas where Spanish is not the main language, schools like Wiñaypaq are still rare in Peru. They constitute an innovative approach that follows a truly culturally-centered education. Although it may seem that the school is going against

all odds, given the rigidly standardized Peruvian educational system, this school offers a model that Peruvian education authorities could adopt in other communities in the Andes to promote a culture of inclusiveness.

While in Peru, we were cognizant that we were not there to teach our ways or impose our beliefs upon the population. Rather, we were there to be there and to be of service to them, whether by drawing and painting with the children, playing basketball or soccer, or letting the girls braid the hair of some of our graduate students. As some of our graduates students said later about our summer program in Peru, "our lives have been transformed by being exposed to the teachings of the Inkan elders and their sacred places, while seeing and appreciating the world from the eyes of a Peruvian indigenous orphan or a Quechua elder sharing his happy and sad stories."

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Striving for social justice is the most valuable thing to do in life.

- Albert Einstein

MPCAC Weighs in on Counselor Accreditation

We are in the midst of a healthy debate regarding the nature of the counseling profession. Who is a counselor? What are the educational and training standards that best prepare individuals to be counselors? Is there a role for psychology in the broader definition of a counselor? The Master's in Psychology and Counseling Accreditation Council (MPCAC) is an accreditation organization dedicated to promoting training in the culturally responsive scientific practice of professional counseling and psychology at the master's level. MPCAC comprises two Committees, each with a distinct set of educational standards: the Master's in Counseling Accreditation Committee (MCAC), and the Master's in Psychology Accreditation Committee (MPAC). Programs that promote a psychology professional identity apply under the MPAC standards and programs that promote a counselor identity apply under the MCAC standards.

To date, MPCAC has accredited nine well-known programs under the MCAC standards (see www.MPCACaccreditation.org for more information) and numerous programs are in various stages of the review process. Programs that meet MCAC standards must have a clear counseling focus. These programs promote a counselor identity in a variety of ways including:

Inclusion of ACA ethical standards in coursework and practice;

Faculty publications in ACA journals;

Faculty and student attendance at ACA annual meetings and engagement with State counseling associations;

Academic and training standards that meet licensure requirements for professional counselors in their home states.

MCAC requires applicant programs to demonstrate excellence in education and training practices by showing how they meet eight MCAC standards that include required curriculum areas centered on wellness, social justice, multicultural, and evidence-based paradigms. Programs must provide evidence of achieving their missions through documented program outcomes. These academic standards were devised over several years by a group of leaders in the counseling field in conversation with counseling professionals via virtual Town Hall Meetings. Standards will be reviewed at least every seven years through a similar process. Stakeholders in the counseling profession must have the opportunity to help revise the standards that affect them.

As a new accrediting body, MPCAC is currently gathering evidence of effective outcomes in our programs, such as demonstrated counseling

skills during the program (e.g., internship) and the percentage of graduates who pass the appropriate licensing examinations. Our application for CHEA recognition will require such evidence from our programs.

While the MCAC standards focus strongly on the need for counseling programs to meet the licensure requirements in their home states, all are encouraged to offer pathways to 60 credit hours—and many do. Graduates are best served if their degrees are portable. In summary, MPCAC is committed to program quality and to ensuring the success of graduates in the counseling profession. Well-trained, competent counselors play a vital role in closing the gap between the supply and demand for mental health care. Now is not the time to diminish the role of counselors in the mental health arena. MPCAC agrees that appropriate training standards and a strong counselor identity are necessary for the continued recognition of the value of counselors in the national mental health care agenda. These aims are not limited to one accreditation body; in fact, a diversity of relevant voices can best ensure that the most accurate, effective, and up to date knowledge is integrated to empower counselors to shine among the mental health professions.

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Professor and Lorraine Walker
Chair in Psychology
The Sage Colleges

stand.   speak.   act.

Parrhesia: A documentary about Anti-Oppression

We want to share the news of the completion of our social justice-related film, "Parrhesia". Centered on anti-oppression, the film is 66 minutes long and broken into two sections: the first examines how the interviewees came to know oppression, and the second part looks at how they found their voice in opposition to oppression. This documentary was developed using a narrative-based interviewing strategy. The film is completely unscripted, and the individuals in the film did not prepare responses prior to filming. The cast also had complete control over how they were represented in this film, thus the film is also an expression of their voices, telling their stories the ways they want them to be told. Thus the film is also an expression of a project meant to promote the voices of those who have historically been rendered voiceless in the media.

"Parrhesia" is a word from rhetoric that means to "speak boldly and freely." Parrhesia occurs when a person risks speaking the truth in the face of great personal cost. Parrhesia is the ultimate form of anti-oppression, because it is the less-powerful taking a stance against the systems that demand silence from its members. The film begins with how each person came to know oppression and the effects it had on their lives. The cast includes people from many different backgrounds and thus their stories differ, but for all oppression robbed them of their voice in an attempt to limit who they could be. They had to learn to live "anti-oppressively," and the first steps involved finding and reclaiming their voices. Some of our cast talk about knowing they do not do enough, wanting to do more but also not feeling guilty for doing less. Others talk about the daily pain of struggling against oppression while knowing if they ever stop, it would feel like dying. And some are caught in-between, trying to fight but also caught in the reality of feeding their families, paying their bills, and just living life. In telling their stories, they create an overarching narrative that speaks parrhesiatically against oppression.

We offer several stories in this film because we do not want to portray a single story of oppression; rather we want to enhance

The Epic Ideological Struggle of our Global Era: Multiculturalism versus Homogenization

Homogenization

We live in a global era! This is a fact misunderstood, denied, distorted, or ignored, or used to for advantage by those with power and privilege. Our lives and fortunes are interdependent. Single, isolated events, once unknown or disregarded, now generate and multiply ripples across the world. Notions of direct Aristotelian cause-effect relations among events are inaccurate. Complex Galilean relations of simultaneous and interactive understanding of events and forces are required. Causal explanations informed by ideologies seeking control and domination through uniformity can only result in conflict. Epic ideological struggles are at hand.

Amid our global era, dominated in thought and action by a few nations, we are witnessing a struggle between homogenization versus heterogeneity. Uniformity versus differences is appearing at all levels. It is a struggle for diversity versus imposed identity. While past decades were defined as struggles for world domination between communism and capitalism, our global era has given rise to ideological struggles across technological, political, religious, and economic efforts to establish a mass global society – a world order – promoting and sustained by "homogenization."

For those seeking control, uniformity, and conformity, differences – diversity -- in a mass society are seen as sources of distraction and disruption. Mass surveillance, monitoring, and archiving are prefer uniformity. Individual and group variations are being compelled to yield privacy, rights, and variations in live styles to pressures for an ordered and planned society – homogenized in all areas. Within this context, multiculturalism, as an ideology, is considered a foe.

Uniformity, Conformity, Compliance: The New Orthodoxy

Developments in information processing and technologies are exercising powerful influences on social, economic, political, and moral systems. They are enabling and facilitating forces in power to control and dominate variation -- diversity -- favoring efficiency and compliance with uniformity. Differences are targets for imposing order. They are considered sources of "chaos" or error to be subdued and integrated into a homogenized world in which "order" is the ethos. But chaos is the fruit of diversity – and diversity, is the source and expression of life itself. Efforts after order – rooted in the assertion of control by those with power, wealth, and position, serve narrow interests. Ultimately, oppression emerges as arbiter.

the story of anti-oppression and also show the full complexity of our cast member's lives. The film is meant to pull the audience into these experiences so audiences can explore the presence of oppression in their own lives. We want to show that anyone can consider the experience and effects of oppression and that by openly talking about these things, we can start to change the discourses that keep oppression alive. There is no bottom-line answer provided in this film; rather it is meant to provoke questions, to cause viewers to look inwards at their own lives and find the places where they resonate or argue with the struggle. Our hope is that while entering into the experiences of our characters, viewers will engage in their own journey of challenging the effects of oppression in their own lives.

If you are interested in learning more about the film and how to view it, feel free to visit our website at   http://parrhesiafilm.wordpress.com/. Our goal is to show the film to as many audiences as possible and expand the work of social justice, we welcome opportunities to screen Parrhesia at universities or other locations. If you would be interested in arranging a screening or a diversity workshop please contact us at: parrhesiafilm@gmail.com or our personal emails jb89@txstate.edu or sp27@txstate.edu.

Thanks for your interest,

John Beckenbach, Ed.D, NCC, LPC, **& Shawn Patrick,** Ed.d, NCC LPC (film directors) Associate Professors Professional Counseling Program

The inability of those in positions of power to challenges to their preferred ideology of "homogeneity," is the major struggle of our times – an ideological struggle being imposed upon the world of variation, in favor of an ideology of uniformity unsuited for our global era. The myriad of differences in thought, appearance, and ways-of-life in varied expressions, face extinction from the massive power invested in monolithic and monopolistic proportions in different industries and services including Big Ag, Big Education, Big Energy, Big Government, Big Medicine, Big Phar, and Big Military. The excessive proportion eliminates efforts after change in locations of power. There is an inherent ideology in all these "Bigs" – an ideology favoring dominance and control. There is no room for variation!

Multiculturalism: A Competing Ideology

Multiculturalism is an ideology.   An ideology is a systematic set of beliefs that articulate and define a preferred or favored vision of a way-of-life or governance or social formation. In many known ideologies, specific assumptions, premises, and historical foundations and arguments are advanced to promote and defend the ideologies adoption or empowerment. Uses are often made of symbols, myths, and historical events and forces to enhance the appeal of ideologies, sometimes bringing them to mythic proportions. Scores of ideologies exist, especially within the economic, social, and political areas of thought and action. These ideologies often blend into one another in a bewildering confluence eluding an easy identification of the ideology's history, foundations, and purposes.

Examples of ideologies shaping individual and nation behavior include capitalism, communism, socialism, fascism, feminism, Zionism, Marxism, militarism, libertarianism, state-ism, and anarchism. These examples embody different disciplinary (e.g., philosophy, economic, history, theology) and societal sectors (e.g., government, judicial, military, education, religion/faith-based) areas. Often times, they co-opt religious/faith based, moral, and media resources to further support goals and ambitions. Nothing is as powerful as beliefs rooted in self-righteous justification in the cause of god or a supreme being. The use of force, violence, vilification, valorization, and legal advantages to promote "causes" is not uncommon. The concentration of power in an ideology's movement can lead to excessive control and domination, gathering force as they become "crusaders" buoyed by good intentions and purpose.

The ideology of Multiculturalism is based on an appreciation and promotion of diversity among various cultural, ethnic, and racial groups. Multiculturalism considers diversity an essential resource for survival because it adds the virtues of resiliency derived from variation, alternatives, and choices in belief, behavior and world views. It keeps options open. Fowers and Davidov (2006), wrote a "glowing" tribute entitled the "Virtue of Multiculturalism," endorsing the essential need for Multiculturalism. There is both implicit and explicit recognition "cultural" diversity" reflects "life's" diversity by expanding horizons of possibilities. When Octavio Paz, Mexican Noble Prize winner in Literature, claimed, *"Life is diversity, death is uniformity,"* Paz was calling attention to the fact diversity is the very nature of life -- an expression and revelation of life's abundant manifestations and displays. Marsella (2011) shares this view, and has written of *Lifeism,* an ideology positioning "humans" as a part of life, rather than life's dominant and preferred expression.

Multiculturalism as an ideology evolved in response to the events, forces, and personalities of the turbulent years and tears of change and social upheaval between the 1950-1980 years. The post WWII years, witnessed major socio-political changes and upheavals in the United States and the world, converging and consummating in new awareness and appreciation of the importance of diversity, justice, inclusion, political correctness, and the politics of identity. All found support in a multicultural ideology respecting human rights, equality, and dignity.

Multiple and Varied Cultures

These years experienced major cultural changes and massive social movements. There was a rising awareness -- consciousness -- "culture" was a critical concept, and a major force in shaping individual and collective behavior. It became clear that "culture" was too critical to be reserved for esoteric studies of exotic tribes by anthropologists. Culture was present in the lives of all human beings both internally and externally. Table 1 lists some major social, economic, and political events, forces, and people shaping the emergence of contemporary Multiculturalism as an ideology.

Table 1:

Examples of Forces, Events, and People Associated with Multiculturalism

(Circa Post WW II Period – alphabetical order)

Assassinations and Overthrows

Understanding Culture

Although culture had long been a topic of study, especially in anthropology and history, social upheavals of the 1950-1980s brought an acute awareness of the socio-political contexts of culture. There was a liberating recognition "culture!" Colonialism was revealed, not as an inevitable unfolding of change as "civilized" progress, but as invasive and exploitive abuses to control and suppress of mind, behavior, and social position formations. Minority populations, conquered people, and occupied nations understood the cultural relativism, and the possibilities of release and escape from the chains of dominant social, political, and economic orders. The term "culture" was applied with accuracy and regularity as a noun/adjective: the culture of poverty, the culture of racism, the culture of violence, the culture of oppression, the culture of colonialism, the culture of war. Culture was no longer confined to an ethnic tradition or identity; it was recognized as a complex clustering of self-perpetuating historical, societal, and moral forces, shaping and being

shaped, by hidden ethoses, institutions, and definitions of personhood (e.g., "institutional racism").

Culture was now to be studied, understood, and scrutinized as an explanation for grasping and understanding past, present, and future. Social, political, and economic, leaders with insights into the abuses of history maintained in dominant cultures challenged sources of domination and control. Leaders became lightning rods for social change – voices crystallizing protests, and illuminating abuses and violence inherent in power asymmetries. It was a time for change in the social fabric and the moral order.

The tolls of raising consciousness regarding marginalized people brought violence and death to many leaders. Consider the examples of Gandhi, Martin Luther King, Jr., Caesar Chavez, Che Guevara, Malcolm X, Black Panthers, Ignacio Martin-Baro, as well as elected national leaders considered threats to existing Western social orders, including Mossadegh in Iran, Allende in Chile, Mandela in South Africa, Zapata in Mexico, Patrice Lumumba in the Congo. Here William Blum's (2004) book, *Killing Hope,* Stephen Kinzer's (2006) book, *Overthrow,* and Chalmers Johnson (2010), book, *Dismantling the Empire,* become essential reading - harbingers of our future, by acknowledging past crimes and offenses. The social, economic, and political roots of "culture became the path to for understanding injustice and resisting oppression. Multiculturalism became an ideology for correcting for history's abuses. Colonization is always colonization of mind (Goodman & Gorski, 2014).

Multiculturalism in Counseling, Psychology, and Psychiatry

It was only a matter of time for revolutionary thinkers including Paulo Friere (1997) in his volumes on pedagogies, Ignacio Martin-Baro (1994), in his volume *Writings for a Liberation Psychology,* recognized the inherent abuses associated within Western psychologies of political domination, repression, and control. Tod Sloan (1997) acknowledged this reality when he concluded Western psychology was a source for perpetuating "Westernization" as an ideology, replete with its ill-suited values and methods for a changing world?

Multiculturalism is about asymmetries in power. It shapes accepted codes of behavior and ethics. Multiculturalism is an ideology seeking changes in the social condition. "Multiculturalism" would require human service professional and scientific organizations

(e.g., American Counseling Association, American Psychological Association, and American Psychiatric Association), and individual practitioners to reconsider their ethical and professional standards training, research, and practice. More than three decades ago, Pedersen and Marsella (1982), questioned whether APA ethics were suited to the emerging world of a global era. Their publication caused consternation as it became obvious existing professional ethical codes empowered and legitimized bias and abuse. Many new fields of practice and inquiry emerged amid the times including:

Critical psychology

Cross-cultural counseling

Cross-cultural psychology

Cultural psychology

Culture and psychopathology/mental health

Ethno-cultural psychology

Ethnic and racial psychologies (e.g., American Indian Psychology, Asian psychology, Black psychology, Hispanic Psychology)

Global-community psychology

Indigenous psychology

International psychology

Multicultural psychology

Post-modern psychology

Psychological anthropology

Racial psychology

Social Justice counseling

Transcultural mental health

Transcultural psychiatry

Multiculturalism, in its counseling, psychology, and psychiatry manifestations, does not ignore the issue of "power" in social relations and the human condition. Rather, it acknowledges and emphasizes the role of the distribution of "power" in every domain of human activity. All relations are ultimately about power and its distribution. Even those areas claiming immunity from political interference and power distribution are, in fact, subject to it by guiding thought and practices according to the preferences, wishes, and concerns of those in power. This includes the role, function, and meaning of science. It was all about liberation! Watkins and Shulman (2008), describe this as well anyone I have read. A new

vocabulary or lexicon emerged, each term carrying with it the denotation and connotation of emancipation:

Civility Colonization Conformity Decency Dignity Diversity Equality Empathy Ethnocentrism Freedom Hegemony Homogeneity Humiliation Identity Inclusion-Exclusion Justice Orthodoxy Other Pluralism Political Correctness Power Pride Racism Social Order Social Responsibility Tradition Uniformity

The term "inclusive" became popular to describe to the importance of "including" people – giving them access and acceptance – because they had been ignored or denied a spectrum of opportunities and services. The playing field was being expanded, but it did not guarantee those in power would yielded their *largesse*. We know that "absolute power corrupts absolutely," and this was the case in our nation and around the world as Western political and economic dominance pursued hegemony, and the consequences of this for social responsibility (e.g., Finkel & Moghaddam, 2005; Mustakova-Possardt, *et al*, 2013)

With hegemony came abuses of invading and occupying another nation -- often a third- world nation -- by imposing and infusing cultural values and traditions. It was a new way to conquer and control using American popular culture as the strategy for control and domination (i.e., individualism, consumerism, commodification, competition, materialism, celebritization, technology). This was now the pathway for forcing a "homogenization" of world cultures. Differences existed, but efforts were made to deny them because they challenged the hegemony of those in power. The task for the government/corporate system was invasion by "cultural" conquest, and "colonization of mind" (e.g., Goodman & Gorski, 2014).

Amidst an ocean of ideological struggles in a global era, it was clear "Multiculturalism" was, and is, the essential ideology for a global era! Accepting and implementing this ideology among individuals, groups, and nations remains the task of our times. In contrast to homogenization, the preferred ideology of those in power and position seeking control and domination, Multiculturalism embraces the reality of life's diversity and differences – the beauty of variation. All other ideologies "pale" in complexion, complexity, and comparison.

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Thank You

About CSJ: is committed to
• Implementing social action strategies including the Advocacy Competencies through collaborative alliances with other entities both within and outside of ACA, counseling and counselor education programs, pre-K-16 schools and community organizations.
• Disseminating social justice scholarship about sociopolitical and economic inequities facing counselors and clients/students in schools and communities.
• Challenging oppressive systems of power and privilege.
• Maintaining an active support network online and in person for engaging in social justice activities in schools and communities.
• Providing lively professional development to enhance counselor, counselor educator, and graduate student competency in social justice advocacy via ACA annual confer-ence programs (Day of Learning), branches, regions, counselor education programs, pre-K-16 schools, and community agencies.
• Maintaining social justice advocacy resources online

To Become a Member: The benefits of joining Counselors for Social Justice include:
• Staying current on social justice oriented trends and policy issues in the field
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    letter and CSJ listserv
• Networking opportunities with social justice minded graduate students, faculty, and professionals
• Opportunities to engage in social justice leadership skills