Lehigh University
Lehigh Preserve

Theses and Dissertations

2016

Counseling Trainees' Advocacy: Investigating the Role of Race, Gender Beliefs, Exposure to Injustice, and Diversity Experiences

Linh P. Luu
Lehigh University

Follow this and additional works at: http://preserve.lehigh.edu/etd

 Part of the Counseling Psychology Commons

Recommended Citation
Luu, Linh P., "Counseling Trainees' Advocacy: Investigating the Role of Race, Gender Beliefs, Exposure to Injustice, and Diversity Experiences" (2016). *Theses and Dissertations*. 2702.
http://preserve.lehigh.edu/etd/2702

This Dissertation is brought to you for free and open access by Lehigh Preserve. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of Lehigh Preserve. For more information, please contact preserve@lehigh.edu.

Counseling Trainees' Advocacy: Investigating the Role of Race, Gender Beliefs, Exposure to Injustice, and Diversity Experiences

by

Linh P. Luu

Presented to the Graduate Research Committee

of Lehigh University

in Candidacy for the Degree of

Doctor of Philosophy

in

Counseling Psychology

Lehigh University

April 2016

Copyright by Linh P. Luu

2016

Approved and recommended for acceptance as a dissertation in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

_____
Date

_____
Dissertation Advisor: Arpana G. Inman, Ph.D.
Lehigh University

_____
Accepted Date

Committee Members:

_____
Christopher T. H. Liang, Ph.D.
Lehigh University

_____
Bridget V. Dever, Ph.D.
Lehigh University

_____
Matthew J. Miller, Ph.D.
University of Maryland

ACKNOWLEDGEMENTS

As I am sitting here in the P.C. Lab of Iacocca Hall, at the very same spot that I have sat hundreds of times throughout my years at Lehigh, thinking about all the people I want to thank, I feel so overwhelmed with gratitude. I am not sure where to start or if my words are even enough. First and foremost, I would like to thank my advisor, dissertation chair, and mentor, Dr. Arpana Inman. Dr. Inman, you have consistently provided me with support and guidance from day 1 and tirelessly continue your mentorship even when I live miles away. Thank you for all the opportunities and for having faith in me. Importantly, thank you for always challenging me to do better and to be more than I thought I could. I would also like to thank the members of my dissertation committee. Drs. Dever, Liang, and Miller, thank you for your willingness to work with me and your thought-provoking comments and suggestions throughout the process.

The time at Lehigh has been such a joyful, yet challenging journey for me. I would not have been able to make it without my work family at the Office of Institutional Research. Gary, Debbie, Yenny, Meg, and Zane, thank you all so much for providing me with an amazing holding environment since my first day in the office. Thank you for always having my back and for always having my best interest at heart. Gary, your guidance and support know no bounds. Thank you for being the best boss and teacher I have ever had. My OIR family, I hope you know that it warms my heart whenever I think of you all.

Last but definitely not least, I would like to thank my family for being supportive, patient, and understanding. I'd also like to thank my peers, colleagues, and sisters at Lehigh Counseling Psychology Program. You know who you are! Thank you for being

by my side every step of the way the last five years and hopefully many more years to come.

Table of Contents

List of Tables

List of Figures

Abstract

Although some efforts have been made to understand counseling trainees' characteristics and environmental factors that are associated with trainees' social justice advocacy beliefs and behaviors, little research has explored the combined effect of counseling trainees' demographic characteristics, their beliefs, experiences of oppression, and their participation in diversity activities on their advocacy behaviors. Applying the Resource Model of Political Participation (Brady, Verba, & Schlozman, 1995), the present study aimed to extend the emerging research on counselor trainees' advocacy by examining trainees' race and gender differences in advocacy among 281 graduate counselor trainees. Although no racial and gender differences were found in regard to trainees' social justice advocacy, the study found significant race and gender differences in trainees' levels of awareness of modern racism and sexism. Moreover, Structural Equation Modeling revealed that trainees' exposure to racist and sexist events, as well as participation in formal diversity experiences had significant links to trainees' social justice advocacy behaviors. Additionally, trainees' experiences and witnessing of racist events, their participation in formal diversity experiences, and having close interracial friendship were found to have negative association with trainees' color-blind racial attitudes. Trainees' experiences and witnessing of sexist events were negatively linked to trainees' modern sexist beliefs. Implications for theory, training programs, and research are addressed.

Chapter I

INTRODUCTION

Within the past decade, counseling psychologists have been called on to expand their role beyond the conventional psychotherapy role (Goodman et al., 2004). In particular, the field of counseling psychology has increased attention to social justice through advocacy activities (Vera & Speight, 2003) by integrating them into counseling psychology training (Goodman et al., 2004). In light of this, some efforts have been made to understand counseling psychology trainees' characteristics and environmental factors that are associated with trainees' social justice advocacy beliefs and behaviors (Miller & Sendrowitz, 2011). For instance, the current literature has addressed the importance of trainees' identities (Luu & Inman, 2014), beliefs (Inman, Luu, Pendse, & Caskie, 2015), and a supportive training environment on the social justice advocacy attitudes and behaviors of counselors-in-training (Beer, Spanierman, Greene, & Todd, 2012; Miller & Sendrowitz, 2011). However, little research has explored the combined effect of counseling trainees' demographic characteristics, their racial and gender beliefs, participation in diversity activities and their experiences of oppression on their advocacy behaviors. Employing Structural Equation Modeling, the current study aimed to extend the emerging research on counselor trainees' advocacy by examining trainees' race and gender, racial and gender normative beliefs, exposure to racial and gender injustice, and their formal and informal participation in diversity activities in association with their advocacy behaviors.

Social Justice Advocacy in Counseling Psychology

Recognized as the fifth force in the counseling psychology field (Pieterse, Evans, Risner-Butner, Collins, & Mason, 2009), social justice refers to a social responsibility that goes beyond multiculturalism and focuses on oppression and marginalization occurring within the context of societal inequities (Toporek & McNally, 2006). Social justice is a value and an ideal whereby there is distributive, procedural, and interactional fairness (Toporek & McNally, 2006). To achieve social justice, advocacy is essential. Advocacy has been defined as "action a mental health professional, counselor, or psychologist takes in assisting clients and client groups to achieve therapy goals through participating in clients' environments. Advocacy may be seen in an array of roles that counseling professionals adopt in the interest of their clients, including empowerment, advocacy, and social actions" (Toporek & Liu, 2001, p. 387). Thus, social justice advocacy is the response to societal and systemic inequities that disenfranchise various groups of people (Vera & Speight, 2003) and requires going beyond an individual-level intervention.

Accordingly, Lewis, Arnold, House, and Toporek (2002) proposed 43 competencies needed for counselors in developing social justice advocacy. The advocacy competencies are categorized along three levels: the client or student level (micro), the organizational/school or community level (meso), and the sociopolitical level (macro); and two domains: empowerment and advocacy. Empowerment refers to acting with the client, and advocacy refers to acting on behalf of a client or client group. The competencies can thus be classified into six separate domains, namely (1) client/student empowerment (i.e., implementation of empowerment strategies in direct counseling), (2)

client/student advocacy (i.e., negotiate relevant services and develop action plan to confront barriers to client's/student's development), (3) community collaboration (i.e., empower community by identifying contextual barriers, strengths, and resources), (4) systems advocacy (i.e., exert system-change leadership at the school or community level), (5) public information (i.e., empower the public by providing information about macro-system issues and help identify protective factors for healthy development), and (6) social/political advocacy (i.e., use skills to influence public policy).

The Resource Model of Political Participation

In recent years, researchers have made increasing efforts to determine the factors that may predict trainees' social justice advocacy (Beer et al., 2012; Miller & Sendrowitz, 2011). Offering a succinct answer to why people refrain from political participation and activism, the resource model of political participation (Brady, Verba, & Schlozman, 1995) seems to be an appropriate guiding framework in exploring factors contributing to trainees' advocacy behaviors. Brady et al. (1995) assert that people choose not to be involved in activism "because they can't, because they don't want to, or because nobody asked" (p. 271). With regard to "they can't," many people refrain from activism participation because they lack resources, such as time, finances, education, and civic skills. Swank, Woodford, and Lim (2013) argue that every society has an unequal distribution of wealth, prestige, and power, and that this unequal allocation of resources based on a person's identity such as race, gender, age, etc., may influence one's decision to engage in political activism. "They don't want to" refers to a lack of or low psychological interest in just/unjust issues. Swank and colleagues (2013) indicate that this lack of interest in activism could also refer to conformity to stereotypical societal

biases against marginalized groups (e.g., racism, sexism, etc.). Finally, "nobody asked" refers to isolation from the "recruitment networks that move citizens into action" (Swank et al., 2013, p. 318). Specifically, the resource model suggests that individuals who are not recruited into the social justice work would be less likely to develop ally behaviors (Broido, 2000).

Inverting the question asked by Brady et al (1995), "Why do people not take part in politics?," the current study aimed to understand why trainees *do* engage in advocacy activities. Specifically, applying the resource model of political participation, this study examined three groups of variables which have an important role in hindering or facilitating trainees' advocacy behaviors and skills, namely 1) marginalized identities, 2) race and gender prejudicial beliefs and exposure to racial and gender injustices, and 3) participation in diversity experience.

Contributing Factors to Advocacy Behaviors

"They Can't": The Role of Marginalized Identities

The resource model proposes that status hierarchies are fundamental to political inclinations and activism (Brady et al., 1995). In other words, a person's social identities allow or hinder their access to resources and opportunities that make advocacy engagement easier or difficult (Swank et al., 2013). Membership in a marginalized group usually leads to advocacy behaviors on behalf of that group (Swank & Fahs, 2013) and other marginalized groups (Fingerhut, Peplau, & Gable, 2010). For instance, Hurtado, Engberg, Ponjuan, and Landreman (2002) found that female college students were more likely than male students to place importance on social action engagement. In addition, results of a study by Swank et al. (2013) showed that female undergraduate and graduate

students were more likely to vote for employment protections for Lesbian, Gay, Bisexual, and Transgender (LGBT) individuals, compared to their male counterparts. Additionally, Black women were found to have a wider range of activism than Black men (White, 2006).

However, some recent studies suggested that, instead of a gender gap in social advocacy engagement, women and men might engage in different types of activism. Specifically, Coffe and Bolzendahl (2010) found that women were more likely to vote in elections and sign petitions, but were less likely to write to a politician or join a protest. Similar to findings about gender, existing research indicates mixed results regarding racial differences in social justice advocacy (Swank & Fahs, 2013). For instance, Harder and Krosnick (2008) found that, in comparison to participants of color, White participants voted, made campaign contributions, and volunteered for elected officials more often. On the other hand, Black people have been found to be more likely to turn to protest activities than White individuals (Schussman & Soule, 2005). Such conflicting results about gender and race differences in advocacy behaviors suggest that more research needs to be done in this area. Thus, the first purpose of the current study was to examine racial and gender differences in counseling trainees' advocacy behaviors.

"They Don't Want to": The Role of Racist and Sexist Beliefs and Exposure to Racial and Gender Injustices

Racist and sexist beliefs. According to the resource model of political participation (Brady et al., 1995), an individual may choose not to participate in activism because he or she lacks psychological interest in social and political issues. Psychological interest in social and political issues could be understood as a person's

belief in whether or not they should conform or challenge status quo (Swank et al., 2013). A number of trainee beliefs and identity variables have been studied as predictors of social justice outcomes for counselors in training. For instance, feminist identity (Luu & Inman, 2014), moral beliefs (Miller & Sendrowitz, 2011), just world beliefs (Dean, 2008; Inman et al., 2015), political ideology, and religiosity (Parikh, Post, & Flowers, 2011) have been found to have direct relations to trainees' social justice involvement and advocacy. However, little research exists on the link between counseling trainees' racial and gender beliefs about injustice and their advocacy behaviors.

Regardless of the lack of research in this area on counselors-in-training, some studies have investigated the relation between racial and gender stereotypical beliefs and social justice advocacy among different populations (Lewis, Neville, & Spanierman, 2012; Swank et al., 2013). Swank et al. (2013) found that undergraduate students who had prejudicial beliefs that upheld social hierarchies solely based on group membership (i.e., racial bias, genderism, heteronormative beliefs, and transphobia), were less likely to participate in social justice advocacy activities (Swank et al., 2013). Specific to racial prejudice, scholars argue that color-blind racial ideology has replaced old-fashioned racism as "an acceptable expression of modern racial intolerance" (Lewis et al., 2012, p. 122). Individuals who ignore racial differences and minimize racism consciously or unconsciously perpetuate racism by justifying the racial status quo in the United States (Bonilla-Silva, 2001). Understandably, Lewis et al. (2012) found that undergraduate students who adopt greater levels of this dominant racial ideology are less sensitive to issues of fairness and equality when it comes to race and gender.

Similarly, gender stereotypical beliefs have also been negatively associated with advocacy behaviors (Luu & Inman, 2014; Yoder, Snell, & Tobias, 2012). Both Luu and Inman (2014) and Yoder et al. (2012) found that women who lacked awareness of or denied the personal and institutional discrimination against women were less likely to engage in social justice advocacy behaviors. However, the samples in these research studies only included women, limiting the generalizability of their findings to other genders' ally behaviors. Moreover, existing research has only examined either racial or gender stereotypical beliefs. To fill this gap, the current study aimed to examine both color-blind racial ideology and sexist beliefs and their direct links to advocacy behaviors for both White and racial minority counseling trainees of all genders.

Interestingly, some researchers have suggested that racial attitudes may have an association to attitudes about gender equity (Neville, Lilly, Duran, Lee, & Browne, 2000; Ponterotto et al., 1995). Ponterotto and colleagues (1995) found moderate positive significant correlations between cognitive and affective attitudes about racial diversity and general attitudes about gender equity. More specifically in relation to racial color-blindness, Neville et al. (2000) found that higher score on color-blind racial ideology was significantly associated with greater gender intolerance. These researchers suggested that more research would be needed in order to further understand the link between racial color-blindness and sexist beliefs.

Exposure to racial and gender injustice. Although a number of researchers have found perception of injustice as a predictor of activism behavior (e.g., Friedman & Leaper, 2010; Swank & Fahs, 2013), there has been no research examining the link between trainees' previous experiences with or observations of discrimination and their

social justice involvement. Moreover, existing research mostly focuses on the undergraduate student population. The limited research that exists suggests that college students' experiences of injustices have significant associations not only with racial and sexual minorities' poor physical and mental health (Szymanski & Stewart, 2010), but also with increased activism attitudes and behaviors (Friedman & Leaper, 2010).

Moreover, Woodford, Krentzman, and Gattis (2012) argue that, although individuals with privileged identities are rarely the primary targets of "isms," experiencing these issues first-hand or vicariously when discrimination exists in their social environment may not only threaten their wellbeing but also motivate them to become allies. A number of researchers have found that both witnessing and experiencing injustices had significant and positive associations with people's likelihood to engage in advocacy activities (Swank & Fahs, 2013; Swank et al., 2013). Unfortunately, previous studies mainly focus on undergraduate students and heterosexist events. To date, no research has been conducted on counselors' and counseling trainees' exposure to racist and sexist events and potential links between these experiences and their social justice advocacy. To fill this gap of empirical research, the current study explored the association between trainees' experiencing and witnessing racism and sexism and their advocacy behaviors.

In addition, exposure to injustice has also been found to have a negative relation to normative beliefs (Barr & Neville, 2014; Liss et al., 2004; Nelson et al., 2008; Morrison & Morrison, 2011). Nelson et al. (2008) found that experiencing sexism had a negative association with conservative beliefs and was positively linked to liberal and radical beliefs. Similarly, results of the study by Liss et al. (2004) revealed that

undergraduate women who experienced gender discrimination were less likely to have conservative beliefs about women and gender and more likely to have liberal feminist perspective. Additionally, the conservative beliefs were found to negatively link to collective action (Liss et al., 2004; Nelson et al., 2008). Hence, experiencing discrimination not only had a direct link (Swank et al., 2013), but also had an indirect link to activism through traditional normative beliefs (Nelson et al., 2008). Although a number of researchers have examined the link between exposure to gender injustice and its links to normative beliefs and advocacy, this area of research is still in its infancy.

Moreover, some existing research has looked at the link between racial alertness and color-blind racial ideology (Barr & Neville, 2014; Offermann et al., 2014). Barr and Neville (2014) found a direct and negative link between high racial alertness and color-blind racial ideology among Black college students. Additionally, Offermann and colleagues (2014) found that color-blind racial ideology regarding institutional discrimination had a direct and negative relationship with perceptions of microaggression at workplace. Nonetheless, no research has looked at the link between exposure to racial injustice and its link between normative beliefs and advocacy. Given the limited research in this area, this study aimed to examine a direct relationship between exposure to racial injustice and colorblind racial ideology and an indirect relationship between exposure to racial injustice and counselors-in-training social justice advocacy through their colorblind racial ideology. Additionally, a direct link between exposure to gender injustice and modern sexist beliefs and an indirect link between exposure to gender injustice and counselor trainees' advocacy via modern sexist beliefs were also studied.

"Nobody Asked": The Role of Participation in Diversity Experiences

Participation in both formal (Caldwell & Vera, 2010) and informal diversity experiences have been found to be important predictors of advocacy behaviors (Spanierman, Neville, Liao, Hammer, & Wang, 2008). Spanierman et al. (2008) found that participation in formal (i.e., courses and workshops) and informal diversity experiences (i.e., interracial friendships) was significantly related to White students' democratic racial beliefs and mediated the students' color-blindness racial ideology scores over time. In addition, a number of studies have confirmed the importance of diversity and social justice training on trainees' advocacy commitment and behaviors (Beer et al., 2012; Caldwell & Vera, 2010; Inman et al., 2015; Miller et al., 2009; Miller & Sendrowitz, 2011). For instance, Caldwell and Vera (2010) found that, for counseling psychology graduate trainees and professionals, social justice coursework, readings, and scholarship were influential factors in a trainee's endorsement of a social justice orientation. Interestingly, studies examining a link between trainees' participation in informal diversity experiences (e.g., intergroup contacts, interracial friendships) and their advocacy attitudes and behaviors seem to yield mixed results across samples.

For instance, Spanierman et al. (2008) found that color-blind ideology scores of first-year White students who had interracial friendships in college decreased after one semester. Similarly, Swank et al. (2013) found that having a LGBT friend is a significant predictor of pro-LGBT political intentions among both sexual minority and heterosexual individuals. In contrast, in a longitudinal study, Tropp, Hawi, Laar, and Levin (2011) found that cross-racial friendships with White students predicted low ethnic activism among students of color. Moreover, in recent years, a few studies have also addressed a

direct link between participation in formal and informal diversity experience and color-blind racial attitudes among undergraduate students (Lewis et al., 2012; Neville, Poteat, Lewis, & Spanierman, 2014; Spanierman et al., 2008). Specifically, findings across studies have consistently shown that greater participation in formal and informal diversity experience was associated with lower levels of color-blind racial ideology among a racially diverse student population. Furthermore, in a recent longitudinal study, Neville and colleagues (2014) have found that active participation in diversity courses and activities as well as having close friendships with Black peers were associated with changes of color-blind racial ideology over time among White college students. Students who took more diversity courses reported a significantly greater rate of decrease in their color-blindness over the 4 years of college than those who took fewer courses. Given the consistent finding on the association between exposure to formal diversity experiences and color-blind racial ideology among undergraduate student population, the current study examined this direct link among a racially diverse population of counselors-in-training. Additionally, indirect links between formal and informal diversity experiences and trainees' social justice behaviors (through color-blind racial ideology) were also examined.

Besides the direct and negative relationship with color-blind racial ideology, formal coursework has also been found to have a significant and negative association with conservative gender beliefs (Nelson et al., 2008). Nelson and colleagues indicated that female college students who had taken women's studies class and been introduced to gender issues were likely to have fewer conservative beliefs. However, previous research has not yet examined the link between formal diversity experiences and modern sexist

beliefs. Thus, to help fill this gap in the literature, the current study examined the direct relationship between participation in formal diversity experiences and modern sexist beliefs with a diverse sample of counselors-in-training. Moreover, this study also examined the indirect path between participation in formal diversity experiences and counselor trainees' social justice advocacy through modern sexist beliefs.

Purpose, Research Questions, and Hypotheses

The purpose of the current study was to 1) examine racial and gender differences in trainees' advocacy behaviors, 2) examine the direct links between counseling trainees' color-blind racial ideology and sexist beliefs and their social justice advocacy behaviors, 3) examine the direct link between trainees' experience with and observation of racial and gender injustices and their social justice behaviors, 4) examine the direct link between participation in formal and informal diversity experience and their social justice behaviors, and 5) explore indirect links between trainees' formal and informal diversity experiences and their advocacy behaviors through trainees' color-blind racial ideology (see *Figure 1* for the initial hypothesized model). Given a recent call for more empirical research on multiple social identities (Parent, Deblaere, & Moradi, 2013), the current study aimed to examine both race and gender simultaneously in one model. MANOVAs were used to address the following research question and hypotheses:

1. Do counseling trainees of different races and genders differ in their endorsement of colorblind racial attitude, sexist beliefs, exposure to racial and gender injustice, and their level of engagement in social justice advocacy?

H1a: It was hypothesized that White trainees would endorse greater colorblind racial attitudes, have less exposure to racial injustice, and be less engaged in social justice advocacy in comparison to trainees of color.

H1b: It was hypothesized that male trainees would endorse more sexist beliefs, have less exposure to gender injustice, and be less engaged in social justice advocacy in comparison to trainees of gender minority (e.g., female, transgender, etc.).

Structural Equation Modeling was used to address the following research questions and hypotheses:

2. Do color-blind racial ideology and gender stereotypical beliefs predict counseling trainees' advocacy behaviors?

   H2a: Color-blind racial ideology was hypothesized to have a negative relationship with counseling trainees' social justice advocacy behaviors (path a).

   H2b: Modern sexist belief was hypothesized to have a negative relationship with counseling trainees' social justice advocacy behaviors (path b).

3. Does trainees' exposure to race and gender injustice predict their social justice advocacy behaviors?

   H3a: Trainees' exposure (both experience and witness) to racial injustice was hypothesized to have a significant and positive relationship with trainees' social justice advocacy behaviors (path c).

   H3b: Trainees' exposure (both experience and witness) to gender injustice was hypothesized to have a significant and positive relationship with trainees' social justice advocacy behaviors (path d).

4. Does participation in formal campus diversity experiences and informal diversity experiences (i.e., interracial friendship) predict trainees' social justice advocacy behaviors?

   H4a: Participation in formal campus diversity experiences was hypothesized to have a positive relationship with trainees' social justice advocacy behaviors (path e).

   H4b: Informal diversity experience (i.e., interracial friendship) was hypothesized to have a positive relationship with counseling trainees' social justice advocacy behaviors (path f).

5. Do trainees' exposure to racial injustice and their participation in formal and informal diversity experiences predict their color-blind racial attitudes?

   H5a: Exposure to racial injustice was hypothesized to have a significant and negative relationship with trainees' color-blind racial attitudes (path g)

   H5b: Participation in formal diversity experience was hypothesized to have a significant and negative relationship with trainees' color-blind racial attitudes (path h).

   H5c: Interracial friendship was hypothesized to have a significant and negative relationship with trainees' color-blind racial attitudes (path i).

6. Do trainees' exposure to gender injustice and their participation in formal diversity experience predict their modern sexist belief?

   H6a: Exposure to gender injustice was hypothesized to have a significant and negative relationship with trainees' modern sexist belief (path j).

H6b: Participation in formal diversity experiences was hypothesized to have a significant and negative relationship with trainees' modern sexist belief (path k).

7. Does trainees' exposure to racial injustice have indirect link to social justice advocacy behaviors through color-blind racial ideology?

   H7: Trainees' exposure to racial injustice was hypothesized to have a positive and indirect link with trainees' social justice advocacy behaviors through their color-blind racial ideology.

8. Does trainees' exposure to gender injustice have indirect link to social justice advocacy behaviors through modern sexist beliefs?

   H8: Trainees' exposure to gender injustice was hypothesized to have a positive and indirect link with trainees' social justice advocacy behaviors through modern sexist beliefs.

9. Does trainees' participation in formal diversity experiences and informal diversity experiences (i.e., interracial friendships) have indirect links to social justice advocacy behaviors through color-blind racial ideology?

   H9a: Participation in formal campus diversity experiences was hypothesized to have a positive and indirect link with trainees' social justice advocacy behaviors through color-blind racial ideology.

   H9b: Informal diversity experiences (i.e., interracial friendship) were hypothesized to have a positive and indirect link with trainees' social justice advocacy behaviors through color-blind racial ideology.

Given that a few researchers have found that racial ideology may associate with gender beliefs (Neville et al., 2000; Ponterotto et al., 1995), this study also tested an alternative

model, which includes an addition of a direct link from color-blind racial ideology to modern sexist belief (See *Figure 2* for the alternative model).

Chapter II

LITERATURE REVIEW

Social Justice Advocacy in Counseling Psychology

Traditional and individualized models of helping have been criticized for their limitations in addressing the influence of oppressive environments on human problems (Albee, 2000). Given the increase in societal issues, the historical and systemic root of such issues, and their impact on human's behaviors, problems, and wellbeing, it is crucial for counseling psychologists to have in-depth understanding about social justice and advocacy and to have the capacity to integrate advocacy into their professional practice and identity (Fouad, Gerstein, & Toporek, 2006). Social justice advocacy has been described as being a particularly crucial pillar of counseling psychology at this time than at any other point in the field's history (Fouad et al., 2006; Ivey & Collins, 2003). Evidently, several major steps have been taken to institute social justice advocacy as a central professional activity (Dean, 2008), including a number of recent theoretical and empirical publications on the topic (Goodman et al., 2006; Miller & Sendrowitz, 2011; Vera & Speight, 2003; Vasquez, 2012), the endorsement of the Advocacy Competencies by the American Counseling Association (ACA), the development of new professional organizations (e.g., Psychologists for Social Responsibility, Counselors for Social Justice), and a professional journal devoted to social justice advocacy in psychology, *Journal for Social Action in Counseling and Psychology*.

Social Justice and Advocacy

Social justice is the "distribution of advantages and disadvantages within a society" (Fouad et al., 2006, p. 1). There are three types of justice, namely distributive

justice, procedural justice and interactional justice (Toporek & McNally, 2006). Distributive justice is how social goods and individual responsibilities are distributed within a society. Different types and categories of social goods include income, quality education, and access to health care services. If distributive justice is about the fairness of the allocation of rewards and responsibilities, procedural justice concerns the fairness by which the processes for making these distributions are actually carried out. Interactional justice is what is taking place between people. It involves how people treat each other during interpersonal exchange. It assumes that there is fundamental value to group membership and the manner in which group members are treated by others. Social justice work includes addressing issues regarding distributive, procedural and interactional justice.

Becoming an advocate involves advocating for and advocating with marginalized groups. For counselors, integrating advocacy into professional roles is reflected in a wide range of behaviors and skills. Fouad et al. (2006) described that social justice activities for counseling psychologist have included such actions as

> "working to promote therapists' multicultural competence; working to combat racism, sexism, homophobia, and ageism; increasing access to educational and occupational opportunities; understanding and ameliorating career barriers for women; reaching out to work with homeless individuals; resolving ethno-political conflicts; national building; empowering individuals, families, groups, organizations, and institutions outside of the United States; attempting to resolve border disputes between nations; advocating for the release of political prisoners; developing and implementing strategies to eliminate human rights abuses;

striving to protect the environment; and influencing the legislative process." (p. 2)

Lewis et al. (2002) proposed 43 skills specifically needed for counselors social justice advocacy work. The advocacy skills are classified into six separate domains, namely (1) client/student empowerment, (2) client/student advocacy, (3) community collaboration, (4) systems advocacy, (5) public information, and (6) social/political advocacy.

Client/student empowerment refers to implementation of empowerment strategies in direct counseling. The advocacy-oriented counselors not only recognize the impact of social, political, economic, and cultural factors on human development, but they also help their client/student identify and understand external factors that may impede her/his development. Moreover, client/student empowerment also involves identifying strengths and resources and help client/student develop self-advocacy plan. With the awareness of external barriers to an individual's development, the counselors may choose to respond through advocacy. Lewis and colleagues (2002) suggest that *client/student advocacy* domain of skills include negotiating relevant services and education systems on behalf of clients and student, identify not only barriers but also potential allies for confronting these barriers. Importantly, the advocacy-oriented counselors may develop and carry out the plan of action for confronting barriers to the well-being of the vulnerable clients/students. In regard to *community collaboration*, the advocacy-oriented counselors may empower the community through identifying and alerting the community or school groups about environmental barriers that impede marginalized individuals and groups and help identify the strengths and resources that the group members may bring in order to make systemic change. Besides community empowerment through collaboration, the

counselors can also be a *systems advocate* and take an active role through leadership and provide a plan for implementing the change process. Furthermore, counselor advocacy work can also occur at a macro level. To empower the general public, the advocacy-oriented counselors may *inform the public* about the role of environmental factors in human development. With professional knowledge and skills, the counselors may not only communicate information to the general public, but also collaborate with other professionals in disseminating public information. Last but not least, with the awareness that some issues may affect people in large arena, the advocacy-oriented counselors may use their skills to carry out *social/political advocacy*. This domain involves identifying the appropriate mechanisms and avenues for supporting existing alliances for change, lobbying legislators and other policy makers, and maintaining open dialogue with communities and individuals to ensure that the social/political advocacy is congruent with the initial goals.

The aforementioned advocacy skills have been discussed and examined in multidisciplinary literature (e.g., Norsworthy & Gerstein, 2003; Thompson, Alfred, Edwards, & Garcia, 2006; Toporek & Liu, 2001; Vera & Shin, 2006), though empirical evidence regarding these skills is very scarce. Moreover, the majority of the existing studies focused solely on one or two aspects of counselors' advocacy behaviors. For instance, focusing on client empowerment aspect of advocacy skills, Tretheway (1997) suggested that recognizing the ways in which clients already exert power within their environments is a necessary skill for professionals working in social service agencies to have. Additionally, when examining community collaboration, Thompson, Alfred, Edwards, and Garcia (2006) emphasized the importance of building an affiliation with a

trusted community member or establishment within the community one plans to work, as well as honoring that trust by ensuring that the community work is designed to meet the needs of the community group rather than the sole needs of the counselor or researcher. Although such studies undeniably have important implications, they also show limitation when not all counselor behaviors are examined simultaneously (from micro, meso, to macro level). This is particularly salient given that recent research has pointed to the fact that members of different racial ethnic groups (Harder & Krosnick, 2008) and of different genders (Coffe & Bolzendahl, 2010) tend to engage in different types of advocacy activities. To this author's best knowledge, to date, only two studies (i.e., Dean, 2008; Luu & Inman, 2014) have been done to quantitatively examine all six domains of advocacy behaviors among counselors and counselors-in-training. Thus, with an effort to understand counselor advocacy behaviors holistically, the current study examined all three levels (i.e., micro, meso, and macro) of counselor advocacy behaviors.

Resource Model of Political Participation

The Resource Model of Political Participation (Brady et al., 1995) is a much cited and comprehensive model, which provides a succinct framework to understand why citizens participate or do not take part in political activities (Swank et al., 2013). Brady et al. (1995) suggest three reasons why people do not take part in activism, namely "they can't, they don't want to, and nobody asked" (p. 271). With regard to "they can't," Brady et al. (1995) assert that education, financial situations, free time, and civic skills are necessary resources for individuals to be political. Unequal distribution of resources (e.g., wealth, power, and prestige) creates groups of people who share similar amounts of life opportunities (Swank et al., 2013). The resource model emphasizes that status

hierarchies, based on demographic variables (e.g., race, gender), are crucial in political involvement as they allow or impede access to resources and opportunities that make participating in activism easier or difficult. Time, money, and civic skills, etc. are some of the resources that are associated with status hierarchies. With regard to "they don't want to," the resource model suggests that people refrain from political involvement due to their limited psychological interest in issues pertaining politics and activism. Benford and Snow (2000) suggest that individuals with conventional attitudes tend to conform to values and ideals that support societal norms; whereas, activist schemas motivate people to challenge societal norms. Likewise, individuals who are not aware of injustices or who believe that unequal allocation of resources is justified are less likely to engage in advocacy work to create changes. Finally, "nobody asked" implies that people who are isolated from recruitment network are less likely to participate in activism. More specifically, low levels of advocacy engagement may be a result of a lack of access or exposure to a network that supports advocacy work.

Application of the Resource Model in Understanding Activism Engagement

The Resource Model of Political Participation (Brady et al., 1995) has been used as a guiding framework in a number of studies on advocacy behaviors. Utilizing this model, Swank and Fahs (2013) and Swank et al. (2013) identified a number of predicting variables for political activism for lesbian, gay, bisexual, and transgender (LGBT) rights among a large sample of sexual minority and heterosexual undergraduate and graduate students and a sample of self-identified gays and lesbians from throughout the United States. Both groups of researchers found that the resource model provided sound explanations – "they can't," "they don't want to," or "nobody asked"- when predicting

LGBT-related political activism. Specifically, demographic variables such as gender, sexual orientation, and education were found to be significant predictors of pro-LGBT advocacy. Sexual minority students reported significantly higher intentions to sign the petition than their heterosexual counterparts (Swank et al., 2013). Interestingly, Swank et al. (2013) found that females and graduate students were also more likely to vote for LGBT employment protection petition than males and undergraduate students were, respectively. Additionally, results from Swank and Fahs' (2013) study also indicated significant differences among races and genders for signing a petition and going to a protest. In sum, both Swank and Fahs (2013) and Swank et al. (2013) found supporting evidence for the roles of demographic variables in predicting various advocacy activities. Adding to this literature, the current study focused on race and gender as two main demographic variables when examining counselor trainees' social justice advocacy behaviors.

Moreover, factors such as political identity, heterosexism, trans-phobia, and comfort disclosing sexual orientation were also found to be associated with pro-LGBT intentions (Swank & Fahs, 2013; Swank et al., 2013). Individuals with strong liberal identity, those more comfort in disclosing sexual orientation, and those with lower level of heterosexism and trans-phobia were more likely to sign petition to protect LGBT employment. Last but not least, recruitment network has also been found to have significant association with advocacy. Swank et al. (2013) found that witnessing heterosexism and having LGBT friend and acquaintance were positive and significant predictors of pro-LGBT intentions. Similarly, findings by Swank and Fahs (2013) showed that personal experiences with hate crime were positive and significant predictors

for voting and signing petition among both gay and lesbian participants. Given the dearth of empirical research in this area, the current study examined a number of predictors of counselor trainees' advocacy behavior using the resource model (Brady et al., 1995). Particularly, extending on the study by Swank et al. (2013), this study not only looked at trainees' personal experience and witnessing of racial and gender injustice, but also their color-blind racial ideology, modern sexist beliefs, and diversity experience, in the relation to their social justice advocacy behaviors.

The resource model (Brady et al., 1995) has also been used to explain racial differences in political activism (Brown, 2006). Brown (2006) studied racial differences between black and white congregations in congregation-based lobbying and protest among a large sample of congregation leaders (e.g., minister, priest, rabbi, etc.). Brown found that black congregations became more heavily involved than white congregations in lobbying and protesting politics when they had a resource capacity (e.g., income, members, clergy leadership, etc.) similar to that of white congregations. However, regardless of their relatively fewer resources, black congregations were, on average, more likely than white congregations to involve themselves in voter registration efforts.

"They Can't": The Role of Race and Gender

A number of studies have shown that membership in marginalized groups were associated with advocacy behaviors on behalf of that group (Swank et al., 2013) and on behalf of other marginalized groups (Fingerhut, Peplau, & Gable, 2010; Swank et al., 2013). When comparing LGBT right advocacy engagement between sexual minority students with heterosexual students, Swank et al. (2013) found that majority of their participants (81.1%) had indicated that they would sign a petition advocating for LGBT

employment rights protection. However, collectively sexual minority students were more likely to sign pro-LGBT petition than their heterosexual counterparts. Additionally, in a study by Bobo and Gilliam (1990), the Black participants were found to be more active and to participate at higher rates in black empowerment and pro-black political activities than their white counterparts of comparable socioeconomic status. Interestingly, a number of studies have also found that individuals with marginalized identities were also likely to empathize with and advocate on behalf of other marginalized groups (Fingerhut et al., 2010). Specifically, in comparison to men, women have been found to be more likely to join LGBT support groups (Fingerhut et al., 2010) and more likely to sign petition to advocate for LGBT employment rights (Swank et al., 2013). Additionally, studying undergraduate students' beliefs and commitment to participating in a diverse democracy, Hurtado et al. (2002) found that female students were more likely than their male counterparts to place importance on social action engagement.

Regardless of the overwhelming evidence on the likelihood of advocacy engagement of marginalized groups, some existing literature indicated that marginalized groups such as people of color (Conway, 2000) and women (Burns, 2007; Dalton, 2008) were less likely to participate in political activities because of less access to socio-economic resources. For instance, Uhlaner, Cain, and Kiewiet (1989) indicated that Whites had voted at higher rates than some other racial groups. Latinos had lower turnout rates than Whites, even after controlling for socio-economic status (Barreto, 2005). Similarly, Asian Americans were found to be less likely to participate in voting than their White counterparts, though there was much diversity in voting behaviors within this group (Lien, Collet, Wong, & Ramakrishnan, 2001). Regarding gender,

women were found to participate less in political activities (such as protest) across a variety of Western nations (Norris, 2002). Such conflicting findings suggest that more empirical investigation on group differences between racial and gender groups on advocacy engagement is needed.

Interestingly, recent studies have suggested that people of different races (Harder & Krosnick, 2008; Schussman & Soule, 2005) and genders (Coffe & Bolzendahl, 2010) may differ in the types of advocacy behaviors they engage in. Specifically, results of a study by Schussman and Soule (2005) indicated that despite lower rates of voter turnout, African American were more likely to report protesting. Further, White individuals were found to more often vote, make campaign contributions, or volunteer for elected officials (Bobo & Gilliam, 1990; Harder & Krosnick, 2008). Gender gaps in types of advocacy activities have also been found in a number of studies (Coffe & Bolzadahl, 2010). Findings by Coffe and Bolzadahl (2010) revealed that men were more likely to be involved in political parties, whereas women were more likely to participate in "private types of action" (p. 326), such as signing petition and boycotting goods. Given that most of the existing studies only look at rather few advocacy behaviors across racial groups and genders, the current study aimed to compare the likelihood of engaging in behaviors of various advocacy skill domains across racial ethnic and gender groups.

"They Don't Want to": Racial and Gender Prejudicial Beliefs and Exposure to Racial and Gender Injustices

Race and Gender Beliefs

Color-blind racial ideology and is direct link to trainees' advocacy behaviors. In a report on prejudice, stereotypes, and discrimination, the Presidential Task Force on

Preventing Discrimination and Promoting Diversity (APA, 2012) urged psychologists to educate themselves and others about evolving manifestations of discrimination. Color-blind racial ideology is one such manifestation of racial discrimination (APA, Presidential Task Force on Preventing Discrimination and Promoting Diversity, 2012). Color-blind racial ideology refers to the denial of the social significance of race and the existence of racism in modern days (Neville, Spanierman, & Doan, 2006). Neville, Awad, Brooks, Flores, and Bluemel (2013) assert that "racial color-blindness is unattainable, reinforces racial prejudices and/or inequality, and is actually an expression of ultramodern notions of racism among White Americans and of internalized racism or the adoption of negative racial stereotypes among people of color" (p. 455). There are two interrelated dimensions of color-blindness, namely *color-evasion* and *power-evasion* (Frankenberg, 1993). *Color-evasion* refers to "sameness as a way of rejecting the idea of white racial superiority" (Frankenberg, 1993, p. 147), whereas *power-evasion* refers to the belief that everyone has the same opportunities to succeed and consequently "any failure to achieve is therefore the fault of people of color themselves" (Frankenberg, 1993, p. 14).

In the past decade, psychologists and researchers have paid increasing attention to color-blind racial ideology, with the recognition that color-blindness seems to replace old-fashioned racism as an acceptable expression of modern racial intolerance (Lewis et al., 2012; Sue, 2013). A number of studies have examined the presence of color-blind racial attitude and its link to higher levels of fear of racial minorities and lower levels of empathy about societal racism (Spanierman & Heppner, 2004), lower levels of democratic racial beliefs (Spanierman, et al., 2008), greater endorsement of anti-black

sentiments and racial and gender intolerance (Neville et al., 2000), more negative attitudes towards affirmative action (Awad, Cokley, & Ravich, 2005), and lower levels of social justice attitudes (Lewis et al., 2012) among undergraduate students. Findings of previous studies have consistently shown a direct and negative relation between students' color-blind racial ideology and their openness and appreciation of diversity (Awad et al., 2005; Spanierman et al., 2008). Nevertheless, most research on color-blindness has only focused on students' attitudes toward multiculturalism and diversity. Not much has been done on the link between color-blind racial ideology and advocacy behaviors. Lewis et al. (2012) were the only ones to address the relationship between color-blind racial ideology and social justice advocacy. They found color-blind racial ideology to be negatively associated with interest in social issues. Such a finding provides some evidence for the theoretical assertion that students who have developed a critical awareness of institutional racism are more likely to have an interest in issues of social inequality and injustice. However, Lewis and colleagues (2012) only examined students' interest in social issues. Thus, more research on the link between color-blindness and advocacy behaviors is needed.

Although scarce, in addition to the existing research on color-blind racial ideology among undergraduate students, several recent studies have examined this topic among trainees in the varied discipline of psychology (e.g., Chao et al., 2013; Johnson & Williams, 2014). Burkard and Knox (2004) found that color-blind racial attitudes had significant and negative association with demonstrated multicultural counseling skills and empathy for an African American client in a case vignette in a sample of psychologists. In this same study, color-blindness was also found to be related to a tendency to attribute

the presenting problem as the client's responsibility. Similarly, Johnson and Williams (2014) found that color-blind racial attitudes were significant predictors of self-perceptions of multicultural counseling competence for psychology trainees who self-identified as White/European American. Unfortunately, similar to research on color-blindness with undergraduate students, the limited research on color-blind racial ideology among counseling trainees thus far has only focused on the link between color-blind racial ideology and trainees' multicultural competence. Given that the field of psychology, particularly counseling psychology, is moving above and beyond individual counseling, and toward social justice advocacy, the current study aimed to investigate the direct link between counseling trainees' color-blind racial ideology and their social justice advocacy behaviors.

Modern sexist belief and its direct link to trainees' advocacy behaviors. Important changes in the public expression of sexist beliefs have occurred in the past several decades. For instance, in a 2005 Gallup poll, 68% of Americans said that they believed men and women were about the same in regard to their math and science abilities. Unfortunately, recent Census data showed that women continue to earn an average of 77 cents for every dollar earned by a man in an equal position (Census, 2011). Tougas, Brown, Beaton, and Joly (1995) indicated that openly admitting that one believes women are inferior to men is not something one can easily do nowadays; instead, sexist beliefs may remain in a "different and perhaps disguised form" (p. 842). Swim, Aiken, Hall, and Hunter (1995) suggested that modern sexism may include the belief that discrimination against women is a thing of the past, feeling antagonistic toward women

who are making political and economic demands, and experiencing resentment about special favors for women, such as policies designed to help women in academics or work.

Although some recent literature has discussed the role of modern sexist belief and its relation to people's activist attitudes and behaviors, not much empirical research has been done on this topic. For instance, Tougas and colleagues (1995) found that modern sexism contributed unique variance to predicting unfavorable attitudes toward affirmative action. Additionally, Swim et al. (1995) reported that modern sexism was a predictor of preference for a male senatorial candidate over a female senatorial candidate. Moreover, a small amount of studies on feminist identity and attitudes have indicated the direct and negative relationship between conservative beliefs about women and activism behaviors (Liss, Crawford, & Popp, 2004; Nelson et al., 2008; Yoder, Snell, & Tobias, 2012). Liss and colleagues (2004) found that feminist attitudes and beliefs, feminist self-labeling, and belief in collective action were positively associated with collective action, whereas conservatism was negatively correlated with collective action among a group of female college students. Such finding suggested that women who held conservative beliefs were less likely to engage in collective action on behalf of women. Similarly, in another study on female college students, Nelson et al. (2008) also found that having less conservative beliefs, more liberal beliefs, and a positive evaluation of feminists would predict the participants' reported collective behaviors by bolstering their adoption of the feminist label. Moreover, Yoder et al. (2012) found that women with strong traditionalism beliefs (i.e., acceptance of non-feminist status quo) were likely to have compromised individual autonomy and collective justice entitlement.

Despite the limited research on modern sexist belief, the significant and negative relationship between modern sexism and people's social justice advocacy has consistently been found in existing studies (Swim & Cohen, 1997). Nevertheless, the majority of the existing research has focused on female undergraduate students' perspectives. The sample in these studies were also primarily White (Liss, Crawford, & Popp, 2004; Nelson et al., 2008; Yoder, Snell, & Tobias, 2012). Thus, in order to capture both racial and gender diversity, one purpose of the current study was to examine the direct link between modern sexist belief and social justice advocacy behaviors among a diverse sample of female and male counselors-in-training.

A direct link between color-blind racial ideology and modern sexist belief. A very small amount of research has suggested that racial attitudes may have an association with beliefs regarding gender equity (Neville et al., 2000; Ponterotto et al., 1995). Specifically, Neville and colleagues (2000) found that higher scores on the color-blind racial ideology measure were significantly associated with gender intolerance. Similarly, in a study on the development and validation of the Quick Discrimination Index (QDI), Ponterotto et al. (1995) found moderate significant positive correlations between cognitive attitudes about racial diversity, affective attitudes regarding racial diversity related on one's personal life, and attitudes regarding women's equity issues. Unfortunately, besides the two aforementioned studies, the link between racial attitudes and modern sexist beliefs in particular has not received much theoretical and empirical support. Thus, to test this link further, a direct path from color-blind racial ideology to modern sexist belief was added to establish an alternative model (*Figure 2*), and tested against the initial hypothesized model (*Figure 1*).

Exposure to Racial and Gender Injustices

Direct links to advocacy behaviors. Individuals with marginalized identities frequently question whether to attribute a negative experience, such as inappropriate comments, being disrespected, or being passed over for a promotion, to injustice, rather than individual failures (Friedman & Ayres, 2013). Tajfel and Turner (1986) suggested that attributing these experiences to racism, sexism, or other ism's may lead individuals with marginalized identities to decide that individualistic methods of improving their situation may not be enough and that group-level strategies (i.e., social justice advocacy) would be more effective. As a result, their commitment to and participation in collective action may increase (Tropp & Brown, 2004).

Though limited, a number of studies have found that experiencing injustice, such as racism, sexism, and heterosexism, was positively associated with people's activism behaviors (Friedman & Ayres, 2013; Friedman & Leaper, 2010; Liss et al., 2004; Nelson et al., 2008; Swank & Fahs, 2013; Swank et al., 2013). Liss et al. (2004) found that women who had personally experienced discrimination had a greater awareness of gender inequality and were more likely to engage in feminist activism. Similarly, using structural equation modeling as their main analytic method, Nelson and colleagues (2008) found that women who had experienced sexist events were more likely to engage in collective action. Interestingly, the results of this research also provided evidence that not only did experiencing a sexist event have direct association to collective action; the experience of gender injustice also had an indirect link to the participants' collective action through their conservative beliefs and feminist self-identification. Moreover, Nelson et al. indicated that women who had experienced sexism had lower levels of

gender conservative beliefs, and in turn, lower conservative beliefs were associated with higher level of feminist self-identification and engagement in collective action.

The positive relationship between experience of injustice and advocacy has been studied in a small number of studies; however, the type of injustices and advocacy areas that have been studied were rather limited. Particularly, most of the existing research focused on heterosexism and pro-LGBT activities (Friedman & Leaper, 2010; Swank & Fahs, 2013; Swank et al., 2013) and gender and feminist activism (Friedman & Ayres, 2013; Liss et al., 2004; Nelson et al., 2008). Prominent issues such as experiences of racism and its link to social justice advocacy have not yet been empirically examined. Majority of the research on the experience of racism has only focused on the negative outcomes associated with such experiences, such as maladaptive behaviors (Greer, 2011), depression, anxiety (Lewin, Mitchell, Rasmussen, Sanders-Phillips, & Joseph, 2011), and poor psychological well being (Williams, Neighbors, & Jackson, 2003). Thus, more research is needed to understand the potential link between experience of racism and social justice advocacy. Additionally, although the relationship between the experience of sexism and activism has been studied in some recent studies (e.g., Nelson et al., 2008), most researchers have only focused on feminist collective activism and not on other areas of advocacy (e.g. Liss et al., 2004; Nelson et al., 2008). Given that feminism and social justice are two closely related ideologies (Goodman et al., 2004) and feminist identity has been found to be strongly associated with various advocacy behaviors not limited to pro-women activism (Luu & Inman, 2014; Yoder et al., 2012), investigating the relationship between experience of sexism and broad range of advocacy behaviors becomes salient.

In addition, Woodford, Krentzman, and Gattis (2012) argue that, although individuals with privileged identities are rarely the primary targets of social injustice, experiencing these discriminatory incidents directly or vicariously may not only threaten their wellbeing but also motivate them to engage in advocacy work. Providing evidence supporting the assertion by Woodford and colleagues (2012), Swank et al. (2013) found that witnessing heterosexist incidents on campus had significant and positive relations with both heterosexual and sexual minority undergraduate students' likelihood to engage in advocacy activities. Unfortunately, this is the only empirical study directly examining the relationship between witnessing injustice and advocacy behavior. Additionally, this study only focused on witnessing heterosexism on campus. This gap in research calls for more empirical research on diverse populations' witnessing of other types of injustice such as racism and sexism and its link to advocacy behaviors.

Furthermore, although some research has been done on the relationship between experience of injustice and advocacy, the majority of the previous studies mainly focused on undergraduate students. An exhaustive literature review using search engines such as *PsycINFO, PsycARTICLES, Google Scholar, ERIC, Ebscohost,* and *Social Sciences Citation Index* has revealed only one empirical study by Caldwell and Vera (2010) which directly discusses counseling trainees and professionals' exposure to injustice and its influence on participants' orientation towards social justice. With a rather small sample of counseling psychology trainees and professionals (N = 36) and employing qualitative methodology, Caldwell and Vera found that 42% of their participants reported witnessing others' experiences of societal injustice as influential in their social justice orientation development. Congruent with previous research on the link between experience of

discrimination and activism, these researchers also found that 64% of their participants reported a single personal experience or multiple experiences of injustice as impacting their social justice orientation. These findings as well as the dearth of research on counseling trainees' exposure to injustice suggest that more research is needed. Additionally, the link between experience and witnessing racist events and advocacy behaviors has not been examined in prior research. Thus, the current study hoped to fill this gap by exploring the association between trainees' experiencing and witnessing racial and gender injustice and their advocacy behaviors.

Direct links to racial color-blindness and modern sexist beliefs and indirect links to advocacy. Exposure to injustice has also been found to have a negative and direct link to normative beliefs (Liss et al., 2004; Morrison & Morrison, 2011) and positive indirect link to social justice advocacy through normative beliefs (Nelson et al., 2008). Morrison and Morrison (2011) indicated that observing heterosexist social patterns or talking with sexual minorities about their experiences with sexual prejudice, can make heterosexual individuals more aware of the extent and severity of heterosexism, thus lessening their heteronormative beliefs. Additionally, when examining the experiences of female college students, Liss et al. (2004) found that the undergraduate women who experienced gender injustice had less conservative beliefs about women and women's rights. Similar to these findings, Nelson et al. (2008) found that experiencing sexism had a significant and negative relation with conservative beliefs. The experience of gender injustice was also found to be positively related to liberal and radical beliefs. Unfortunately, this area of research is still in its infancy and requires more attention. Moreover, while a majority of the existing research was conducted on undergraduate

students, no research has looked at the link between exposure to racial injustice and modern sexist beliefs among counselor trainees.

The current study aimed to examine a direct relationship between exposure to racial injustice and colorblind racial ideology and an indirect relationship between exposure to racial injustice and counselors-in-training social justice advocacy through their colorblind racial ideology. Additionally, a direct link between exposure to gender injustice and modern sexist beliefs and an indirect link between exposure to gender injustice and counselor trainees' advocacy via modern sexist beliefs were also studied.

"Nobody Asked": Participation in Formal and Informal Diversity Experiences

In the current study, formal and informal diversity activities are defined similarly to Spanierman and colleagues' (2008) operationalization of these two concepts. *Participation in formal diversity experience* refers to courses, extracurricular workshops, cultural events, and other university sponsored interventions designed to engage students" (Spanierman et al., 2008, p. 109). *Participation in informal diversity experience* refers to having close friendships with individuals of different racial backgrounds, or in other words, having meaningful interracial friendships.

Participation in Formal Diversity Experiences

Direct link to advocacy. Existing research overwhelmingly indicates that participation in diversity activities, such as coursework, workshops, scholarships and cultural events, has significant, positive, and direct association with social advocacy (Caldwell & Vera, 2010; Lewis et al., 2012; Spanierman et al., 2008). This finding is consistent across both undergraduate and counselors-in-training populations. In a multi-institutional longitudinal study, Hurtado et al. (2002) found that participation in campus

diversity experiences was significantly and positively associated with students' democratic outcomes, such as ability to see multiple perspectives, understanding the importance of civic contribution, and social action engagement. Similarly, Spanierman et al. (2008) found that participation in formal diversity experiences was significantly related to White undergraduate students' democratic racial beliefs. Lewis et al. (2012) also confirmed this positive and direct link between campus diversity experience and White undergraduate students' social justice attitudes.

Moreover, a number of studies have confirmed the importance of training-related variables on trainees' advocacy commitment and behaviors (Beer et al., 2012; Caldwell & Vera, 2010; Inman et al., 2013; Miller et al., 2009; Miller & Sendrowitz, 2011). For instance, Caldwell and Vera (2010) found that, for counseling psychology graduate trainees and professionals, social justice coursework, readings, and scholarship were identified as critical factors impacting trainee's social justice orientation. However, most studies on social justice advocacy among counselors-in-training have only emphasized the importance of the training environment (i.e., graduate program delivering training in an environment supportive of social justice work) (Beer et al., 2012; Miller et al., 2011; Inman et al., 2015), rather than examining the role of trainees' active participation in coursework and cultural events.

Regardless of the amount of research on participating in diversity experiences, the majority of the research findings about positive link between participation in formal diversity experiences were drawn from White sample. Some studies have indicated that the relationship between campus diversity experience and students' diversity and social justice advocacy beliefs may differ between White students and students of colors (Lewis

et al., 2012). For instance, results of the study by Lewis and colleagues revealed that among their African American and Latina/o undergraduate student participants, campus diversity experiences predicted interest in social issues but not affirmative action beliefs, whereas these formal diversity experiences were significantly and positively associated to social justice attitudes for their White student participants. Additionally, Lopez (2004) found that participation in diversity-related courses and activities was related to greater levels of awareness of racial inequality and support for educational equity for White students than for Asian American or African American students. On the other hand, though scarce, some studies have found positive link between participation in formal diversity experiences and increased knowledge and interest in advocacy among racial and ethnic minority students. For instance, Gurin, Nagda, and Lopez (2004) found that attending diversity courses was positively associated with increased learning about other groups' contributions and campus political participation. Given such mixed findings and the lack of research on trainees' participation in formal diversity experiences, the current study aimed to examine the direct link between participation in formal diversity experiences and social justice advocacy behaviors among a group of racially diverse counselors-in-training.

Direct links to color-blindness and modern sexist beliefs and indirect link to advocacy. In addition to the direct link to social justice advocacy, some studies have also provided empirical evidence for an indirect link between participation in formal diversity experiences and social justice advocacy through trainees' racial and gender beliefs (Lewis et al., 2012; Nelson et al., 2008; Spanierman et al., 2008). Specifically, a number of studies have addressed a direct link between participation in formal diversity

experiences and color-blind racial attitudes among undergraduate students (Lewis et al., 2012; Neville, Poteat, Lewis, & Spanierman, 2014; Spanierman et al., 2008). These studies indicated that greater participation in formal diversity experiences was associated with lower levels of color-blind racial ideology. Additionally, Neville and colleagues (2014) have found that active participation in diversity courses and activities associated with changes of color-blind racial ideology over time among White college students. Given the consistent finding on the association between diversity experience and color-blind racial ideology among undergraduate student population, the current study examined this direct link among a racially diverse population of counselors-in-training. Additionally, an indirect link between formal diversity experiences and trainees' social justice advocacy through color-blind racial ideology was also examined.

Similar to the direct and negative relationship between participation in formal diversity experiences and color-blind racial ideology, coursework has also been found to have a significant and negative association with conservative gender beliefs (Nelson et al., 2008). Findings of the study on a group of female college students by Nelson and colleagues revealed that having been exposed to feminist and gender issues by taking women's studies class significantly predicted having fewer conservative beliefs. Unfortunately, research on this link is very scarce, which suggests that more empirical studies need to be done to investigate this link in diverse population. Hence, another purpose of the current study was to examine the direct link between participation in formal diversity experiences and modern sexist beliefs with a diverse sample of counselors-in-training. Moreover, this study also hoped to test the indirect relationship between participation in formal diversity experiences and counselor trainees' social

justice advocacy.

Interracial Friendship

Direct link to advocacy. Contact theory (Allport, 1954) suggests that positive contact between members of different groups can work to reduce prejudice and intergroup conflict. Supporting and extending on this theory, there has been growing literature on the importance of close interracial friendships (Lopez, 2004; Spanierman et al., 2008). Having close interracial friendships has been found to be significantly and positively related to White and Asian American students' openness to diversity (Spanierman et al., 2008). Interestingly, Spanierman and colleagues found some emerging evidence that for Asian American students, it was interracial friendships rather than formal diversity experiences that was associated with their appreciation of diversity. Additionally, examining the role of interracial friendships and interracial interaction, Lopez (2004) found that contact with African Americans was positively related to White students' support for educational equity. Similarly, Hurtado (2005) found that positive interracial interactions were positively associated with cultural awareness, pluralistic orientations, and awareness about racial inequity.

However, some scholars suggest that interracial contact is somewhat less meaningful for members of racial ethnic minority groups (Gaines, 2004; Tropp, Hawi, Laar, & Levin, 2011). Studies on the relationship between interracial friendships and social justice advocacy seemed to find mixed results across samples. For instance, although Spanierman et al. (2008) found supporting evidence for a positive relationship between interracial friendships and openness to diversity among White and Asian American students, their study did not reveal the same findings for Black and Latino

students. Moreover, in a longitudinal study, Tropp et al. (2011) found that interracial friendships with White students predicted low ethnic activism among students of color.

In addition to the mixed findings about the role of interracial friendships across racial ethnic groups, no empirical investigation on such topic has been done with counselors-in-training. In fact, majority of the existing research on interracial friendships has been done among undergraduate students. Thus, the current study aimed to examine the direct link between interracial friendships and counseling trainees' advocacy behaviors.

Direct link to color-blind racial ideology and indirect link to advocacy. Similar to participation in formal diversity experiences, interracial friendships have been found to have direct and negative relationship with color-blind racial attitudes among undergraduate students (Lewis et al., 2012; Neville et al, 2014; Spanierman et al., 2008). Neville and colleagues (2014) have found that having close friendships with Black peers associated with changes of color-blind racial ideology over time among White college students. Similarly, Spanierman et al. (2008) also found that among White sample, interracial friendships was not only significantly and negatively related to color-blind racial ideology but also mediated color-blind racial ideology scores over time. Similar results were not found among Black and Latino groups in the same study. Interestingly, Lewis et al. (2012) found that diversity experiences, in which having interracial friendships is a component, had a direct and negative relationship with color-blind racial ideology across White, African American, and Latina/Latino groups. Additionally, color-blind racial ideology significantly mediated the association between participation in campus diversity and interest in social issues in all groups. However, it only significantly

mediated the relationship between diversity experiences and affirmative action beliefs in White student group, but not with African American and Latina/Latino students. These mixed findings regarding the direct relationship between interracial friendships and color-blind racial ideology and mediation effect of color-blind ideology on the association between interracial friendships and advocacy suggest that more empirical research is needed. Additionally, as discussed in previous section, the topic of interracial friendships has mostly been studied among undergraduate students. Thus, the current study hoped to contribute to the emerging literature by examining the direct link between interracial friendships and counselor trainees' color-blind racial ideology. An indirect link between interracial friendships and trainees' advocacy behaviors through color-blind racial ideology was also examined.

Chapter III

METHOD

Participants

Participants included counselors-in-training currently in counseling-related disciplines, such as: counseling psychology, clinical psychology, social work, counselor education, and marriage and family therapy. Both doctoral and master's level trainees were recruited. In accordance with recommendations by MacCallum, Wideaman, Zhang, and Hong (1999), given the possible high communalities established by previous research and an average number of factors (i.e., seven factors), a sample ranging from 200 - 300 participants was desired.

Data from 281 counselors-in-training were utilized in the current study. The participants reported currently being enrolled in counseling-related disciplines, such as: counseling (n = 135, 48.00 %), clinical (n = 95, 33.80 %), counselor education (n = 28, 10.00 %), marriage and family therapy (n = 13, 4.60 %), school psychology (n = 7, 2.50 %), and social work (n = 3, 1.10 %). Of the 281 participants, 242 (86.10 %) identified as female and 36 participants (12.8 %) identified as male. One participant identified as "trans masculine gender queer", one identified as "gender queer", and one identified as "androgynous." The participants ranged in age from 21 to 66 years (M = 29.58, SD = 7.72). The majority of the participants self-identified as Caucasian/ White/ European American (n = 194, 69.00 %). Eighteen participants (6.40 %) self identified as Black/African American, 21 participants (7.50 %) identified as Hispanic/ Latina-o – non White, 29 participants (10.30 %) identified as Asian/Asian American/Pacific Islander,

and 19 participants (6.80 %) identified as multiracial. Demographic data for the sample can be found in Table 1.

Procedures

The current study surveyed a sample of counselors in training via Internet-distributed questionnaires. Participants were recruited by contacting program chairs and training directors of the various counseling related programs. They were asked to forward the recruitment letter to potential participants. Recruitment also occured via listservs. An invitation email was used to direct eligible participants to a secure online survey created on Qualtrics. The secure online survey included a consent form and seven questionnaires. Order of the questionnaires was randomized using a function on Qualtrics to avoid potential survey order bias. Three reliability checks were included throughout the survey. The consent form, included at the beginning of the survey described the purpose of the research, procedure, risks associated with the study, confidentiality and anonymity of the survey participation, and voluntary nature of the study. Completion of the survey implied informed consent. The survey took approximately 30 minutes to complete. Although no monetary incentive was given to the participants, for each completed survey, the researcher donated one U.S. dollar per participant to a participant-selected non-profit organization from a range of options (e.g., breast cancer research, wild life protection, etc).

Measures

Demographic Questionnaire

A short demographic questionnaire was included in the survey, assessing the participants' gender, race, ethnicity, sexual orientation, socioeconomic status, and age.

Participants were asked to provide information about their education and training, such as degree-seeking status, professional field, and number of years of training. Additionally, the participants were also asked about number of trainings/courses specifically in social justice and/or advocacy in which they had participated.

Social Justice Advocacy

Social Justice Advocacy Scale (SJA; Dean, 2008) is a 43-item measure that assesses counselors in-training on social justice advocacy. The SJA is comprised of four domains, including (1) collaborative action, (2) social/ political advocacy, (3) client empowerment, and (4) client/ community advocacy. Participants were asked to rate their level of agreement to each statement on a seven-point scale (1 = Not at all true, 7 = Totally true). Higher scores indicated greater endorsement of social justice advocacy behaviors. Examples of items of the SJA include, "I work to bring awareness to the public regarding issues that affect my clients" (Collaborative Action); "I contact legislators on behalf of clients' needs" (Social/ Political Advocacy); "I use interventions that utilize client resources to buffer against the effects of oppression" (Client Empowerment); and "I use effective listening skills to gain understanding of community groups' goals" (Client/ Community Advocacy). Previous studies reported adequate internal consistency estimates on the scores of all four factors (Dean, 2008; Luu & Inman, 2014). Cronbach's alphas ranged from .92 to .93 for Collaborative Action, from .88 to .91 for Social/ Political Advocacy, from .76 to .85 for Client Empowerment, and from .72 to .76 for Client/ Community Advocacy. In the current study, internal consistency estimates for the four domains were .92, .86, .84, and .71, respectively and .94 for the overall scale. Construct validity of the SJA was established based on

significant correlations with the Multicultural Counseling Knowledge and Awareness Scale (MCKAS; Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2002) and the Miville-Guzman Universal-Diverse Orientation Scale-Short Form (MGUDS-S; Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000).

Color-Blind Racial Ideology

The Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000) was used to assess denial, distortion, or minimization of race and racism. The CoBRAS is a 20-item measure. Participants were asked to rate on a Likert-type scale ranging from 1 (strongly disagree) through 6 (strongly agree), with higher scores representing higher levels of unawareness of racial inequality. This measure includes three dimensions of color-blind racial attitudes: racial privilege, institutional discrimination, and blatant racial issues. The alpha coefficients for each of the three factors and the total score were found adequate in previous studies with alphas ranged from .81 to .83 for racial privilege, .70 to .81 for institutional discrimination, .76 to .79 for blatant racial issues, and .84 to .91 for the total score (Neville et al., 2000; Offermann et al., 2014). In the current study, internal consistency estimates for the three factors were .80, .80, and .78, respectively and .91 for the overall scale. Examples of the items of the CoBRAS include "White people in the U.S. have certain advantages because of the color of their skin" (racial privilege), "Social policies, such as affirmative action, discriminate unfairly against White people" (institutional discrimination), and "Talking about racial issues causes unnecessary tension" (blatant racial issues). Criterion validity has been established through its significant correlation with McConahay's (1983) Modern Racism Scale (Neville et al.,

2000). The CoBRAS has also been found to have significant and negative correlation with affirmative action beliefs (Lewis et al., 2012).

Modern Sexist Beliefs

Sexist beliefs were examined using the Modern Sexism Scale (MSS; Swim et al., 1995). The MSS is an 8-item scale on a 5-point Likert-type scale (1 = Strongly Disagree to 5 = Strongly Agree). Swim and colleagues indicated that the MSS is composed of three domains: denial of continuing discrimination (five items), antagonism toward women's demands (two items), and resentment about special favors for women (one item). Examples of the MSS items include: "Discrimination against women is no longer a problem in the United States" (Denial of continuing discrimination), "It is easy to understand the anger of women's groups in America" (Antagonism toward women's demands), and "Over the past few years, the government and news media have been showing more concern about the treatment of women than is warranted by women's actual experiences" (Resentment about special favors for women). The scale has been found to have adequate internal consistency, ranging from .73 to .84 (Parks & Robertson, 2004; Swim et al., 1997). In the current study, the internal consistency estimate for the MSS was .76. The MSS convergent validity was established through significant inverse relationship found between scores on modern sexism and egalitarian for women and men (Swim et al., 1997).

Experience and Witness Racist Events

Experience of racism was measured using Landrine, Klonoff, Corral, Fernandez, and Roesch's (2006) General Ethnic Discrimination Scale—Recent (GED-R) measure, which consists of 18 items assessing racial discrimination. Participants were asked to

indicate how often during the past year they experienced a variety of racist events. Example items include "How often have you been accused or suspected of doing something wrong (such as stealing, cheating, not doing your share of the work, or breaking the law) because of your race/ethnic group?" and "How often have you been treated unfairly by your employer, boss or supervisors because of your race/ethnic group?". Each item is rated on a 6-point Likert scale from 1 (never) to 6 (almost all the time). Total scores were used, with higher scores indicating more perceived experiences of racist events. Reported internal consistency for the GED-R ranged from .93 to .94 (Kaduvettoor-Davidson & Inman, 2013; Landrine et al., 2006). Internal consistency estimate of the GED-R was .96 in this current study. Validity was supported by confirmatory factor analyses, and significant positive correlations with psychiatric symptoms (i.e., anxiety, somatization, obsessive compulsive, interpersonal sensitivity, and depression) and perceived ethnic discrimination measured by the *Schedule of Racist Events* by Landrine and Klonoff (1996) (Landrine et al., 2006), and perceived stress (Kaduvettoor-Davidson & Inman, 2013).

The GED-R was also adapted in this study, with permission from the authors, to measure witnessing racist incidents. Examples of adapted items included "How often have you witnessed somebody being accused or suspected of doing something wrong (such as stealing, cheating, not doing your share of the work, or breaking the law) because of their race/ethnic group?" and "How often have you witnessed somebody being treated unfairly by their employer, boss or supervisors because of their ethnic group?" Internal consistency of this revised GED-R scale was .95 in the current study.

Experience and Witness of Sexist Incidents

Experience of sexism was measured using Klonoff and Landrine's (1995) Schedule of Sexist Events—Recent (SSE-R) measure, which consisted of 20 items assessing gender discrimination. Participants were asked to indicate how often during the past year they experienced a variety of sexist events. Example items include "How many times have people *made inappropriate or unwanted sexual advances to you* because you are a woman?" and "How many times were you *denied a raise, a promotion, tenure, a good assignment, a job, or other such thing at work that you deserved* because you are a woman?" Each item is rated on a 6-point Likert scale from 1 (the event has never happened to you) to 6 (the event happened more than 70% of the time). Mean scores were used, with higher scores indicating more perceived experiences of sexist events. Reported internal consistency for the SSE-R ranged from .88 to .92 (Deblaere & Moradi, 2008). Internal consistency of the SSE-R was .94 in the current study. Validity was supported by exploratory and confirmatory factor analyses, significant positive correlations with frequency of daily hassles and stressful life events (DeBlaere & Moradi, 2008) The SSE-R has also been found to have a positive and significant association with psychological distress (Szymanski, 2005).

The SSE-R was also adapted in this study, with permission from the authors, to measure witnessing sexist incidents. Examples of adapted items include "How many times have you witnessed people *failed to show somebody the respect that she deserves* because she is a woman?" and "How many times have you witnessed somebody being treated unfairly by her *employer, boss or supervisors* because she is a woman?" Internal consistency estimate for the revised SSE-R was .95 in the current study.

Participation in Formal Campus Diversity Experiences

Participation in formal campus diversity experiences was assessed using a survey questionnaire adapted from the study by Neville et al. (2014). Two distinct measures were used to examine formal diversity experiences: a) diversity-related courses and b) diversity-related activities (e.g., cultural programming and extracurricular workshops).

Diversity-related courses. A four-item scale was used to measure participation in diversity-related courses. Participants were asked to indicate the number of diversity-related courses they have ever taken on a 4-point scale (0 = none, 1 = one, 2 = two, 3 = three or more). Four types of courses were included in the survey: ethnic studies, gender and women's studies, intergroup dialogues, and general diversity. Total score was computed with higher scores indicating having completed a greater number of diversity-related courses.

Diversity-related activities. The participants were asked to indicate the number of diversity-related activities they have participated in during the past year on a 3-point scale (0 = not aware of this or have not participated in this, 1 = participated in this a little [once or twice], 2 = participated in this quite a bit [three or more times]). Eleven types of diversity activities or events were included, such as dialogue activities, Black History Month events, or Asian American Heritage Month. Average score was computed, with higher scores indicating a greater number of diversity-related activities that participants have attended the past year.

Interracial Friendships

Interracial friendships were measured using the Interracial Friendship measure by Spanierman et al. (2008) and Interracial Friendship measure by Kim, Park, and Koo

(2014).

Interracial friendship measure by Spanierman et al. (2008). Participants were asked to respond to five items that indicated the racial/ethnic backgrounds of their close friends. A 5-point Likert-type response format will be used (1 = none or almost none to 5 = all or almost all), to assess what portion of the participants' friends are European American/White, African American/Black, Latino/a, Asian American/Asian/ Pacific Islander, and Native American. The Interracial Friendship 1 variable was created by averaging scores on the items that are different from the participant's background.

Interracial friendship measure by Kim et al. (2014). Participants were asked to think of four closest friends and list the race/ethnicity of each of the friends (European American/White, African American/Black, Latino/a, Asian American/Asian/Pacific Islander, or Native American). The Interracial Friendship 2 variable was then created using a generalized heterogeneity measure developed by Moody (2001) (as cited in Kim et al., 2014) (See formula in Appendix O)

Data Analytic Plan

Descriptives statistics were used to examine normality of sample data. Univariate and multivariate assumptions were checked. Acceptable range of skewness and kurtosis was defined *a priori* as from -2 to 2 (Weston & Gore, 2006).

Hypotheses Testing

Three MANOVAs were used to examine racial (white versus non-white) and gender (male versus female) differences in trainees' endorsement of colorblind racial attitudes, sexist beliefs, exposure to racial and gender injustices, and their levels of engagement in social justice advocacy. Specifically, the first MANOVA was employed

with four subscales of the Social Justice Advocacy scale (Collaborative action, social/political advocacy, client empowerment, and client/community advocacy) as DVs and fixed factors were race and gender. The second MANOVA was employed to examine racial variables, with Color-Blind Racial Beliefs, Experience and Witness Racial Injustice as DVs and race as a fixed factor. Finally, the third MANOVA was conducted to examine gender variables, with Modern Sexism, Experience and Witness Gender Injustice as DVs and gender as fixed factor. No post-hoc test was conducted, given the dichotomous nature of the fixed factors used in the analyses.

Furthermore, the researcher employed Structural Equation Modeling to investigate the predictive relationships between trainees' color blind ideology, modern sexist beliefs, participation in formal and informal diversity expriences, and their experience with and observation of racism and sexism and their social justice behaviors. Trainees' color blind racial ideology, modern sexist beliefs, and social justice behaviors were parameterized as endogenous variables. All other variables were parameterized as exogenous. To evaluate model fit, several model fit indices were examined, including the comparative fit index (*CFI*), the Tucker-Lewis Index (*TLI*), the root mean square error of approximation (*RMSEA*), and the standardized root-mean-square residual (*SRMR*), in addition to the chi-square test value. The above indices reflect both stand-alone and incremental measures, and they have been supported for use in counseling psychology research (Martens, 2005). Good model fit was defined *a priori* as close to .95 or higher on the *CFI* and *TLI,* as .06 or lower on the *RMSEA,* and .08 or lower on the *SRMR* (Hu & Bentler, 1999). Bootstrap analysis, based on 10,000 bootstrap samples and bias-corrected

95% confidence intervals, was employed to examine indirect effects. All analyses were conducted using Amos 22.0 software package.

Chapter IV

RESULTS

Preliminary Analyses

Missing Data and Data Replacement

Of the 504 individuals having opened the survey, 391 gave consent and completed some part of the questionnaire. After removing individuals who gave incorrect answers to more than one reliability question, the sample had 330 participants. To avoid having invalid data, missing data issues were also addressed. Previous studies have suggested that having large proportion of missing data (30% or more) could threaten validity of the results (Dodeen, 2003). This current study applied a more stringent rule in that participants who have had more than 20% of each scale or more than 25% of survey data incompleted were removed from the analysis. After this deletion, the final sample consisted of 281 participants.

Little's Missing Completely at Random (MCAR) analysis was conducted and a non-significant chi-square statistic was obtained (χ^2 (14,547) = 14,753, p = .113), indicating that the data were missing at random. Following recommendations of Schlomer, Bauman and Card (2010), multiple imputations of item-level missing values were conducted using NORM procedures (NORM 2.02, Schafer, 1997). These procedures were only used with variables of interest (i.e., social justice advocacy, color-blind racial ideology, modern sexist beliefs, experience and witness racist events, experience and witness sexist events, participation in formal campus diversity experiences, and interracial friendship variables) and not with the demographic variables.

Data Normality Check, Descriptive Statistics, and Intercorrelation

Desriptives and intercorrelations are reported in Table 2. Descriptive statistics were used to examine normality of continuous data. In accordance with best practices for Structural Equation Modeling (Martens, 2005), skewness and kurtosis of study variables were examined. Acceptable range of skewness and kurtosis was defined *a priori* as from -2 to 2 (Weston & Gore, 2006). All continuous variables produced skewness and kurtosis values within the acceptable range, suggesting that the variables were normally distributed. Normal probability plots were also examined and evidenced linear distributions, in accordance with univariate normality. Furthermore, bivariate scatter plots appeared to exhibit elliptical shapes, supporting bivariate normality of variables. Residual statistics were examined to identify outliers (Field, 2009), and no problematic cases were found. Multivariate normality was supported by non-significant Mardia's normalized estimate of multivariate kurtosis ($p > .05$) and multivariate outliers ($p > .001$).

Model Identification

Prior to testing model fit, model identification was established using the order condition, Bollen's two indicator rule, and empirical testing. In the present study, the number of parameters to be estimated was less than the number of sample moments in the covariate matrix, which indicated that the order condition was met. Additionally, Bollen's two-indicator rule (Bollen, 1989) was also used to examine model identification. Bollen's two-indicator rule states that a model may be considered identified if there is more than one latent variable with at least two indicators. The initial and alternative models in the present study met Bollen's two-indicator rule, which is sufficient for model identification. To further ensure model identification, the scale of each latent variable

was fixed to 1.00. The above evidence and results of empirical identification suggested that the model was identified.

Hypotheses Testing

Research Question 1

Do counseling trainees of different races and genders differ in their endorsement of colorblind racial attitude, sexist beliefs, exposure to racial and gender injustice, and their level of engagement in social justice advocacy?

Three MANOVAs were conducted to answer the first research question.

H1a: It was hypothesized that White trainees and male trainees would be less engaged in social justice advocacy in comparison to trainees of color and trainees of gender minority (e.g., female, transgender, etc.), respectively.

To test hypothesis H1a, the first MANOVA was employed with four subscales of the Social Justice Advocacy scale (Collaborative action, social/political advocacy, client empowerment, and client/community advocacy) as DVs and fixed factors were race and gender. Findings did not support hypothesis H1a (*Wilks' Λ* = .958, F [8, 544] = 1.468, p = .166, *partial* η^2 = .012), indicating that there was no statistically significant racial and gender difference in trainees' level of social justice advocacy engagement.

H1b: It was hypothesized that White trainees would endorse greater colorblind racial attitudes and have less exposure to racial injustice in comparison in to trainees of color.

To examine hypothesis H1b, the second MANOVA was employed, with Color-Blind Racial Beliefs subscales, Experience and Witness Racial Injustice as DVs and race as a fixed factor. Result of this MANOVA test supported hypothesis H1b (*Wilks' Λ* =

.485, F [5, 275] = 58.385, $p < .001$, *partial* $\eta^2 = .515$). Specifically, White trainees had significantly more unawareness of Blatant Racial Issues than trainees of color (F[1, 279] = 5.168, $p = .024$, *partial* $\eta^2 = .018$]. Interestingly, results showed no statistically significant difference between White trainees and trainees of color in regard to their unawareness about Racial Privilege (F[1, 279] = .001, $p = .899$, *partial* $\eta^2 = .001$) and Institutional Discrimination (F[1, 279] = 2.014, $p = .157$, *partial* $\eta^2 = .007$). Additionally, findings indicated that White trainees experienced significantly less racial injustice than trainees of color (F[1, 279] = 255.051, $p < .001$, *partial* $\eta^2 = .478$). White trainees also witnessed significantly less racial injustice happening to others around them, compared to trainees of color (F[1, 279] = 12.905, $p < .001$, *partial* $\eta^2 = .044$).

H1c: It was hypothesized that male trainees would endorse more sexist beliefs and have less exposure to gender injustice in comparison to trainees of gender minority (e.g., female, transgender, etc)

A third MANOVA was conducted to examine hypothesis H1c, with Modern Sexism subscales, Experience and Witness Gender Injustice as DVs and gender as fixed factor. Hypothesis H1c was supported (*Wilks' Λ* = .644, F[5, 275] = 30.386, $p < .001$, *partial* $\eta^2 = .356$). Specifically, results showed that compared to female and other gender minority trainees, male trainees had significantly higher level of denial of continuing discrimination against women (F[1, 279] = 10.640, $p = .001$, *partial* $\eta^2 = .037$) and higher level of antagonism toward women's demands [F(1, 279) = 8.071, $p = .005$, *partial* $\eta^2 = .028$]. No statistically significant gender difference was found in regard to resentment about special favors for women (F[1, 279] = 2.283, $p = .132$, *partial* $\eta^2 =$ .008). In addition, the male trainees reported experiencing significantly less gender

injustice (F[1, 279] = 95.941, p < .001, *partial* η^2 = .256) and also witnessing significantly less gender injustice (F[1, 279] = 8.875, p = .003, *partial* η^2 = .031). However, given that the sample size of male participants in this study was rather small (n = 36), gender comparison test results should be interpreted with caution.

Research Question 2 through 9

Model testing. Structural Equation Modeling was employed using AMOS 22.0 to examine research questions 2 through 9. Social Justice Advocacy was parameterized as an endogenous variable and all other variables were parameterized as exogenous variables. Initial hypothesized model (*Figure 1*) was estimated and showed adequate fit to the data (χ^2[112] = 189.443, p < .001, *CFI* = .964, *TLI* = .951, *RMSEA* = .050, *SRMR* = .062). The variance explained was 14.2% for Color-Blind Racial Beliefs, 36.0% for Modern Sexist Beliefs, and 65.3% for Social Justice Advocacy. All factor loadings were statistically significant (see Table 3). Following the standard for best practice in Structural Equation Modeling (Martens, 2005), an alternative model (*Figure 2*), with an addition of one path from Color-Blind Racial Beliefs to Modern Sexist Beliefs, was also tested. The alternative model also showed adequate fit to the data (χ^2[111] = 188.020, p < .001, *CFI* = .951, *TLI* = .930, *RMSEA* = .061, *SRMR* = .062). The variance explained was 13.2% for Color-Blind Racial Beliefs, 35.6% for Modern Sexist Beliefs, and 65.0% for Social Justice Advocacy. Result of a chi-square test comparing the initial hypothesized model and the alternative model showed a non-statistically-significant result ($\Delta\chi^2$[1] = 1.422, p = .233). An examination of the path estimates indicated that the added path (i.e., from Color-blind racial beliefs to modern sexist beliefs) was not

statistically significant (β = .234, p = .280) and did not improve the model fit. Therefore, the initial hypothesized model was used. The standardized regression weights for all direct paths are shown in Table 4. Of the 11 estimated structural parameters, seven were found significant.

Research question 2. Do color-blind racial ideology and gender stereotypical beliefs predict counseling trainees' advocacy behaviors?

H2a: Color-blind racial ideology was hypothesized to have a negative relationship with counseling trainees' social justice advocacy behaviors.

H2b: Sexist belief was hypothesized to have a negative relationship with counseling trainees' social justice advocacy behaviors.

Hypotheses H2a and H2b were not supported. The relationships between trainees' color-blind racial ideology (path a; β = -.104, p = .397), modern sexist beliefs (path b; β = -.173, p = .222) and their social justice advocacy behaviors were not statistically significant.

Research question 3. Does trainees' exposure to race and gender injustice predict their social justice advocacy behaviors?

H3a: Trainees' exposure (both experienced and witnessed) to racial injustice was hypothesized to have a significant and positive relationship with trainees' social justice advocacy behaviors.

H3b: Trainees' exposure (both experienced and witnessed) to gender injustice was hypothesized to have a significant and positive relationship with trainees' social justice advocacy behaviors.

Hypotheses H3a and H3b were supported. Trainees' exposure to racial injustice had a significant and positive relationship with their social justice advocacy behaviors (path c; $\beta = .740$, $p < .001$). Similarly, trainees' exposure to gender injustice was found to have a significant and positive relationship with their social justice advocacy behaviors (path d; $\beta = .494$, $p = .004$).

Research question 4. Does participation in formal campus diversity experiences and informal diversity experiences (i.e., interracial friendship) predict trainees' social justice advocacy behaviors?

H4a: Participation in formal campus diversity experiences was hypothesized to have a positive relationship with trainees' social justice advocacy behaviors.

H4b: Informal diversity experience (i.e., interracial friendship) was hypothesized to have a positive relationship with counseling trainees' social justice advocacy behaviors.

Hypothesis H4a was supported. Results indicated a significant and positive relationship between participation in formal campus diversity experiences (i.e., coursework and events) and trainees' social justice advocacy behaviors (path e; $\beta = .554$, $p < .001$). Interestingly, hypothesis H4b was not supported and result suggested a non-statistically-significant negative relationship between interracial friendship and the trainees' advocacy behaviors (path f; $\beta = -.133$, $p = .209$)

Research question 5. Do trainees' exposure to racial injustice and their participation in formal and informal diversity experiences predict their color-blind racial attitudes?

H5a: Exposure to racial injustice was hypothesized to have a significant and negative relationship with trainees' color-blind racial attitudes

H5b: Participation in formal diversity experience was hypothesized to have a significant and negative relationship with trainees' color-blind racial attitudes

H5c: Interracial friendship was hypothesized to have a significant and negative relationship with trainees' color-blind racial attitudes.

All three hypotheses H5a, H5b, and H5c were supported. Exposure to racial injustice (path g; β = -.374, p < .001), participation in formal diversity experiences (path h; β = -.140, p = .017), and having interracial friendships (path i; β = -.174, p = .006) were significantly and negatively associated with trainees' color-blind racial attitudes.

Research question 6. Do trainees' exposure to gender injustice and their participation in formal diversity experience predict their modern sexist belief?

H6a: Exposure to gender injustice was hypothesized to have a significant and negative relationship with trainees' modern sexist belief

H6b: Participation in formal diversity experiences was hypothesized to have a significant and negative relationship with trainees' modern sexist belief.

Hypothesis H6a was supported. Trainees' exposure to gender injustice was found to have a significant and negative relationship with their modern sexist beliefs (path j; β = -.501, p < .001). Surprisingly, hypothesis H6b was not supported. The relationship between trainees' participation in formal diversity experiences and their modern sexist beliefs was not statistically significant (path k; β = -.015, p = .792)

Bootstrap analysis, based on 10,000 bootstrap samples and bias-corrected 95% confidence intervals, was employed to examine indirect effects to answer research

questions 7, 8, and 9. Regression weights for all indirect paths are reflected in Table 5. Unexpectedly, none of the estimated indirect paths was statistically significant.

Research question 7. Does trainees' exposure to racial injustice have an indirect link to social justice advocacy behaviors through color-blind racial ideology?

H7: Trainees' exposure to racial injustice was hypothesized to have a positive and indirect link with trainees' social justice advocacy behaviors through their color-blind racial ideology.

Hypothesis H7 was not supported. The indirect path from trainees' exposure to racial injustice to social justice advocacy behavior was not statistically significant (β = .039, p = .489)

Research question 8. Does trainees' exposure to gender injustice have indirect link to social justice advocacy behaviors through modern sexist beliefs?

H8: Trainees' exposure to gender injustice is hypothesized to have a positive and indirect link with trainees' social justice advocacy behaviors through modern sexist beliefs.

Hypothesis H8 was not supported. The indirect path from trainees' exposure to gender injustice to social justice advocacy behavior was not statistically significant (β = .087, p = .259)

Research question 9. Does trainees' participation in formal diversity experiences and informal diversity experience (i.e., interracial friendships) have indirect links to social justice advocacy behaviors through color-blind racial ideology?

H9a: Participation in formal campus diversity experiences was hypothesized to have a positive and indirect link with trainees' social justice advocacy behaviors through color-blind racial ideology.

H9b: Informal diversity experiences (i.e., interracial friendship) was hypothesized to have a positive and indirect link with trainees' social justice advocacy behaviors through color-blind racial ideology.

Hypotheses H9a and H9b were not supported. The indirect paths from participation in formal campus diversity experiences (β = .017, p = .493) and from interracial friendship (β = -.018, p = .351) to trainees' social justice advocacy were not statistically significant.

Chapter V

DISCUSSION

The purpose of the current study was to extend the emerging research on counselor trainees' advocacy by examining trainees' race and gender, their racial and gender beliefs, their experiences of oppression, and participation in diversity activities on their advocacy behaviors. The study utilized the Resource Model of Political Participation (Brady et al., 1995) to understand "they can't, they don't want to, and nobody asked" factors that might facilitate or hinder trainees' engagement in social justice advocacy. Multivariate Analysis of Variance and Structural Equation Modeling results highlight the value of incorporating this theoretical framework into the study of social justice advocacy.

Congruent with the assertion of the Resource Model of Political Participation, the current study examined three groups of variables or factors which facilitate or hinder the trainees' advocacy behaviors and skills, namely 1) marginalized identities in regard to race and gender (i.e., "they can't" factors), 2) race and gender prejudicial beliefs and exposure to injustice (i.e., "they don't want to" factors), and 3) participation in formal and informal diversity experiences (i.e., "nobody asked" factors). Unexpectedly, no racial or gender differences were found across the four areas of counselor social justice advocacy (i.e., collaborative action, social/political advocacy, client empowerment, and client/community advocacy). In fact, previous research has found conflicting results in regard to the relationship between membership of marginalized group and participation in social action. For instance, Hurtado et al. (2002) found that female students were more likely than their male counterparts to place importance on social action engagement. In

contrast, a number of scholars have indicated that marginalized groups such as people of color (Conway, 2000) and women (Burns, 2007; Dalton, 2008) were less likely to participate in political activities because of their lowered access to socio-economic resources. Interestingly, examining factors associating with advocacy for LGBT rights, Swank et al. (2013) found that gender was a significant factor whereas race was not a significant factor. These inconsistent findings suggest that more research is needed to understand the influence of membership of marginalized group on people's engagement in advocacy work. Furthermore, it is worth noting that the majority of the sample in the current study self-identified as White (69 %), and only 12.8 % of the participants identified as male. Thus, results of racial and gender comparison tests should be interpreted with caution. Moreover, merely studying race and gender as demographic variables may not be sufficient to understand advocacy behaviors. For instance, Swank and colleagues (2013) found that educational attainment empowered sexual minorities into activism on their own behalf. These researchers also stated that when the educational content was about gender role liberalism, it could empower sexual minorities to engage in greater ally activism. Such findings suggest that understanding how different identities and group memberships intersect may be even more crucial in understanding advocacy behaviors. This is particularly salient given that the core idea of the "they can't" factors suggests the presence or absence of resources due to group memberships. Such access or lack thereof might make substantial contribution to individual differences (Brady et al., 1995) and influence advocacy engagement and behaviors.

In addition to examining racial and gender differences in trainees' advocacy behaviors, the present study also examined racial and gender differences in trainees' level of exposure to injustices and their racial and gender beliefs. In the current study, White trainees reported experiencing and witnessing significantly less racial discrimination, in comparison to trainees of color. Moreover, White trainees also had significantly less awareness of blatant racial issues than trainees of color. Interestingly, no significant racial differences were found in regard to unawareness of racial privilege and institutional discrimination. Given that multicultural diversity training is a required component of most mental health graduate training programs (APA, 2002), it is understandable that White trainees and trainees of color did not differ in their level of awareness of racial privilege and institutional discrimination issues. However, it is worth noting that social desirability could also play a role in this non-significant result. Given that this is a self-reported measure, it is likely that the participants, all of whom have had high educational attainment, answered questions about privilege and discrimination in a socially-desirable way to avoid appearing racist. Importantly, the finding that White trainees were not fully aware of the current state of racial discrimination issues in modern day and the lives of people of color is disconcerting. This is particularly salient given the many major racial discriminatory events that have occurred recently (e.g., Ferguson, Charleston to name a few). This finding raises an important question: is the experience of White trainees who witness less racial injustice around them influenced by a lack of awareness about blatant racial issues based in a color-blind ideology, the social media's perpetuation that we exist in a post-racial society or a fear of losing one's privilege (e.g., security of job) in society?

Similar to the findings about racial differences in racial beliefs, the current study also found that male trainees experienced and witnessed significantly less gender injustice, compared to their female counterparts. Male trainees also endorsed significantly higher levels of denial of continuing discrimination against women and high level of antagonism toward women's demands. Previous studies have consistently showed that men are less likely than women to believe that gender discrimination exists (Coontz, 1995; Konrad & Hartmann, 2001). One reason for this gender difference might be "the development of self-serving biases" (Konrad & Hartmann, 2001, p .420), whereby members of privileged groups come to attribute their higher status to their own merit, rather than to their unearned advantages. Additionally, Swim et al. (1995) suggested that widespread contact between women and men could lead to skepticism regarding the presence of discrimination and to less sympathy for women's issues. Furthermore, with the increase in equality laws and standards, such as affirmative action, women's rights to vote, access to education and jobs, etc., society and media have increasingly constructed sexism and gender injustice as things of the past (Pomerantz, Raby, & Stefanik, 2013). Similarly, Tart (2004) argues that such discourse as Girl Power in pop culture constructs a world where social inequalities are nonexistent. As a consequence, with discrimination being not as much a part of their experience, men may come to believe that discrimination based in gender is no longer a problem in our society.

In addition to the Multivariate Analysis of Variance, results of the Structural Equation Modeling analyses in this study also revealed some thought-provoking findings. Unexpectedly, despite previous research supporting the significance of the "they don't want to" factors, or the lack of psychological interest in just/unjust issues, in hindering

people's engagement in activism (Swank et al, 2013), neither colorblind racial attitude (path a) nor modern sexism (path b) had a statistically significant relationship with trainees' social justice advocacy. This finding could be a result of the floor effect for these two variables. Specifically, for color-blind racial attitudes scale, the participants' mean scores on the three subscales ranged from 1.47 to 2.21 (on a 6 point scale), which is consistent with previous finding on color-blind racial attitude among psychology trainees, where the researchers found CoBRAS scores ranged from 1.72 to 2.91 (Gushue & Constantine, 2007). Additionally, for modern sexism, in the present study, the mean scores ranged from 1.58 to 1.98 (on a 5 point scale). Such results suggested that the study participants exhibited very low levels of unawareness of racial and gender discrimination issues.

Although these low scores on the color-blind racial attitudes and modern sexism scales could be hopeful indicators that counselors-in-training were well aware of gender and racial issues, such interpretation and generalization should be made with caution. Particularly, the unanimously low scores on racial and gender discriminatory beliefs could be a result of a self-selection bias. Given the nature of snowballing recruitment methods, it is impossible for the researcher to know the response rate. Those who decided to participate and to complete the survey were likely trainees who have awareness and interest in racial, gender, and social justice advocacy issues. Additionally, as noted in previous sections, 86.1 % of the sample were women, which explains the very low level of modern sexist beliefs. Besides, some researchers (Carter, 1990; Pope-Davis & Ottavi, 1994) have observed that women are less likely to be overtly racist given their experience of gender discrimination. Furthermore, in the current study, racial and gender

attitudes were assessed by self-report measures. Recent literature has noted the possibility that participants may respond to such instruments in socially desirable ways (Constantine & Ladany, 2000; Holmes, 2014). It is possible that the participants might have avoided responses that appeared racist and sexist, even if those responses reflected their true attitudes. Unfortunately, due to the non-statistically significant direct links between colorblind racial attitude and modern sexism to trainees' social justice advocacy, none of the estimated indirect paths in the current study, with these two variables as mediators, were found statistically significant.

Supporting the researcher's hypothesis, the current study found that trainees' exposure to racial injustice (path c) and exposure to gender injustice (path d) both had significant associations with their social justice advocacy. This is congruent with previous studies on the relationship between activism and experiencing (Caldwell & Vera, 2010) and witnessing (Swank et al., 2013) injustices among students. The findings suggest that trainees who experience and/or witness racial discrimination and gender discrimination acts are more likely to engage in social justice advocacy work. Moreover, it is likely that individuals with privileged identities who are rarely targets of social injustice (Woodford et al., 2012) may experience the discriminatory incidents (directly or vicariously) as threatening their own wellbeing. Because this makes it a personal issue, these individuals may be more motivated to engage in advocacy work.

Interestingly, these significant links between exposure to racial and gender injustice and social justice advocacy occurred in the context of the participants' unanimously low scores on color-blind racial attitudes and modern sexist beliefs. This is consistent with the assertion about pro-LGBT advocacy by Swank and colleagues that

"witnessing heterosexist harassment with an emotionally close sexual minority friend predisposes a person to LGBT activism only if the person internalizes progressive attitudes toward sexual minorities and the broader social order" (p. 329).

Furthermore, the significant links between exposure to racial and gender injustices and counselor trainees' social justice advocacy add to the very small pool of studies on the relationship between experience of injustice and advocacy. To the researcher's best knowledge, this is the first study to examine both the experiencing and witnessing of racial and gender discrimination and their links to counselors' engagement in advocacy work. Particularly, most of the existing research has focused on heterosexism and pro-LGBT activities (Friedman & Leaper, 2010; Swank & Fahs, 2013; Swank et al., 2013) and gender and feminist activism (Friedman & Ayres, 2013; Liss et al., 2004; Nelson et al., 2008).

Moreover, the current study data also showed some mixed results in regard to the roles of participation in formal and informal diversity experiences. Congruent with findings on the relationship between diversity training and undergraduate and graduate students' social justice advocacy engagement (e.g., Lewis et al., 2012; Spanierman et al., 2008), the present study found that counselor trainees' participation in formal diversity experiences was significantly associated with their social justice advocacy (path e). Unlike most of the previous studies on counselors-in-training, this current study went beyond a sole focus on enrollment in multicultural counseling classes. Rather the study attempted to understand trainees' participation in formal diversity experiences in a broader sense, i.e., trainees' awareness and participation in on and off campus diversity event, such as Martin Luther King symposium event, programs (e.g., lectures, brownbag

discussion) sponsored by any of the ethnic studies units (e.g., Latina/Latino Studies Program, Afro-American Studies, Asian American Studies), and programs sponsored by any of the international or global studies units of office of international students/scholars/affairs.

This finding highlights the need to go beyond coursework on diversity and also supports the applicability of the Resource Model of Political Participation (Brady et al., 1995) as a theoretical framework for social justice advocacy. The resource model emphasizes the importance of being recruited into social justice network (i.e., "nobody asked" factors), as residing in certain social environments can foster greater political activism (Schussman & Soule, 2005). Some studies suggest that simply joining any voluntary group can increase political participation (Swank & Fahs, 2011). Swank and colleagues (2013) argue that social networks could boost political engagement since they often convey the attitudes that make people prone or receptive to activism and they also disseminate the logistical information that makes activism possible. Thus, trainees should also be encouraged and provided with opportunities to participate in many different diversity experiential activities, such as the Black History Month events, Workshops and activities sponsored the office of LGBT concerns/rainbow room, etc. Participation in such activities not only helped trainees enhance their global cultural relativistic orientation (Yeh & Arora, 2003) and social justice advocacy engagement, but also provided them with opportunities to be more integrated into the campus community.

Conversely, in regards to informal diversity experience, the current study did not find a significant relationship between interracial friendship and trainees' social justice advocacy (path f). Existing empirical research on similar topics has yielded mixed

findings. On one hand, having close interracial friendships has been significantly associated with undergraduate students' openness to diversity and social activism (Spanierman et al., 2008). On the other hand, some researchers have argued that having interracial friendships could be less meaningful for students of color and might even be associated with their low ethnic activism (Trop et al., 2011).

In addition to examining factors associating with trainees' social justice advocacy, the current study also hoped to understand the role of exposure to discriminatory events and participating in formal and informal diversity experiences in trainees' color-blind racial attitudes and modern sexist beliefs. Supporting the researcher's hypotheses, results indicated that exposure to racial injustice (path g), participating in formal diversity experiences (path h), and having close interracial friendship (path i) were negatively and significantly related to the trainees' colorblind racial attitudes. To the author's best knowledge, the direct link between experience and witness of racial discriminatory events and color-blind racial attitudes has not yet been explored prior to this study. This finding suggests that besides experiencing racial discrimination first hand, witnessing racist social patterns or talking with racial minorities about their experiences with racial prejudice, may help counselors-in-training become more aware of the extent and severity of racism, thus lessening their racial color-blind or modern racism attitudes. This in turn raises the importance of intergroup contacts and diverse environment, so that trainees of different racial groups can have more opportunities to learn from one another and to understand more about overt and subtle racial discriminatory acts in everyday lives.

Moreover, the findings on negative links between participating in formal diversity experiences and having close interracial friendship and trainees' color-blind racial

attitudes are consistent with previous research with undergraduate students (Lewis et al., 2012; Spanierman et al., 2008). Participating in formal campus diversity experiences (i.e., including coursework and extracurricular activities) and having close friends of different races may help increase trainees' understanding of cultural similarities and differences (Yeh & Arora, 2003). These diversity engagements may also create opportunities for trainees to expose themselves to lives of marginalized groups and individuals.

Similar to exposure to racial injustice, exposure to gender injustice was also found to have a significant and negative link to trainees' modern sexist belief, which supports and confirms existing empirical evidence about this link. For instance, Liss and colleagues (2004) found that undergraduate women who experienced gender injustice had less conservative beliefs about women and women's rights. Similarly, Nelson et al. (2008) found that experiencing sexism and conservative beliefs were negatively associated. Unexpectedly, the link between participating in formal diversity experiences and trainees' modern sexist belief was not supported. One potential explanation for this non-significant link may be function of the measure used. Specifically, diversity activities were measured by a checklist that included many activities for race/ethnicity but only one item specifically addressed gender (i.e., Programs sponsored by the Gender and Women's Studies Program). Moreover, although the relationship between coursework and negative attitudes about women has been found in some study (e.g., Nelson et al., 2008), this area of research is still in its infancy and requires more attention.

Limitations

There are several limitations to this current study. First and foremost, although the sample was adequate in size and diverse in terms of disciplines, majority (approximately 69 %) of the participants self identified as White. Additionally, only 12.8% of the participants identified as male. The limited diversity with regard to race/ethnicity and gender in the studied sample reflects the racial, ethnic, and gender configuration of the field of psychology. For instance, the American Psychological Association 2011 annual report indicates that 73.09 % of doctoral trainees in accredited programs were White and only 22.17 % identified as male (APA, 2011). However, the imbalance in sample sizes of White versus non-White and male versus female and other gender minority trainees created difficulty in comparing between groups. Thus, the results of between-group comparison tests need to be interpreted with caution.

A second limitation of the present study was in the nature of online survey design. Moreover, there was no monetary incentive for the participants and the incentive for participants was the researcher's contribution to the participants' non-profit organization of choice. Thus, it is safe to assume that those who chose to participate in the current study not only showed interest in the research subject matter, they also were interested in contributing to help fund a good cause. The self-selection bias could provide an explanation for the fact that the study participants exhibited very low level of color-blind racial attitudes and modern sexist belief. Generalization of such finding needs to be proceeded with caution.

Additionally, due to the nature of correlational study, it is impossible for the researcher to make any causational conclusion. For instance, the study found significant

direct links from exposure to racial and gender injustice as well as participation in formal diversity activities to trainees' social justice advocacy. However, a caveat about temporal ordering is important for such associations: it is possible that people are more aware of racial and gender injustice in their environment and participating in formal diversity activities after they get involved in advocacy activities.

Implications and Future Direction

Implications for Theory

Results of the current study add to the counseling psychology literature and research on social justice and modern racism and sexism. In addition, the study validates the applicability of the Resource Model of Political Participation (Brady et al., 1995) as a useful conceptual framework for examining important factors facilitating or hindering trainees' social justice advocacy. For instance, Brady and colleagues' assertion that people choose to not be involved in activism "because they can't" was supported through an examination of trainees' membership of marginalized groups. Similarly, the idea that people will not become involved in advocacy "because they don't want to" was elucidated. Although the links from trainees' color-blind racial attitudes and modern sexist beliefs to social justice advocacy were not significant for a number of reasons discussed above, the current study provided evidence supporting the crucial role of perception of racial and gender injustices in facilitating trainees' social justice advocacy behaviors. Finally, the idea that "nobody asked" was highlighted through the finding of significant link between participation in formal diversity coursework and activities and social justice advocacy behaviors of the counselor-in-training participants. Given that the Resource Model is a broad framework, it not only provides a comprehensive way to

conceptualize social justice advocacy, this model also allows for flexibility in its application. Specifically, given the scope of one study, the current study only looked at race and gender. Future studies can utilize the same framework to understand advocacy engagement through the lens of different multicultural identity variables such as sexual orientation, ability, social class, etc. Additionally, the present study confirms the assertion of the Resource Model and supports previous studies (e.g., Beer et al., 2012; Spanierman et al., 2008) in the importance of having opportunities to engage in diversity experiences on the development of social justice advocacy. Furthermore, results of the current study also suggest a potentially interconnected and complex relationship between advocacy and memberships within marginalized groups, prejudicial beliefs, and perception of injustice.

Implications for Training

Although the importance of the social justice supportive training environment and social justice training has been demonstrated in previous studies (i.e., Inman et al., 2015; Miller & Sendrowitz, 2011), almost 40% of the participants in this study stated that they have not had any training in social justice advocacy. Furthermore, for those that engaged in advocacy, findings revealed the importance of trainees' participation in formal diversity experiences, including both course work and experiential activities. To encourage counseling trainees to take on multiple roles, including the role of change agents, training programs need to provide adequate social justice supports to their trainees.

Such supports could be delivered in various forms: First, training programs should offer formal training/coursework in social justice advocacy as well as other areas of

diversity. It is noteworthy that multiculturalism and social justice advocacy are two distinct constructs (Vera & Speight, 2003). Vera and Speight (2003) differentiated multiculturalism from social justice by defining multiculturalism as focused on diversity from the perspective of inclusion and acceptance. Conversely, social justice has been seen as a social responsibility that goes beyond multiculturalism with its focus on oppression and marginalization occurring within the context of societal inequities. Additionally, Luu and Inman (2016) also found that although a multiculturally-focused training environment was important, a social justice-focused training environment was a better predictor of trainees' advocacy engagement. Thus, besides providing opportunities for trainees to develop appreciation for multicultural diversity, training programs should integrate discussion and activities specifically addressing social justice issues in their training.

Importantly, given that gender and racial differences were revealed in the levels of awareness regarding racism and sexism, discussion of overt and covert acts of discrimination in the present day need to be integrated into formal coursework. With increased awareness of injustice occurring in the surrounding environment, counselors-in-training would be more likely to understand the lived experiences of individuals with marginalized identities, be able to empathize with the struggles of their clients and clients' community, and feel empowered to advocate for and with their clients and community.

Additionally, training programs should focus on the role of counselors as change agents and create an emphasis on teaching advocacy strategies to trainees. For example, the current study found that White trainees had more unawareness of blatant racism

issues than trainees of color, and male trainees endorsed higher level of denial of continuing discrimination against women than female trainees. Such findings suggest that discussion about current events and how to be an ally for marginalized individuals and groups could be an important component of counselor training. Besides offering coursework on social justice advocacy, Broido (2000) notes that one needs to be recruited into the social justice work to develop ally behavior. To nurture trainees' development in advocacy, training programs should create opportunities for trainees to be involved in advocacy activities (e.g., volunteer and/or providing free counseling/career services under supervision at community agencies such as domestic violence shelter, collaborating with national professional mental health organization's public policy and legislation committee, etc.) and create a safe environment that fosters open dialogue about oppression and social justice (Inman et al., 2015).

Implications for Research and Future Direction

To date and to the researcher's best knowledge, this is the first study examining counselor trainees' social justice advocacy utilizing Resource Model of Political Participation framework and Structural Equation Modeling. Replicating this study with a more diverse group of trainees, in terms of race, ethnicity, and gender, is recommended. Future investigations should aim to have adequate and balanced sample sizes across racial and gender groups to be able to fully examine the between-group differences. Additionally, given the moral and value-laden nature of commitment to social justice, it would be worthwhile to look at the relationship between other demographic variables (e.g., sexual orientation) and identity variables of trainees (e.g., sexual identity awareness) and trainees' social justice advocacy. Furthermore, utilizing the resource

model in examining trainees' social justice advocacy, future research should also look into other types of prejudicial beliefs (i.e., heterosexism, ableism, etc.) and their links to trainees' activism and advocacy engagement.

References

Albee, G. W. (2000). The Boulder model's fatal flaw. *American Psychologist, 55*, 247-248. doi: 10.1037/0003-066X.55.2.247

Allport, G. W. (1954). *The nature of prejudice*. Boston, MA: Addison-Wesley

American Psychological Association. (2011). *Commission on accreditation 2011annual report online—Summary data: Doctoral programs*. Retrieved from http://apa.org/ed/accreditation/about/research/2011-doctoral-summary.pdf

American Psychological Association (2002). *APA guidelines on multicultural education, training, research, practice, and organizational change for psychologists*. Retrieved from http://www.apa.org/pi/oema/resources/policy/multicultural-guidelines.aspx

American Psychological Association, Task Force on Preventing Discrimination and Promoting Diversity. (2012). *Dual pathways to a better America: Preventing discrimination and promoting diversity*. Retrieved from http://www.apa.org/pubs/info/reports/promoting-diversity.aspx

Awad, G. H., Cokley, K., & Ravitch, J. (2005). Attitudes toward affirmative action: A comparison of color-blind versus modern racist attitudes. *Journal of Applied Social Psychology, 35*, 1384–1399. doi: 10.1111/j.1559-1816.2005.tb02175.x

Barr, S. C., & Neville, H. A. (2014). Racial socialization, color-blind racial ideology, and mental health among Black college students: An examination of an ecological model. *Journal of Black Psychology, 40*, 138-165. doi: 10.1177/0095798412475084

Barreto, M. A. (2005). Latino immigrants at the polls: Foreign-born voter turnout in the

2002 election. *Political Research Quarterly, 58*, 79–86. doi: 10.1177/106591290505800107

Beer, A. M., Spanierman, L. B., Greene, J. C., & Todd, N. R. (2012). Counseling psychology trainees' perceptions of training and commitments to social justice. *Journal of Counseling Psychology, 59*, 120 -133. doi: 10.1037/a0026325

Benford, R. D., & Snow, D. A. (2000). Framing processes and social movements: an overview and assessment. *Annual Review of Sociology, 26*, 611 – 639. doi: 10.1146/annurev.soc.26.1.611

Bollen, K. A. (1989). *Structural equations with latent variables.* New York, NY: Wiley.

Bonilla-Silva, E. (2001). *White supremacy and racism in the post civil rights era*. Boulder, CO: Lynne Rienner.

Borshuk, C. & Cherry, F. (2004). Keep the tool-box open for social justice: Comment on Kitzinger and Wilkinson. *Analyses of Social Issues and Public Policy, 4*, 195-202. doi: 10.1111/j.1530-2415.2004.00041.x

Brady, H. E., Verba, S., & Schlozman, K. L. (1995). Beyond SES: A resource model of political participation. *The American Political Science Review, 89*, 271-294. doi: 10.2307/2082425

Broido, E. M. (2000). The development of social justice allies during college: A phenomenological investigation. *Journal of College Student Development, 41*(1), 3-18. Retrieved from http://psycnet.apa.org/index.cfm?fa=search.displayRecord&UID=2000-13605-001

Brown, R. K. (2006). Racial differences in congregation-based political activism. *Social Forces, 84,* 1581-1604. doi: 10.1353/sof.2006.0045

Brown, M. J., & Gladstone, N. (2012). Development of a Short Version of the Gender Role Beliefs Scale. *International Journal of Psychology and Behavioral Sciences, 2,* 154-158. doi: 10.5923/j.ijpbs.20120205.05

Bryant-Davis, T., & Ocampo, C. (2005). Racist incident-based trauma. *The Counseling Psychologist, 33,* 479-500. doi: 10.1177/0011000005276581

Burkard, A. W., & Knox, S. (2004). Effect of therapist color-blindness on empathy and attributions in cross-cultural counseling. *Journal of Counseling Psychology, 51*, 387–397. doi: 10.1037/0022-0167.51.4.387

Burns, N. (2007). Gender in the aggregate, gender in the individual, gender and political action. *Politics & Gender, 3,* 104-124. doi: 10.1017/S1743923X07221014

Caldwell, J. C., & Vera, E. M. (2010). Critical incidents in counseling psychology professionals' and trainees' social justice orientation development. *Training and Education in Professional Psychology, 4*, 163-176. doi: 10.1037/a0019093

Carter, R. T. (1990). The relationship between racism and racial identity among White Americans: An exploratory investigation. *Journal of Counseling and Development, 69,* 46-50. doi: 10.1002/j.1556-6676.1990.tb01455.x

Chao, R. C. L. (2013). Race/ethnicity and multicultural competence among school counselors: Multicultural training, racial/ethnic identity, and color-blind racial attitude. *Journal of Counseling and Development, 91,* 140-151. doi: 10.1002/j.1556-6676.2013.00082.x

Coffe, H., & Bolzendahl, C. (2010). Same game, different rules? Gender differences in political participation. *Sex Roles, 62,* 318-333. doi: 10.1007/s11199-009-9729-y

Coleman, M. N., Chapman, S., & Wang, D. C. (2013). An examination of color-blind racism and race-related stress among African American undergraduate students. *Journal of Black Psychology, 39,* 486-504. doi: 10.1177/0095798412469226

Constantine, M. G., & Ladany, N. (2000). Self-report multicultural counseling competence scales: Their relation to social desirability attitudes and multicultural case conceptualization ability. *Journal of Counseling Psychology, 47,* 155-164. doi: 10.1037/0022-0167.47.2.155

Conway, M. M. (2000). *Political participation in the United States (3rd Ed.).* Washington, DC: Congressional Quarterly Press

Coontz, P. D. (1995). Gender bias in the legal profession: Women "see" it, men don't. *Women and Politics, 15,* 1-22. doi: 10.1300/J014v15n02_01

Dalton, R. J. (2008). Citizenship norms and the expansion of political participation. *Political Studies, 56,* 76-98. doi: 10.1111/j.1467-9248.2007.00718.x

Deblaere, C., & Moradi, B. (2008). Structures of the schedules of racist and sexist events: Confirmatory factor analyses of African American women's responses. *Psychology of Women Quarterly, 32,* 83-94. doi: 10.1111/j.1471-6402.2007.00409.x

Dean, J. K. (2008). Quantifying social justice advocacy competency: Development of the social justice advocacy scale. *Dissertation Abstracts International*. UMI No. 3340674. doi: 2009-99110-258

Dodeen, H. M. (2003). Effectiveness of valid mean substitution in treating missing data in attitude assessment. *Assessment and Evaluation in Higher Education, 28,* 505-513. doi: 10.1080/0260293032000120370

Field, A. (2009). Discovering statistics. Thousand Oaks, CA: Sage

Fingerhut, A. W., Peplau, L. A., & Gable, S. L. (2010). Identity, minority stress and psychological well-being among gay men and lesbians. *Psychology & Sexuality, 1*, 101-114. doi: 10.1080/19419899.2010.484592

Fouad, N. A., Gerstein, L. H., & Toporek, R. L. (2006). Social justice and counseling psychology in context. In R. Toporek, L. Gerstein, N. Fouad, C. Roysircar, & T. Israel (Eds.), *Handbook for social justice in counseling psychology: Leadership, vision, and action* (pp. 17-34). Thousand Oaks, CA: Sage Publications.

Frankenberg, R. (1993). *White women, race matters: The social construction of whiteness*. Minneapolis, MN: University of Minnesota Press.

Fraser, G., Osborne, D., & Sibley C. (2015). "We want you in the workplace, but only in a skirt!" Social dominance orientation, gender-based affirmative action and the moderating role of benevolent sexism. *Sex Roles, 73,* 231-244. doi: 10.1007/s11199-015-0515-8

Friedman, C., & Leaper, C. (2010). Sexual-minority college women's experiences with discrimination: Relations with identity and collective action. *Psychology of Women Quarterly, 34,* 152-164. doi: 10.1111/j.1471-6402.2010.01558.x

Fuertes, J. N., Miville, M. L., Mohr, J. J., Sedlacek, W. E., & Gretchen, D. (2000). Factor structure and short form of the Miville-Guzman Universality-Diverse Scale- Short Form. *Measurement and Evaluation in Counseling and Development, 33,* 157-169

Gaines, S. O., Jr. (2004). Color-line as fault-line: Teaching interethnic relations in California in the 21st century. *Journal of Social Issues, 60,* 175–194. doi: 10.1111/j.0022-4537.2004.00105.x

Goodman, L., Liang, B., Helms, J., Latta, R., Sparks, E., & Weintraub, S, (2004). Training counseling psychologists as social agents: Feminist and multicultural principles in actions. *The Counseling Psychologist, 32,* 793-837. doi: 10.1177/0011000004268802.

Greer, T. M. (2011). Coping strategies as moderators of the relationship between race- and gender-based discrimination and psychological symptoms for African American women. *Journal of Black Psychology, 3,* 42–54. doi: 10.1177/0095798410380202

Gurin, P., Nagda, B. A., & Lopez, G. E. (2004). The benefits of diversity in education for democratic citizenship. *Journal of Social Issues, 60,* 17–34. doi: 10.1111/j.0022-4537.2004.00097.x

Harder, J., & Krosnick, J. (2008).Why do people vote? *Journal of Social Issues, 64*, 525–549. doi: 10.1111/j.1540-4560.2008.00576.x.

Hoefer, R. (2006). *Advocacy practice for social justice*. Chicago, IL: Lyceum Books.

Holmes, J. D. (2014). Impression management pressures on racial attitude surveys. *The Social Science Journal, 51,* 301-308. doi: 10.1016/j.soscij.2014.02.001

Hu, L., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling, 6,* 1–55. doi: 10.1080/10705519909540118

Hurtado, S., Engberg, M. E., Ponjuan, L., & Landreman, L. (2002). Students' precollege preparation for participation in a diverse democracy. *Research in Higher Education, 43,* 163–186. doi: 10.1023/A: 1014467607253.

Hurtado, S. (2005). The next generation of diversity and intergroup relations research. *Journal of Social Issues, 46,* 115–125. doi: 10.1111/j.1540-4560.2005.00422.x

Inman, A. G., Luu, L. P., Pendse, A., & Caskie, G. I. L. (2015). Roles of contextual and personal factors in predicting counseling psychology trainees' social justice interest and commitment. *The Counseling Psychologist, 43,* 879-905. doi: 10.1177/0011000015578932

Ivey, A. E., & Collins, N. M. (2003). Social justice: A long-term challenge for counseling psychology. *The Counseling Psychologist, 31,* 290-298. doi: 10.1177/0011000003031003004

Johnson, A., & Jackson Williams, D. (2014). White racial identity, color-blind racial attitudes, and multicultural counseling competence. *Cultural Diversity and Ethnic Minority Psychology. Advance online publication*. doi: 10.1037/a0037533

Kaduvettoor-Davidson, A., & Inman, A. G. (2013). South Asian Americans: Perceived discrimination, stress, and well-being. *Asian American Journal of Psychology, 4,* 155-165. doi: 10.1037/a0030634

Kim, Y. K., Park, J. J., & Koo, K. K. (2014). Testing self-segregation: Multiple-group structural modeling of college students' interracial friendship by race. *Research in Higher Education*, No Pagination Specified. doi:10.1007/s11162-014-9337-8

Kiselica, M. S. & Robinson, M. (2001). Bringing advocacy counseling to life: The history, issues, and human dramas of social justice work in counseling. *Journal of*

Counseling & Development, 79, 387-397. doi: 10.1002/j.1556-6676.2001.tb01985.x

Klonoff, E. A., & Landrine, H. (1995). The Schedule of Sexist Events: A measure of lifetime and recent sexist discrimination in women's lives. *Psychology of Women Quarterly, 19,* 439–472. doi: 10.1111/j.1471-6402.1995.tb00086.x

Klonoff, E. A., & Landrine, H. (1999). Cross-validation of the Schedule of Racist Events. *Journal of Black Psychology, 25,* 231–254. doi: 10.1177/0095798499025002006

Konrad, A. M., & Hartmann, L. (2001). Gender differences in attitudes toward affirmative action programs in Australia: Effects of beliefs, interests, and attitudes toward women. *Sex Roles, 45,* 415-432. doi: 10.1023/A:1014317800293

Landrine, H., & Klonoff, E. A. (1996). The schedule of racist events: A measure of racial discrimination and a study of its negative physical and mental health consequences. *Journal of African American Psychology, 22,* 144–168. doi: 10.1177/00957984960222002

Landrine, H., Klonoff, E. A., Corral, I., Fernandez, S., & Roesch, S. (2006). Conceptualizing and measuring ethnic discrimination in health research. *Journal of Behavioral Medicine, 29,* 79-94. doi: 10.1007/s10865-005-9029-0

Lewin, A., Mitchell, S. J., Rasmussen, A., Sanders-Phillips, K., & Joseph, J. G. (2011). Do human and social capital protect young African American mothers from depression associated with ethnic discrimination and violence exposure? *Journal of Black Psychology, 37,* 286–310. doi: 10.1177/0095798410381242

Lewis, J., Arnold, M. S., House, R., & Toporek, R. (2002). *Advocacy Competencies: American Counseling Association Task Force on Advocacy Competencies.*

Retrieved from http://www.counseling.org/docs/competencies/advocacy_competencies.pdf?sfvrsn=3#sthash.B4uEIiTL.dpuf

Lewis. J. A., Neville, H. A., & Spanierman, L. B. (2012). Examining the influence of campus diversity experiences and color-blind racial ideology on students' social justice attitudes. *Journal of Student Affairs Research and Practice, 49,* 119–136. doi: 10.1515/jsarp-2012-6291

Lien, P., Collet, C., Wong, J., & Ramakrishnan, S. K. (2001). Asian Pacific-American public opinion and political participation. *PS: Political Science and Politics, 34*, 625–630. Doi: 10.1017/S1049096501000981

Liss, M., Crawford, M., & Popp, D. (2004). Predictors and correlates of collective action. *Sex Roles, 50,* 771-779. doi: 10.1023/B:SERS.0000029096.90835.3f

Lopez, G. E. (2004). Interethnic contact, curriculum, and attitudes in the first year of college. *Journal of Social Issues*, *60*(1), 75–94. doi:10.1111/j.0022-4537.2004.00100.x

Luu, L. P., & Inman, A. G. (2016). *Feminist identity and program characteristics in the development of trainees' social advocacy*. Manuscript submitted for publication.

MacCallum, R. C., Widaman, K., Zhang, S., & Hong, S. (1999). Sample size in factor analysis. *Psychological Methods, 4*, 84-99. doi: 10.1037/1082-989X.4.1.84

Martens, M. P. (2005). The use of structural equation modeling in counseling psychology research. *The Counseling Psychologist, 33,* 269-298. doi: 10.1177/0011000004272260

McConahay, J. B. (1983). Modern racism and modern discrimination: The effects of race, racial attitudes, and context on simulated hiring decisions. *Personality and Social Psychology Bulletin, 4,* 551-558. doi: 10.1177/0146167283094004

McWhirter, E. H. (1994). *Counseling for empowerment*. Alexandria, VA: American Counseling Association.

Miller, M. J., Sendrowitz, K., Connacher, C., Blanco, S., Muniz de la Pena, C., Bernardi, S., & Morere, L. (2009). College students' social justice interest and commitment: A social cognitive approach. *Journal of Counseling Psychology, 56,* 495–507. doi: 10.1037/a0017220.

Miller, M. J., & Sendrowitz, K. (2011). Counseling psychology trainees' social justice interest and commitment. *Journal of Counseling Psychology, 58,* 159-169. doi: 10.1037/a0022663

Moradi, B., & Subich, L. M. (2002). Perceived sexist events and feminist identity development attitudes: Links to women's psychological distress. *The Counseling Psychologist, 30,* 44-65. doi: 10.1177/0011000002301003

Morrison, M. A., & Morrison, T. G. (2011). Sexual orientation bias toward gay men and lesbian women: Modern homonegative attitudes and their association with discriminatory behavioral intentions. *Journal of Applied Social Psychology, 41,* 2573-2599. doi: 10.1111/j.1559-1816.2011.00838.x

Nelson, J. A., Liss, M., Erchull, M. J., Hurt, M. M., Ramsey, L. R., Turner, D. L., & Haines, M. E. (2008). Identity in action: Predictors of feminist self-identification and collective action. *Sex Roles, 58,* 721-728. doi: 10.1007/s11199-007-9384-0

Neville, H. A., Awad, G. H., Brooks, J. E., Flores, M. P., & Bluemel, J. (2013). Color-blind racial ideology: Theory, training, and measurement implications in psychology. *American Psychologist, 68*, 455-466. doi: 10.1037/a0033282

Neville, H. A., Lilly, R. L., Duran, G., Lee, R. M., & Browne, L. (2000). Construction and initial validation of the Color-Blind Racial Attitudes Scale (CoBRAS). *Journal of Counseling Psychology, 47,* 59–70. doi: 10.1037/0022-0167.47.1.59

Neville, H.A., Poteat, V. P., Lewis, J. A., & Spanierman, L. B. (2014). Changes in White college students' color-blind racial ideology over 4 years: Do diversity experiences make a difference?. *Journal of Counseling Psychology, 61,* 179-190. doi: 10.1037/a0035168

Neville, H. A., Spanierman, L. B., & Doan, T. B. (2006). Exploring the association between color-blind racial ideology and multicultural counseling competencies. *Cultural Diversity and Ethnic Minority Psychology, 12*, 275–290. doi: 10.1037/1099-9809.12.2.275

Norris, P. (2002). *Democratic phoenix: Reinventing political activism*. Cambridge, England: Cambridge University Press.

Norsworthy, K. L., & Gerstein, L. (2003). Counseling and building communities of peace: The interconnections. *International Journal for the Advancement of Counseling, 25,* 197–203. doi: 10.1023/B:ADCO.0000005519.61326.38

Offermann, L. R., Basford, T. E., Graebner, R., Jaffer, S., Basu De Graaf, S., & Kaminsky, S. E. (2014). See no evil: Color blindness and perceptions of subtle racial discrimination in the workplace. *Cultural Diversity and Ethnic Minority Psychology. Advance online publication*. doi: 10.1037/a0037237

Parent, M. C., Deblaere, C., & Moradi, B. (2013). Approaches to research on intersectionality: Perspectives on gender, LGBT, and racial/ethnic identities. *Sex Roles, 68*, 639-645. doi: 10.1007/s11199-013-0283-2

Parks, J. B., Rovertson, M. A. (2004). Attitudes toward women mediate the gender effect on attitudes toward sexist language. *Psychology of Women Quarterly, 28*, 233-239. doi: 10.1111/j.1471-6402.2004.00140.x

Parikh, S. B., Post, P., & Flowers, C. (2011). Relationship between a belief in a just world and social justice advocacy attitudes of school counselors. *Counseling and Values, 56*, 57-72. doi: 10.1002/j.2161-007X.2011.tb01031.x

Pieterse, A. L., Evans, S. A., Risner-Butner, A., Collins, N. M., & Mason L. B. (2009). Multicultural competence and social justice training in counseling psychology and counselor education: A review and analysis of a sample of multicultural course syllabi. *The Counseling Psychologist, 37*, 93-115. doi: 10.1177/0011000008319986

Pomerantz, S., Raby, R., & Stefanik, A. (2013). Girls run the world? Caught between sexism and postfeminism in school. *Gender and Society, 27*, 185-207. doi: 10.1177/0891243212473199

Ponterotto, J. G., Burkard, A., Rieger, B. P., Grieger, I., D'Onofrio, A., Dubuisson, A., … Sax, G. (1995). Development and initial validation of the quick discrimination index (QDI). *Educational and Psychological Measurement, 55*, 1016-1031. doi: 10.1177/0013164495055006011

Ponterotto, J. G., Gretchen, D., Utsey, S. O., Rieger, B. P., & Austin, R. (2002). A revision of the Multicultural Counseling Awareness Scale. *Multicultural Counseling and Development, 30,* 153- 179.

Pope-Davis, D. B., & Ottawi, T. M. (1994). Examining the association between self-report multicultural counseling competencies and demographic and educational variables among counselors. *Journal of Counseling and Development, 72*, 651-654. doi: 10.1037/0735-7028.26.3.322

Schafer, J. L. (1997). *Analysis of incomplete multivariate data*. London, England: Chapman & Hall.

Schlomer, G. L., Bauman, S., & Card, N. A. (2010). Best practices for missing data management in counseling psychology. *Journal of Counseling Psychology, 57*, 1–10. doi: 10.1037/a0018082

Schussman, A., & Soule, S. A. (2005). Process and protest: Accounting for individual protest participation. *Social Forces, 84*, 1083–1108. doi: 10.1353/sof.2006.0034.

Spanierman, L. B., Neville, H. A., Liao, H. Y., Hammer, J. H., & Wang, Y. F. (2008). Participation in formal and informal campus diversity experiences: Effects on students' racial democratic beliefs. *Journal of Diversity in Higher Education, 1*, 108-125. doi: 10.1037/1938-8926.1.2.108

Spanierman, L. B., & Heppner, M. J. (2004). Psychosocial Costs of Racism to Whites Scale (PCRW): Construction and initial validation. *Journal of Counseling Psychology, 51*, 249–262. doi: 10.1037/0022-0167.51.2.249

Sue, D. W. (2013). Race talk: The psychology of racial dialogue. *American Psychologist, 68*, 663-672. doi: 10.1037/a0033681

Swank, E., & Fahs, B. (2011). Pathways to political activism among Americans who have same-sex sexual contact. *Sexuality Research and Social Policy, 8,* 126-138. doi: 10.1007/s13178-011-0034-5

Swank, E., & Fahs, B. (2013). An intersectional analysis of gender and race for sexual minorities who engage in gay and lesbian rights activism. *Sex Roles, 68,* 660-674. doi: 10.1007/s11199-012-0168-9

Swank, E., Woodford, M. R., & Lim, C. (2013). Antecedents of Pro-LGBT advocacy among sexual minority and heterosexual college students. *Sexuality Research and Social Policy, 10,* 317 – 332. doi: 10.1007/s13178-013-0136-3

Swim, J. K., Aiken, K. J., Hall, W. S., & Hunter, B. A. (1995). Sexism and racism: Old-fashioned and modern prejudices. *Journal of Personality and Social Psychology, 68,* 199 – 214. doi: 10.1037/0022-3514.68.2.199

Swim, J. K., & Cohen, L. L. (1997). Overt, covert, and subtle sexism: A comparison between Attitudes Toward Women and Modern Sexism Scales. *Psychology of Women Quarterly, 21,* 103-118. doi: 10.1111/j.1471-6402.1997.tb00103.x

Swim, J. K., Cohen, L. L., & Hyers, L. L. (1998). Experiencing everyday prejudice and discrimination. In J. K. Swim & C. Stangor (Eds.), *Prejudice: The target's perspective* (pp. 37–60). San Diego, CA: Academic

Szymanski, D. M., & Stewart, D. N. (2010). Racism and sexism as correlates of African American women's psychological distress. *Sex Roles, 63,* 226-238. doi: 10.1007/s11199-010-9788-0

Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behavior. In S. Worchel & W. G. Austin (Eds.), *Psychology of intergroup relations* (pp. 7-24). Chicago, IL: Nelson Hall

Taff, J. K. (2004). Girl power politics: Pop culture barriers and organizational resistance. In A. Harris (Ed.) *All about the girl: Culture, power, and identity* (pp. 69-78). New York, NY: Routledge

Thompson, C. E., Alfred, D. M., Edwards, S. L., & Garcia, P. G. (2006). Transformative endeavors. Implementing Helm's racial identity theory to a school-based heritage project. In R. Toporek, L. Gerstein, N. Fouad, C. Roysircar, & T. Israel (Eds.) *Handbook for social justice in counseling psychology* (pp. 100-116). Thousand Oaks, CA: Sage Publications.

Toporek, R. L. & Liu, W. M. (2001). Advocacy in counseling: Addressing race, class, and gender oppression. In D. B. Pope-Davis & H. L. K. Coleman (Eds.), *The intersection of race, class, and gender in multicultural counseling* (2nd ed., pp.165-188). Thousand Oaks, CA: Sage Publications.

Toporek, R. L., & Reza, J. V. (2001). Context as a critical dimension of multicultural counseling: Articulating personal, professional, and instituting competence. *Journal of Multicultural Counseling and Development, 29,* 13-30. doi: 10.1002/j.2161-1912.2001.tb00500.x

Toporek, R., & McNally, C. (2006). Social justice training in counseling psychology: Needs and innovations. In R. Toporek, L. Gerstein, N. Fouad, C. Roysircar, & T. Israel (Eds.), *Handbook for social justice in counseling psychology:*

Leadership, vision, and action (pp. 17-34). Thousand Oaks, CA: Sage Publications.

Tougas, F., Brown, R., Beaton, A. M., & Joly, S. (1995). Neosexism: Plus ca change, plus c'est pareil. *Personality and Social Psychology Bulletin, 21*, 842 – 849. doi: 10.1177/0146167295218007

Tropp, L., R., & Brown, A. C. (2004). What benefits the group can also benefit the individual: Group-enhancing and individual-enhancing motives for collective action. *Group Processes & Intergroup Relations, 7*, 267 – 282. doi: 10.1177/1368430204046111

Tropp, L. R., Hawi, D. R., Larr, C. V., & Levin, S. (2011). Cross-ethnic friendships, perceived discrimination, and their effects on ethnic activism over time: A longitudinal investigation of three ethnic minority groups. *British Journal of Social Psychology, 51*, 257-272. doi: 10.1111/j.2044-8309.2011.02050.x

Uhlaner, C. J., Cain, B. E., & Kiewiet, D. R. (1989). Political participation of ethnic minorities in the 1980s. *Political Behavior, 11*, 195–231. doi: 10.1007/BF00992297

Vasquez, M. J. T. (2012). Psychology and social justice: Why we do what we do. *American Psychologist, 67*, 337-346. doi: 10.1037/a0029232

Vera, E. M. & Shin, R. Q. (2006). Promoting strengths in a socially toxic world: Supporting resiliency with systemic interventions. *The Counseling Psychologist, 34*, 80-89. doi: 10.1177/0011000005282365

Vera, E. M., & Speight, S. L. (2003). Multicultural competence, social justice, and counseling psychology: Expanding our roles. *The Counseling Psychologist, 31,* 253-272. doi: 10.1177/0011000003031003001

Weston, R. & Gore, P. A. (2006). A brief guide to structural equation modeling. *The Counseling Psychologist, 34,* 719-751. doi: 10.1177/0011000006286345

White, A. M. (2006). Racial and gender attitudes as predictors of feminist activism among self-identified African American feminists. *Journal of Black Psychology, 32,* 455–478. doi: 10.1177/0095798406292469

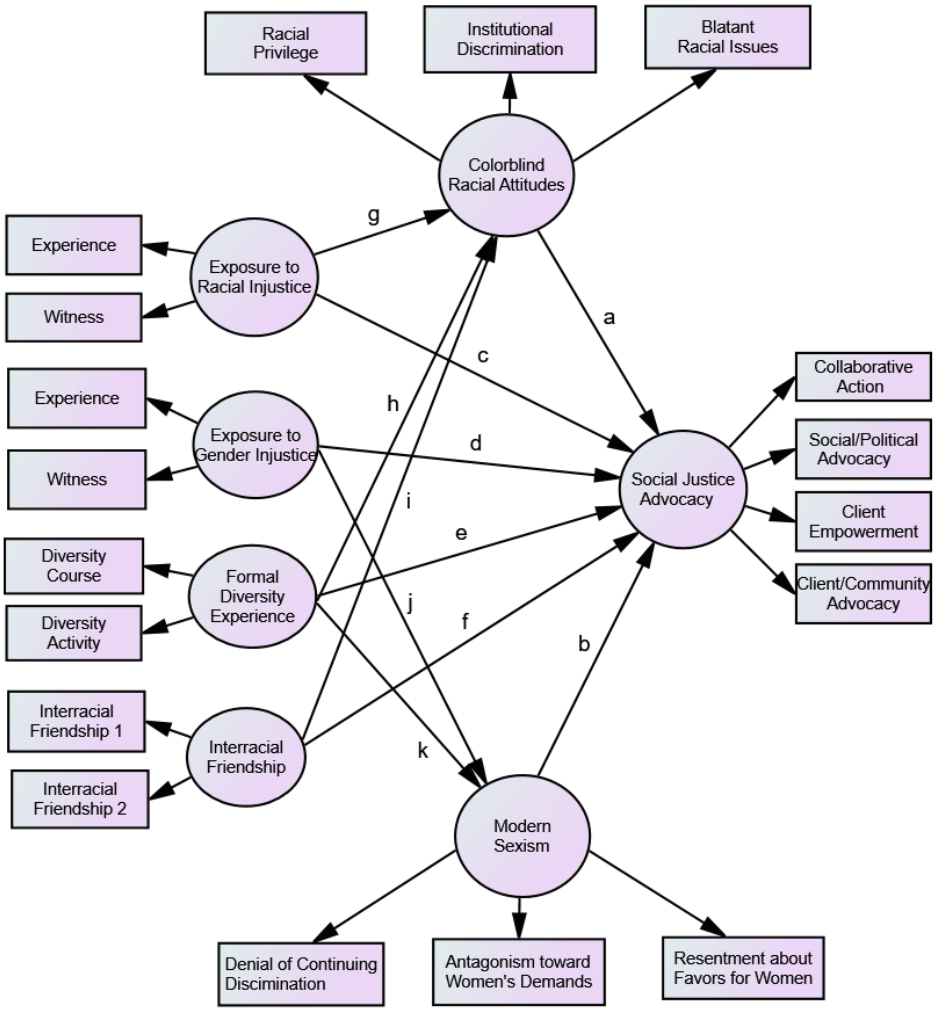
Williams, D. R., Neighbors, H. W., & Jackson, J. S. (2003). Racial/ethnic discrimination and health: Findings from community studies. *American Journal of Public Health, 93,* 200–208. doi: 10.2105/AJPH.93.2.200

Woodford, M. R., Krentzman, A., & Gattis, M. (2012). Alcohol and drug use among sexual minority college students and their heterosexual counterparts: The effects of experiencing and witnessing incivility and hostility on campus. *Substance Abuse and Rehabilitation, 3,* 11–23. doi: 10.2147/SAR.S26347.

Yeh, C. J., & Arora, A. K. (2003). Multicultural training and interdependent and independent self-construal as predictors of universal-diverse orientation among school counselors. *Journal of Counseling and Development, 81,* 78-83. doi: 10.1002/j.1556-6678.2003.tb00228.x

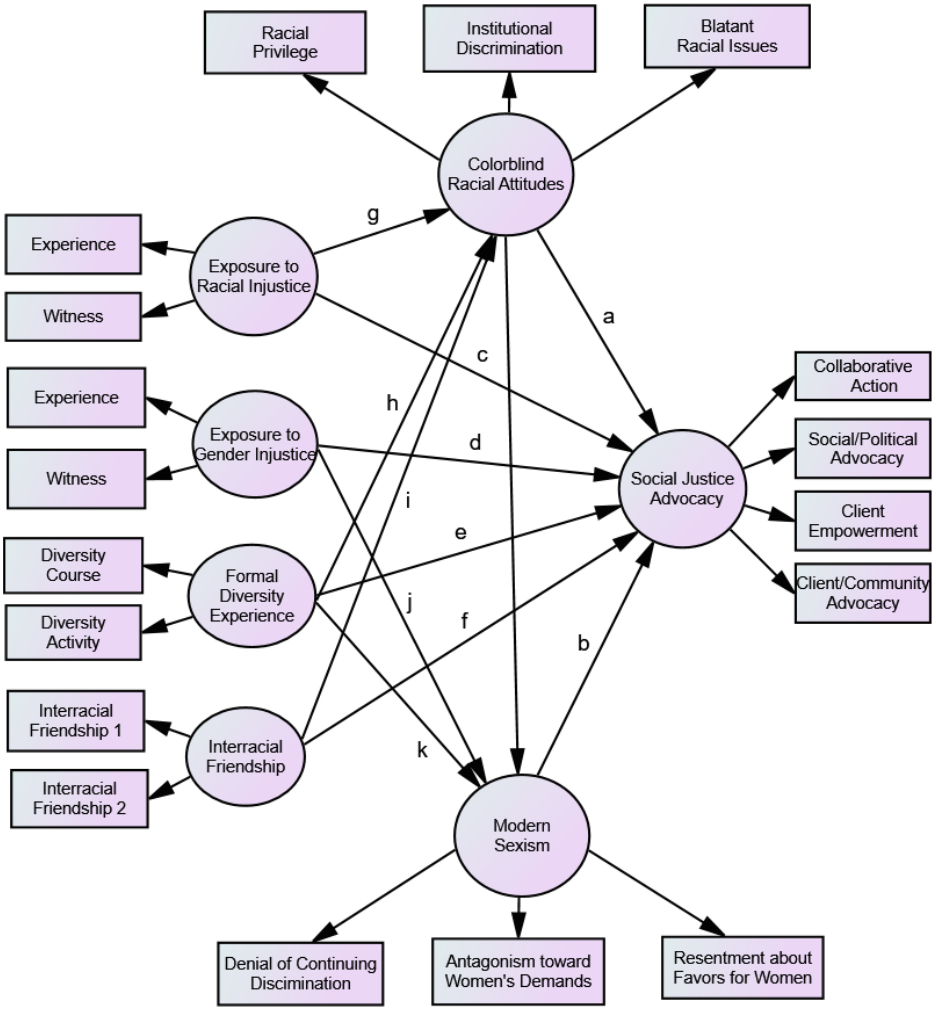
Yoder, J. D., Snell, A. F., & Tobias, A. (2012). Balancing multicultural competence with social justice: Feminist beliefs and optimal psychological functioning. *The Counseling Psychologist, 40,* 1101-1132. doi: 10.1177/0011000011426296

Figure 1. Initial hypothesized model



Note. Circles represent latent constructs. Rectangles represent indicators. Solid arrow-headed straight lines connecting latent variables to other latent variables represent proposed direct effects.

Figure 2. Alternative model



Note. Circles represent latent constructs. Rectangles represent indicators. Solid arrow-headed straight lines connecting latent variables to other latent variables represent proposed direct effects.

Table 1

Demographic Characteristics of Survey Sample (N = 281)

	Counseling		Clinical		School Psych		MFT		Counselor Ed		Social Work	
	(n = 135)		(n = 95)		(n = 7)		(n = 13)		(n = 28)		(n = 3)	
Gender												
Female	120	89%	83	87%	7	100%	11	85%	21	75%	3	100%
Male	15	11%	12	13%	0	0%	2	15%	7	25%	0	0%
Age												
18-25	31	37%	15	31%	0	0%	5	56%	2	13%	2	67%
26-40	45	54%	31	65%	7	100%	3	33%	14	88%	1	33%
41-65	7	8%	2	4%	0	0%	1	11%	0	0%	0	0%
Race/ Ethnicity												
African/African American/ Black	13	10%	3	3%	0	0%	2	15%	0	0%	0	0%
Asian/Asian American/Pacific Islander	18	13%	7	7%	1	14%	1	8%	2	7%	0	0%
American Indian/Native American	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
Hispanic/Latinas-os	8	6%	9	10%	0	0%	2	15%	2	7%	0	0%
Caucasian/European American/White	87	64%	71	75%	5	71%	8	62%	20	71%	3	100%
Multiracial	6	4%	5	5%	0	0%	0	0%	3	11%	0	0%
Other	3	2%	0	0%	1	14%	0	0%	0	0%	0	0%
Sexual Orientation												
Exclusively Lesbian/Gay	5	4%	6	7%	0	0%	3	23%	0	0%	0	0%
Mostly Lesbian/Gay	1	1%	1	1%	0	0%	0	0%	1	4%	0	0%

Bisexual	13	10%	9	10%	1	14%	0	0%	1	4%	0	0%
Mostly Heterosexual	30	22%	25	26%	1	14%	4	31%	5	18%	3	100%
Exclusively Heterosexual	79	59%	47	50%	5	71%	6	46%	21	75%	0	0%
Queer	4	3%	5	5%	0	0%	0	0%	0	0%	0	0%
Other	3	2%	2	2%	0	0%	0	0%	0	0%	0	0%
Residential Status												
American Citizen	122	90%	92	97%	7	100%	12	92%	26	93%	3	100%
Permanent Resident	1	1%	1	1%	0	0%	0	0%	1	4%	0	0%
International Student	11	8%	1	1%	0	0%	1	8%	1	4%	0	0%
Other	1	1%	1	1%	0	0%	0	0%	0	0%	0	0%
Social Class												
Lower Class	11	8%	9	10%	1	14%	1	8%	0	0%	0	0%
Working Class	37	27%	30	32%	1	14%	6	46%	12	43%	0	0%
Middle Class	59	44%	37	39%	3	43%	5	39%	14	50%	2	67%
Upper Middle Class	22	16%	17	18%	2	29%	1	8%	2	7%	1	33%
Upper Class	1	1%	1	1%	0	0%	0	0%	0	0%	0	0%
Other	5	4%	1	1%	0	0%	0	0%	0	0%	0	0%
Income												
< $25,000	59	44%	45	48%	2	29%	8	62%	6	21%	1	33%
$25,000 - $35,000	21	16%	9	10%	2	29%	0	0%	7	25%	0	0%
$35,000 - $50,000	16	12%	6	7%	2	29%	0	0%	9	32%	0	0%
$50,000 - $75,000	13	10%	16	17%	1	14%	2	15%	4	14%	1	33%
$75,000 - $100,000	12	9%	8	9%	0	0%	2	15%	1	4%	0	0%
> 100,000	14	10%	9	10%	0	0%	1	8%	1	4%	1	33%
Religious Affiliation												
Buddhist	5	4%	1	1%	0	0%	0	0%	0	0%	0	0%
Christian	45	33%	29	31%	3	43%	4	31%	11	39%	0	0%

Hindu	1	1%	0	0%	0	0%	0	0%	0	0%	0	0%
Jewish	6	4%	6	6%	1	14%	0	0%	0	0%	1	33%
Muslim	2	2%	0	0%	0	0%	1	8%	2	7%	0	0%
Agnostic	15	11%	12	13%	0	0%	3	23%	3	11%	0	0%
Atheist	8	6%	14	15%	0	0%	1	8%	3	11%	0	0%
Spiritual but not Religious	22	16%	16	17%	2	29%	1	8%	8	29%	1	33%
No Religious Affiliation	19	14%	10	11%	0	0%	2	15%	1	4%	1	33%
Other	12	9%	1	1%	1	14%	1	8%	0	0%	0	0%

Table 2

Correlations and Descriptive Statistics for Study Variables (N = 281)

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1. SJA_CA	__																	
2. SJA_SPA	.57**	__																
3. SJA_CE	.68**	.26**	__															
4. SJA_CCA	.58**	.35**	.49**	__														
5. CoBRAS_RP	-.21**	-.15*	-.36**	-.26**	__													
6. CoBRAS_ID	-.28**	-.16**	-.37**	-.35**	.72**	__												
7. CoBRAS_BRI	-.23**	-.16**	-.37**	-.34**	.67**	.69**	__											
8. MSS_Denial	-.31**	-.13*	-.42**	-.35**	.54**	.55**	.57**	__										
9. MSS_Antagonism	-.27**	-.16**	-.35**	-.24**	.56**	.47**	.49**	.60**	__									
10. MSS_Resent	-.07	-.11	-.13*	-.08	.16**	.22**	.22**	.28**	.24**	__								
11. Racist Event	.19**	.02	.19**	.10	.03	-.03	-.03	-.12*	.06	.17**	__							
12. Witness Racism	.44**	.28**	.38**	.30**	-.31**	-.31**	-.26**	-.36**	-.26**	.05	.44**	__						
13. Sexist Event	.36**	.23**	.30**	.25**	-.21**	-.21**	-.23**	-.36**	-.36**	-.07	.19**	.52**	__					
14. Witness Sexism	.42**	.29**	.31**	.25**	-.28**	-.23**	-.24**	-.38**	-.40**	-.03	.26**	.69**	.75**	__				
15. MC Course	.43**	.27**	.37**	.28**	-.14*	-.20**	-.20**	-.19**	-.23*	.01	.21**	.38**	.19**	.21**	__			
16. MC Activity	.53**	.33**	.35**	.37**	-.18**	-.23**	-.22**	-.22**	-.14*	.01	.37**	.51**	.28**	.39**	.29**	__		
17. Friend A	.31**	.13*	.17**	.18**	.05	-.01	.01	-.06	.03	.05	.36**	.26**	.11	.13*	.22**	.36**	__	
18. Friend B	.17**	.07	.15**	.14*	-.11	-.04	-.13*	-0.1	-.03	.03	.18**	.19**	.11	.15*	.21**	.22**	.42**	__
M	3.93	3.23	5.37	5.44	2.21	2.11	1.47	1.6	1.58	1.98	27.95	47.24	46.56	54.77	8.60	1.42	1.82	.35
SD	1.17	1.53	1.06	.80	.88	.87	.58	.51	.73	1.04	13.2	17.53	16.34	17.86	3.07	.35	.49	.25
Skewness	-.13	.45	-1.07	-.41	1.02	.98	1.67	.89	1.34	.91	1.63	.58	.34	.32	.52	.80	.58	-.34
Kurtosis	-.46	-.69	1.55	-.21	.95	1.1	1.94	.41	1.93	.21	1.85	-.10	-.48	-.10	-.56	.19	.33	-1.26

*p < .05 ** p <.001

Table 3

Standardized Factor Loadings

Construct and observed indicators	Factor loadings	*SE*
Social Justice Advocacy (SJA)		
Collaborative Action	0.920	0.067
Social/Political Advocacy	0.592	0.081
Client Empowerment	0.736	0.058
Client/Community Advocacy	0.622	0.042
Color Blind Racial Beliefs		
Racial Privilege	0.830	0.042
Institutional Discrimination	0.852	0.041
Blatant Racial Injustice	0.816	0.028
Modern Sexism		
Denial of Cont. Discrimination	0.820	0.026
Antagonism toward women's demands	0.744	0.037
Resentment about special favors for women	0.406	0.057
Exposure to Racial Injustice		
Experience	0.419	0.040
Witness	0.908	0.041
Exposure to Gender Injustice		
Experience	0.775	0.049
Witness	0.967	0.047
Formal Diversity Experience		
Diversity Courses	0.419	0.070
Diversity Activities	0.658	0.071
Interracial Friendship		
Interracial Friendship 1	0.949	0.187
Interracial Friendship 2	0.446	0.179

Note. All factor loadings were significant at $p < .001$

Table 4

Regression Weights for Direct Paths

Path	*β*	*SE*	*p*
(a) CoBRAS → SJA	-0.104	0.142	0.397
(b) Modern Sexism → SJA	-0.173	0.151	0.222
(c) Exposure to Racial Injustice → SJA	0.740	0.009	< .001
(d) Exposure to Gender Injustice → SJA	0.494	0.012	0.004
(e) Formal Diversity Experience → SJA	0.554	0.072	<.001
(f) Interracial Friendship → SJA	-0.133	0.179	0.209
(g) Exposure to Racial Justice → CoBRAS	-0.374	0.004	<.001
(h) Formal Diversity Experience → CoBRAS	-0.14	0.277	0.017
(i) Interracial Friendship → CoBRAS	-0.174	0.160	0.006
(j) Exposure to Gender Injustice → Sexism	-0.501	0.005	<.001
(k) Formal Diversity Experience → Sexism	-0.015	0.294	0.792

Table 5

Regression Weights for Indirect Paths

Path	*β*	*p*	95% CI
Exposure to Racial Injustice → CoBRAS → SJA	0.039	0.489	[-.076, .202]
Exposure to Gender Injustice → Sexism → SJA	0.087	0.259	[-.114, .288]
Formal Diversity Exp → CoBRAS → SJA	0.017	0.493	[-.032,.069]
Interracial Friendship → CoBRAS → SJA	-0.018	0.351	[-.153, .022]

Appendix A

Recruitment Email

Dear Training Director/Faculty,

My name is Linh P. Luu and I am a graduate student in Counseling Psychology at Lehigh University. I am currently completing my doctoral dissertation under the supervision of my advisor, Dr. Arpana G. Inman. My dissertation study examines counselor trainees' racial and gender beliefs, their exposure to racist and sexist events, as well their participation in diversity activities, in relation to their social justice advocacy. It is my hope that the results will provide further evidence to extend emerging empirical research on social justice advocacy of counseling psychology graduate trainees. The Institutional Review Board at Lehigh University has approved this study (#15/115 N).

I would like to seek your assistance in forwarding this call for participation to your graduate trainees. We realize that time is of essence for both faculty and trainees in graduate programs. We are most appreciative of your help in this process.

Sincerely yours,

Linh P. Luu, M.S.
Doctoral Candidate
Counseling Psychology
Lehigh University

Arpana G. Inman. Ph.D.
Professor of Counseling Psychology
Chair, Department of Education
Lehigh University

Dear Trainee:

My name is Linh P. Luu and I am a graduate student in Counseling Psychology at Lehigh University. I am currently completing my doctoral dissertation under the supervision of my advisor, Dr. Arpana G. Inman.

Social justice advocacy has become an increasingly important part of counselor development. There has been a call to integrate a social justice component into training programs and to expand therapists' roles beyond individual counseling. With my dissertation study, I hope to gain a better understanding counselor trainees' racial and gender beliefs, and trainees' exposure to racist and sexist events, as well participation in formal and informal diversity activities, in relation to counselor trainees' social justice advocacy. The results of this study will provide further evidence for specific factors that may link to trainees' advocacy behavior.

I would like to invite you to participate in this study. I hope that this survey will allow you to reflect on your experience related to diversity and social justice, racial and gender beliefs as well as your experience of discrimination. There are no anticipated risks associated with participation in this study. We anticipate that you will complete this survey in approximately 20-25 minutes. Although no monetary incentive will be given to the participants, for each completed survey, **I will donate one U.S. dollar per participant to a participant-selected non-profit organization from a range of options** (e.g., breast cancer research, wild life protection, etc).

I will maintain complete confidentiality regarding your data. No individual results will be reported. The completion of the questionnaire will constitute as your informed consent. Your participation is completely voluntary and you have the right to discontinue participation at any time by simply clicking out of the browser.

In order to participate, you must be a trainee in a counseling-related program (e.g. counseling psychology, clinical psychology, school counseling, marriage and family therapy, counselor education, etc.), and be 18 years of age or older. If you would like to participate in our study, you can access the survey at the following web address:

https://lehigh.co1.qualtrics.com/SE/?SID=SV_6KUvZ3CdL6qtOOF

You may also forward this call to any trainee who is currently in a graduate counseling-related training program and who may find this study of interest.

If you have any questions regarding this study or what is expected of your voluntary participation, please feel free to contact me at lpl211@lehigh.edu or my advisor Arpana G. Inman at agi2@lehigh.edu. Problems that may result from participation in this study may be reported to Naomi Coll, Lehigh University's Manager of Research Integrity at inors@lehigh.edu or 610-758-3021. All reports or correspondence will be kept confidential.

Thank you again for your participation.

Sincerely,

Linh P. Luu, M.S.
Doctoral Candidate
Counseling Psychology
Lehigh University

Arpana G. Inman, Ph.D.
Professor of Counseling Psychology
Chair, Department of Education
Lehigh University

Appendix B

Informed Consent

Dear Participant,

You are invited to participate in a research study examining factors related to social justice advocacy behaviors. You are selected as a possible participant because you are a graduate student in one of the following programs: counseling psychology, clinical psychology, social work, school psychology, marital and family therapy, or other counseling-related graduate program. This study represents doctoral dissertation research of Linh P. Luu, under the supervision of Dr. Arpana G. Inman, Professor, Lehigh University

Purpose of the study

The purpose of this study is to gain a better understanding of the relationships between racial and gender beliefs, exposure to racist and sexist events, as well participation in formal and informal diversity activities and trainees' social justice advocacy behaviors.

Procedures

If you agree to be in this study,

You will be asked to complete a Demographic Information Sheet and six measures related to social justice. Your total time commitment will be approximately 20-25 minutes. Completion of the survey serves as your consent to participate.

***Risks* and *Benefits* of being in the study**
Possible risks:

There are no anticipated risks associated with participation in this study.

Benefits to participation:

Although there are no direct individual benefits, participating in this study can help increase your knowledge about social justice advocacy, create an awareness about your racial and gender role beliefs, as well as provide you an opportunity to reflect on your exposure to discrimination and participation in diversity activities. The findings will add further evidence to factors that link to social justice advocacy.

Compensation

Although no monetary incentive will be given to the participants, for each completed survey, the researcher will donate one U.S. dollar per participant to a participant-selected non-profit organization from a range of options (e.g., breast cancer research, wild life protection, etc).

Confidentiality

Your anonymity will be maintained throughout the study. The data you provide will only be accessible to the principal investigator and the research team. Information collected through your participation may be published in a professional journal or presented at a professional meeting in a group aggregate format. Individual responses will not be identifiable.

Voluntary Nature of the Study

Participation in this study is voluntary. Your decision as to whether or not to participate will not affect your current or future relations with the Lehigh University. If you do participate, you are free to withdraw at any time by closing the web browser or by discontinuing the survey.

Contacts and Questions

If you have any questions about this study, please contact Linh Luu at lpl211@lehigh.edu or Dr. Arpana G. Inman at agi2@lehigh.edu. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact Naomi Coll, Lehigh University's Manager of Research Integrity at inors@lehigh.edu or 610-758-3021. All reports or correspondence will be kept confidential.

HAVING READ THE INFORMATION ABOVE, YOU WISH TO PARTICIPATE, PLEASE CLICK ON THE NEXT BUTTON BELOW. YOU MAY PRINT A COPY OF THIS LETTER TO KEEP.

Appendix C

Demographic Questionnaire

1. Your current age:

2. Gender:

- ☐ Female
- ☐ Male
- ☐ Trans Female to Male
- ☐ Trans Male to Female
- ☐ Other (please specify)

3. Sexual Orientation:

- ☐ Exclusively Heterosexual
- ☐ Mostly Heterosexual
- ☐ Bisexual
- ☐ Mostly Gay/Lesbian
- ☐ Exclusively Gay/Lesbian
- ☐ Queer
- ☐ Asexual
- ☐ Other (please specify)

4. Race/ethnicity:

- ☐ Caucasian/ White/ European American
- ☐ Black/ African American
- ☐ Hispanic/Latina-o
- ☐ Asian/ Asian American/ Pacific Islander
- ☐ Native American/ American Indian
- ☐ Multiracial
- ☐ Other (please specify)

5. Residential Status:

- ☐ U.S Citizen
- ☐ Permanent Resident/ Immigrant
- ☐ International Student
- ☐ Other (please specify)

6. Your annual household income (the combined income of people who are currently responsible for you financially)

- ☐ < $25,000
- ☐ $25,000 to < $35,000
- ☐ $35,000 to < $50,000
- ☐ $50,000 to < $75,000

- [ ] $75,000 to < $100,000
- [ ] > $100,000

7. Your current social class:

- [ ] Lower class
- [ ] Working class
- [ ] Middle class
- [ ] Upper middle class
- [ ] Upper class
- [ ] Other (Please specify) _____

8. Religious Affiliation:

- [ ] Buddhist
- [ ] Christian
- [ ] Hindu
- [ ] Jewish
- [ ] Muslim
- [ ] Agnostic
- [ ] Atheist
- [ ] Spiritual but not religious
- [ ] No religious affiliation
- [ ] Other (Please specify) _____

9. Your highest degree received:

- Ph.D
- Psy.D
- Ed.S
- M.A
- M.S
- MFT
- M.Ed
- M.S.W
- B.S
- B.A

Other (please specify)

10. What graduate training program are you currently enrolled in:

- Counseling Psychology
- Clinical Psychology
- School Psychology
- School Counseling
- Mental Health Counseling
- Marriage and Family

- [ ] Social Work
- [ ] Counselor Education
- [ ] Other (please specify)

11. Degree you are currently seeking:

- ○ Ph.D
- ○ Psy.D
- ○ Ed.S
- ○ M.A
- ○ M.S
- ○ MFT
- ○ M.Ed
- ○ M.S.W
- ○ B.S
- ○ B.A
- ○ Other (please specify)

12. What year of your graduate program are you currently in?

- ○ 1st
- ○ 2nd
- ○ 3rd
- ○ 4th

- 5th
- 6th

Other (please specify) _____

13. How many trainings/courses on social justice and/or advocacy have you received?

_____

Appendix D

Social Justice Advocacy Scale (SJA; Dean, 2008)

Using the seven-point scale, please indicate the degree to which the following are true of you.

1	2	3	4	5	6	7
Not at All True						Totally True

1. I network with community groups with common concerns related to social justice issues.
2. I work with clients to develop action plans for confronting barriers to their wellbeing.
3. I contact legislators on behalf of clients' needs.
4. I have little knowledge of state laws and relevant policies pertaining to populations I am likely to see.
5. I stay abreast of current laws and policies affecting populations with which I work.
6. I have never communicated with my legislators regarding social issues that impact my clients.
7. I contact my legislators to express my views on proposed bills that will impact client problems.
8. I create written materials to raise awareness about issues that affect my clients.
9. I encourage clients to research the laws and policies that apply to them.
10. I collaborate with potential allies for social change.
11. I do not know of any counselors who lobby legislators and/or other policy makers.
12. I do not assist my clients in developing the communication skills needed to serve as self-advocates.
13. I work to bring awareness to the public regarding issues that affect my clients.

14. I engage in legislative and policy actions that affect marginalized groups.

15. I teach my colleagues to recognize sources of bias within the institutions and agencies in which I am involved.

16. Serving as a mediator between clients and institutions is not an appropriate role for a counselor.

17. Assisting clients in calling state and federal agents and navigating other bureaucracies is inappropriate for counselors.

18. I strive to examine problems from a systems perspective in an effort to understand their influences on client problems.

19. I typically seek feedback regarding the effects of my interactions with the communities with which I work.

20. I carry out my plans of action for confronting barriers to my clients' wellbeing.

21. I build relationships with trusted community members and establishments within the communities in which I work.

22. I work with professional organizations to influence public policy pertaining to social justice.

23. I use interventions that utilize client resources to buffer against the effects of oppression.

24. I am not actively involved with organizations working toward social justice.

25. I use creative means to bring attention to client issues and perceived injustices.

26. My research interest focuses on giving voice to underserved populations.

27. When working with community groups, I conduct assessments that are inclusive of community members' perspectives.

28. I seek feedback from my clients regarding the impact of my advocacy efforts on their behalf.

29. I assess the influence of my public information/awareness efforts.

30. I support my clients' self-advocacy efforts.

31. I use effective listening skills to gain understanding of community groups' goals.

32. I understand the effects of multiple oppressions on clients.

33. I work to understand clients as they are impacted by social problems.

34. When working with community/organizational groups, I routinely seek information regarding the history of the problem from the community members.

35. I assess whether client concerns reflect responses to oppression.

36. I work to change existing laws and regulations that negatively affect clients.

37. I collect data to show the need for social change to the institutions with which I work.

38. I believe I am unable to distinguish those problems that can best be resolved through social/political advocacy.

39. My skills as a counselor do not transfer to work with community groups.

40. I assess the effects of my interaction with the community.

41. I feel ill - prepared to seek feedback regarding others' perceptions of my advocacy efforts.

42. I identify potential allies for confronting barriers to my clients' wellbeing.

43. My interventions with clients of Color do not include strengthening their racial and ethnic identities.

Appendix E

Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000)

Using the six-point scale, please indicate the degree to which you agree with the following statements

1	2	3	4	5	6
Strongly Disagree					Strongly Agree

1. Everyone who works hard, no matter what race they are, has an equal chance to become rich.
2. Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.
3. It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.
4. Due to racial discrimination, programs such as affirmative action are necessary to help create equality.
5. Racism is a major problem in the U.S.
6. Race is very important in determining who is successful and who is not.
7. Racism may have been a problem in the past, it is not an important problem today.
8. Racial and ethnic minorities do not have the same opportunities as white people in the U.S.
9. White people in the U.S. are discriminated against because of the color of their skin.
10. Talking about racial issues causes unnecessary tension.
11. It is important for political leaders to talk about racism to help work through or solve society's problems.
12. White people in the U.S. have certain advantages because of the color of their skin.
13. Immigrants should try to fit into the culture and values of the U.S.
14. English should be the only official language in the U.S.

15. White people are more to blame for racial discrimination than racial and ethnic minorities.
16. Social policies, such as affirmative action, discriminate unfairly against white people.
17. It is important for public schools to teach about the history and contributions of racial and ethnic minorities.
18. Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.
19. Racial problems in the U.S. are rare, isolated situations.
20. Race plays an important role in who gets sent to prison.

Appendix F

Modern Sexism Scale (MSS; Swim et al., 1995)

Using the five-point scale, please indicate the degree to which you agree with the following statements

1	2	3	4	5
Strongly Disagree				Strongly Agree

1. Discrimination against women is no longer a problem in the United States.
2. Women often miss out on good jobs due to sexual discrimination.
3. It is rare to see women treated in a sexist manner on television.
4. On average, people in our society treat husbands and wives equally.
5. Society has reached the point where women and men have equal opportunities for achievement.
6. It is easy to understand the anger of women's groups in America.
7. It is easy to understand why women's groups are still concerned about societal limitations of women's opportunities.
8. Over the past few years, the government and news media have been showing more concern about the treatment of women than is warranted by women's actual experiences.

Appendix G

General Ethnic Discrimination Scale – Recent (GED-R; Landrine et al., 2006)

We are interested in your EXPERIENCES with RACISM. As you answer the questions below, please think about your PAST YEAR. For each question, please circle the number that best captures the things that have happened to you. Use these numbers:

Circle 1 = If this has NEVER happened to you
Circle 2 = If this has happened ONCE IN A WHILE
Circle 3 = If this has happened SOMETIMES
Circle 4 = If this has happened A LOT
Circle 5 = If this has happened MOST OF THE TIME
Circle 6 = If this has happened ALMOST ALL OF THE TIME

1. How often have you been treated unfairly by *teachers and professors* because of your race/ethnic group?
   1 2 3 4 5 6
2. How often have you been treated unfairly by your *employers, bosses, and supervisors* because of your race/ethnic group?
   1 2 3 4 5 6
3. How often have you been treated unfairly by your *coworkers, fellow students and colleagues* because of your race/ethnic group??
   1 2 3 4 5 6
4. How often have you been treated unfairly by *people in service jobs* (store clerks, waiters, bartenders, bank tellers and others) because of your race/ethnic group?
   1 2 3 4 5 6
5. How often have you been treated unfairly by *strangers* because of your race/ethnic group?
   1 2 3 4 5 6
6. How often have you been treated unfairly by *people in helping jobs* (doctors, nurses, psychiatrists, case workers, dentists, school counselors, therapists, social workers and others) because of your race/ethnic group?
   1 2 3 4 5 6
7. How often have you been treated unfairly by *neighbors* because of your race/ethnic group?
   1 2 3 4 5 6
8. How often have you been treated unfairly by *institutions* (school, universities, law firms, the police, the courts, the Department of Social Services, the Unemployment Office and others) because of your race/ethnic group?
   1 2 3 4 5 6
9. How often have you been treated unfairly by *people that you thought were your friends* because of your race/ethnic group?

1 2 3 4 5 6

10. How often have you been *accused or suspected of doing something wrong* (such as stealing, cheating, not doing your share of the work, or breaking the law) because of your race/ethnic group?
    1 2 3 4 5 6
11. How often have people *misunderstood your intentions and motives* because of your race/ethnic group?
    1 2 3 4 5 6
12. How often did you *want to tell someone off for being racist towards you* but didn't say anything?
    1 2 3 4 5 6
13. How often have you been *really angry about something racist that was done to you*?
    1 2 3 4 5 6
14. How often were you *forced to take drastic steps* (such as filing grievance, filing lawsuit, quitting your job, moving away, and other actions) to deal with some racist thing that was done to you?
    1 2 3 4 5 6
15. How often have you *been called a racist name*?
    1 2 3 4 5 6
16. How often have you *gotten into an argument or a fight about something racist that was done to you or done to another member of your race/ethnic group*?
    1 2 3 4 5 6
17. How often have you been *made fun of, picked on, pushed, shoved, hit, or threatened with harm* because of your race/ethnic group?
    1 2 3 4 5 6
18. How different would your life be now if you *HAD NOT BEEN* treated in a racist and unfair way?
    The Same Totally
    As it is now different
    1 2 3 4 5 6

Appendix H

ADAPTED General Ethnic Discrimination Scale – Recent

We are interested in your experiences with WITNESSING RACISM. As you answer the questions below, please think about your PAST YEAR. For each question, please circle the number that best captures the things that have happened to you. Use these numbers:

Circle 1 = If this has NEVER happened to you
Circle 2 = If this has happened ONCE IN A WHILE
Circle 3 = If this has happened SOMETIMES
Circle 4 = If this has happened A LOT
Circle 5 = If this has happened MOST OF THE TIME
Circle 6 = If this has happened ALMOST ALL OF THE TIME

1. How often have you **witnessed** somebody being treated unfairly by *teachers and professors* because of their race/ethnic group?
   1 2 3 4 5 6
2. How often have you **witnessed** somebody being treated unfairly by their *employers, bosses, and supervisors* because of their race/ethnic group?
   1 2 3 4 5 6
3. How often have you **witnessed** somebody being treated unfairly by their *coworkers, fellow students and colleagues* because of their race/ethnic group??
   1 2 3 4 5 6
4. How often have you **witnessed** somebody being treated unfairly by *people in service jobs* (store clerks, waiters, bartenders, bank tellers and others) because of their race/ethnic group?
   1 2 3 4 5 6
5. How often have you **witnessed** somebody being treated unfairly by *strangers* because of their race/ethnic group?
   1 2 3 4 5 6
6. How often have you **witnessed** somebody being treated unfairly by *people in helping jobs* (doctors, nurses, psychiatrists, case workers, dentists, school counselors, therapists, social workers and others) because of their race/ethnic group?
   1 2 3 4 5 6
7. How often have you **witnessed** somebody being treated unfairly by *neighbors* because of their race/ethnic group?
   1 2 3 4 5 6
8. How often have you **witnessed** somebody being treated unfairly by *institutions* (school, universities, law firms, the police, the courts, the Department of Social Services, the Unemployment Office and others) because of their race/ethnic group?

1 2 3 4 5 6

9. How often have you **witnessed** somebody being treated unfairly by *people that they thought were their friends* because of their race/ethnic group?
   1 2 3 4 5 6
10. How often have you **witnessed** somebody being *accused or suspected of doing something wrong* (such as stealing, cheating, not doing your share of the work, or breaking the law) because of their race/ethnic group?
    1 2 3 4 5 6
11. How often have you **witnessed** *somebody's intentions and motives being misunderstood* because of their race/ethnic group?
    1 2 3 4 5 6
12. How often did you *want to tell someone off for being racist towards somebody else* but didn't say anything?
    1 2 3 4 5 6
13. How often have you been *really angry about something racist that was done to somebody else*?
    1 2 3 4 5 6
14. How often were you **witnessed** somebody being *forced to take drastic steps* (such as filing grievance, filing lawsuit, quitting your job, moving away, and other actions) to deal with some racist thing that was done to them?
    1 2 3 4 5 6
15. How often have you **witnessed** somebody being *called a racist name*?
    1 2 3 4 5 6
16. How often have you **witnessed** somebody *having gotten into an argument or a fight about something racist that was done them or done to another member of their race/ethnic group*?
    1 2 3 4 5 6
17. How often have you **witnessed** somebody being *made fun of, picked on, pushed, shoved, hit, or threatened with harm* because of their race/ethnic group?
    1 2 3 4 5 6
18. How different would your life be now if you *HAD NOT WITNESSED* somebody being treated in a racist and unfair way?

The Same As it is now — Totally different

1 2 3 4 5 6

Appendix I

Schedule of Sexist Events – Recent (SSE-R; Klonoff & Landrine, 1995)

We are interested in your experiences with GENDER DISCRIMINATION. As you answer the questions below, please think about your PAST YEAR. For each question, please circle the number that best captures the things that have happened to you. Use these numbers:

Circle 1 = If this has NEVER happened to you
Circle 2 = If this has happened ONCE IN A WHILE (less than 10% of the time)
Circle 3 = If this has happened SOMETIMES (10%-25% of the time)
Circle 4 = If this has happened A LOT (26%-49% of the time)
Circle 5 = If this has happened MOST OF THE TIME (50%-70% of the time)
Circle 6 = If this has happened ALMOST ALL OF THE TIME (more than 70% of the time)

1. How many times have you been treated unfairly by *teachers and professors* because you are a woman?
   1 2 3 4 5 6
2. How many times have you been treated unfairly by your *employers, bosses, and supervisors* because you are a woman?
   1 2 3 4 5 6
3. How many times have you been treated unfairly by your *coworkers, fellow students and colleagues* because you are a woman?
   1 2 3 4 5 6
4. How many times have you been treated unfairly by *people in service jobs* (store clerks, waiters, bartenders, waitresses, bank tellers, mechanics and others) because you are a woman?
   1 2 3 4 5 6
5. How many times have you been treated unfairly by *strangers* because you are a woman?
   1 2 3 4 5 6
6. How many times have you been treated unfairly by *people in helping jobs* (doctors, nurses, psychiatrists, case workers, dentists, school counselors, therapists, pediatricians, school principals, gynecologists, and others) because you are a woman?
   1 2 3 4 5 6
7. How many times have you been treated unfairly by *neighbors* because you are a woman?
   1 2 3 4 5 6
8. How many times have you been treated unfairly by *your boyfriend, husband, or other important man* in your life because you are a woman?

1 2 3 4 5 6

9. How many times were you denied raise, a promotion, tenure, a good assignment, a job, or other such thing at work that you deserved because you are a woman?
   1 2 3 4 5 6

10. How many times have you been treated unfairly by *your family* because you are a woman?
    1 2 3 4 5 6
11. How many times have people made inappropriate or unwanted sexual advances to you because you are a woman?
    1 2 3 4 5 6
12. How many times have people failed to show you the respect that you deserve because you are a woman?
    1 2 3 4 5 6
13. How many times did you *want to tell someone off for being sexist*?
    1 2 3 4 5 6
14. How many times have you been *really angry about something sexist that was done to you*?
    1 2 3 4 5 6
15. How many times were you *forced to take drastic steps* (such as filing grievance, filing lawsuit, quitting your job, moving away, and other actions) to deal with some sexist thing that was done to you?
    1 2 3 4 5 6
16. How many times have you *been called a sexist name like bitch, cunt, chick,* or other names?
    1 2 3 4 5 6
17. How many times have you *gotten into an argument or a fight about something sexist that was done or said to you or done to somebody else*?
    1 2 3 4 5 6
18. How many times have you been *made fun of, picked on, pushed, shoved, hit, or threatened with harm* because you are a woman?
    1 2 3 4 5 6
19. How many times have you *heard people making sexist jokes, or degrading sexual jokes*?
    1 2 3 4 5 6
20. How different would your life be now if you *HAD NOT BEEN* treated in a sexist and unfair way?
    1 2 3 4 5 6

Appendix J

ADAPTED Schedule of Sexist Events – Recent

We are interested in your experiences with WITNESSING GENDER DISCRIMINATION. As you answer the questions below, please think about your PAST YEAR. For each question, please circle the number that best captures the things that have happened to you. Use these numbers:

Circle 1 = If this has NEVER happened to you
Circle 2 = If this has happened ONCE IN A WHILE (less than 10% of the time)
Circle 3 = If this has happened SOMETIMES (10%-25% of the time)
Circle 4 = If this has happened A LOT (26%-49% of the time)
Circle 5 = If this has happened MOST OF THE TIME (50%-70% of the time)
Circle 6 = If this has happened ALMOST ALL OF THE TIME (more than 70% of the time)

1. How many times have you **witnessed** somebody being treated unfairly by *teachers and professors* because she is a woman?
   1 2 3 4 5 6
2. How many times have you **witnessed** somebody being treated unfairly by her *employers, bosses, and supervisors* because she is a woman?
   1 2 3 4 5 6
3. How many times have you **witnessed** somebody being treated unfairly by her *coworkers, fellow students and colleagues* because she is a woman?
   1 2 3 4 5 6
4. How many times have you **witnessed** somebody being treated unfairly by *people in service jobs* (store clerks, waiters, bartenders, waitresses, bank tellers, mechanics and others) because she is a woman?
   1 2 3 4 5 6
5. How many times have you **witnessed** somebody being treated unfairly by *strangers* because she is a woman?
   1 2 3 4 5 6
6. How many times have you **witnessed** somebody being treated unfairly by *people in helping jobs* (doctors, nurses, psychiatrists, case workers, dentists, school counselors, therapists, pediatricians, school principals, gynecologists, and others) because she is a woman?
   1 2 3 4 5 6
7. How many times have you been treated unfairly by *neighbors* because you are a woman?
   1 2 3 4 5 6
8. How many times have you **witnessed** somebody being treated unfairly by *her boyfriend, husband, or other important man* in her life because she is a woman?

1 2 3 4 5 6

9. How many times have you **witnessed** somebody being denied raise, a promotion, tenure, a good assignment, a job, or other such thing at work that she deserved because she is a woman?
   1 2 3 4 5 6

10. How many times have you **witnessed** somebody being treated unfairly by *her family* because she is a woman?
    1 2 3 4 5 6
11. How many times have you **witnessed** people made *inappropriate or unwanted sexual advances* to somebody because she is a woman?
    1 2 3 4 5 6
12. How many times have you **witnessed** people failed to show somebody the respect that she deserves because she is a woman?
    1 2 3 4 5 6
13. How many times did you *want to tell someone off for being sexist*?
    1 2 3 4 5 6
14. How many times have you been *really angry about something sexist that was done to somebody else*?
    1 2 3 4 5 6
15. How many times have you **witnessed** somebody being *forced to take drastic steps* (such as filing grievance, filing lawsuit, quitting your job, moving away, and other actions) to deal with some sexist thing that was done to her?
    1 2 3 4 5 6
16. How many times have you **witnessed** somebody being *called a sexist name like bitch, cunt, chick,* or other names?
    1 2 3 4 5 6
17. How many times have you **witnessed** somebody having *gotten into an argument or a fight about something sexist that was done or said to her or done to somebody else*?
    1 2 3 4 5 6
18. How many times have you **witnessed** somebody being *made fun of, picked on, pushed, shoved, hit, or threatened with harm* because she is a woman?
    1 2 3 4 5 6
19. How many times have you *heard people making sexist jokes, or degrading sexual jokes*?
    1 2 3 4 5 6
20. How different would your life be now if you *HAD NOT WITNESSED* somebody being treated in a sexist and unfair way?
    1 2 3 4 5 6

Appendix K

Diversity-Related Courses Checklist (Neville et al., 2014)

Directions. How many of the types of courses listed below have you taken at any time during your post high-school education?

0 = None

1 = One

2 = Two

3 = Three or more

---

1. Courses in Gender and Women's Studies

2. Courses in Ethnic Studies (e.g., Latino Studies, Asian American Studies, African American Studies, Native American Studies)

3. Intergroup relation courses

4. Other diversity related course not listed above (e.g., course on race and/or race relations, gay or lesbian issues, gender issues, etc.)

Appendix L

Diversity Activity Checklist (Neville et al., 2014)

Directions. Listed below are a number of diversity activities (e.g., program, events, etc.). Please indicate whether or not you are aware of and have participated in each of the following *in the past year*.

0 = not aware of this or have not participated in this

1 = participated in this a little (once or twice)

2 = participated in this quite a bit (three or more times)

---

1. Latino/Hispanic Heritage Celebration events
2. Native American Month events
3. Martin Luther King symposium events
4. Asian American Awareness Week/Month events
5. Black History Month events
6. Workshops and activities sponsored the office of LGBT concerns/rainbow room
7. Programs sponsored by the Gender and Women's Studies Program
8. Programs (e.g., lectures, brownbag discussion) sponsored by any of the ethnic studies units (e.g., Latina/Latino Studies Program, Afro-American Studies, Asian American Studies)
9. Programs sponsored by any of the international or global studies units of office of international students/scholars/affairs
10. Diversity related programs sponsored by resident life
11. Other diversity related programs, events, lectures

Appendix M

Interracial Friendship (Spanierman et al., 2008)

On a 5-point scale, please assess what portion of your friends are European American/White, African American/Black, Latino/a, Asian American/Asian/Pacific Islander, and Native American

1	2	3	4	5
none or almost none				All or almost all

1. What portion of your friends are European American/White?
2. What portion of your friends are African American/Black?
3. What portion of your friends are Latino/a?
4. What portion of your friends are Asian American/Asian/Pacific Islander?
5. What portion of your friends are Native American?

Appendix N

Interracial Friendship by Kim et al. (2014)

Think of FOUR closest friends and indicate whether each of your friends is European American/White, African American/Black, Latino/a, Asian American/Asian/Pacific Islander, or Native American

1._____

2._____

3._____

4._____

Appendix O

Generalized Heterogeneity

$$\text{Heterogeneity} = 1 - \sum_k \left(\frac{n_k}{N} \right)^2$$

N = Total number of friends (N = 4 in this study)

n_k= number of people in group k

LINH P. LUU
Student Health and Counseling Center
The University of Memphis
214 Wilder Tower
Memphis, TN 38152
901-678-2068 (Office) 412-596-8545 (Tel)
Email: lpl211@lehigh.edu or lluu1@memphis.edu

EDUCATION

08/2011 – Present **Ph.D. in Counseling Psychology**
Lehigh University, Bethlehem, Pennsylvania
Degree expected: August 2016
Dissertation: Counseling Trainees' Advocacy: Investigating the Role of Race and Gender Beliefs, Exposure to Injustice and Diversity Experiences

05/2011 **M.S. in Counseling Psychology**
Chatham University, Pittsburgh, Pennsylvania

05/2008 **B.A. in Psychology** (with Honors, Phi Beta Kappa, Magna Cum Laude)
Chatham University, Pittsburgh, Pennsylvania

CONFERENCE PRESENTATIONS

Luu, L. P., & Inman, A. G. (2016, August). *Feminist identity and program characteristics in the development of trainees' social advocacy*. Presentation at the annual meeting of the American Psychological Association, Denver, CO.

Luu, L. P., & Inman, A. G. (2016, August). *Trainees' advocacy: The role of race, gender, exposure to injustice, and diversity experiences*. Presentation at the annual meeting of the American Psychological Association, Denver, CO.

Luu, L. P., Kim, G., Dinh, K., Hsieh, C., Hayashino, D., Liu, J., Kim-Prieto, C., & Chang, T. (2016, August). *From graduate student to early-career professional: Lessons and wisdom among AAPI women*. Interactive session at the 2016 Asian American Psychological Association convention, Denver, CO.

Deboer-Kreider, E., **Luu, L. P**., Kegel, K., Bertsch, K. N., & Presseau, C. (2016, March). *Navigating courageous conversations about power, privilege, and discrimination*. Pre-conference workshop at the annual conference of the Association for Women in Psychology, Pittsburgh, PA

Bashian, H., Pendse, A., **Luu, L. P.**, & Inman, A. G. (2016, January). *Telesupervision: Competencies in a digital world*. Poster presented at the 2016 Winters Roundtable, New York, NY

Chang, T., **Luu, L**. **P.**, Hayashino, D., & Ho, I. (2015, August). *Women of AAPI raising our voices*. Interactive session at the 2015 Asian American Psychological Association convention, Toronto, CA

Spektor, V., **Luu, L**. **P.**, & Gordon, R. M. (2015, January). T*he relationship between theoretical orientation and accuracy of countertransference expectations*. Poster presentation at the American Psychoanalytic Association 2015 National Meeting

Luu, L. P., & Spektor, V. (2014, August). *Finding international voice within the feminist community.* Roundtable discussion at the annual meeting of the American Psychological Association, Washington, DC

Spektor, V., & **Luu, L. P.** (2014, August). *International students in counseling psychology: Transitioning from supervisees to supervisors-in-training*. Roundtable discussion at the annual meeting of the American Psychological Association, Washington, DC

Luu, L. P., Lui, P. P., & Kawahara, D. (2014, August). *AAPI students and advocacy in research, practice, and service: Challenges and opportunities*. Interactive session at the 2014 Asian American Psychological Association convention, Washington, DC

Luu, L. P., Shah, C., & Zelaya, D. (2014, March). *Mentoring international students to facilitate successful adjustment*. Roundtable discussion at the 2014 Counseling Psychology Conference, Atlanta, GA.

Spektor, V., & **Luu, L. P.** (2014, March). *The crossroads of citizenship and ability: Implications for providing services to international/immigrant college students*. Paper presented at the 2014 annual conference of the Association for Women in Psychology, Columbus, OH

Wickline, G., Spektor, V., & **Luu, L. P.** (2014, March). *Classroom accommodations: Similarities and differences for international students and students with disability.* Structured discussion at the annual conference of the Association for Women in Psychology, Columbus, OH

Luu, L. P., Inman, A. G, Pendse, A., & Caskie, G. I. (2013, August). *The role of personal and contextual factors in the relationship with trainees' interest and commitment to social justice*. Poster presented at the annual meeting of the American Psychological Association, Honolulu, HI.

Luu, L. P., Inman, A. G., & Pendse, A. (2013, August). *Factors Impacting Educational Involvement in Rural Cambodia Schools*. Poster presented at the annual meeting of the American Psychological Association, Honolulu, HI.

DeBlaere, C., Shelton, K., & **Luu, L. P.** (2013, August). *Facilitating the transition from graduate student to early career professional in SCP*. In C. DeBlaere (Chair), *SCP member recruitment and retention: Strategies and recommendations*. Paper presented at the annual meeting of the American Psychological Association, Honolulu, HI.

Presseau, C., Deblaere, C., & **Luu, L. P.** (2013, August). *Racial discrimination and mental health for transracially adopted persons*. Poster presented at the annual meeting of the American Psychological Association, Honolulu, HI.

Presseau, C., Deblaere, C., Inman, A. G., & **Luu, L. P.** (2013, August). *Moderators of trainee multicultural competence and social justice advocacy*. Poster presented at the annual meeting of the American Psychological Association, Honolulu, HI.

Spektor, V., & **Luu, L. P.** (2013, March). *Culturally sensitive mentorship of international student women: Challenges and directions*. Structured discussion conducted at the annual conference of the Association for Women in Psychology, Salt Lake City, UT.

Inman, A. G., Pendse, A., & **Luu, L. P.** (2012, August). *Mentoring minority students and faculties*. Roundtable discussion conducted at the annual meeting of the American Psychological Association, Orlando, FL

Karchella-MacCumbee, M., **Luu, L**. **P.** & Sharma, P. (2011, June). *Cloth pads: A responsible, sustainable, natural choice whose time has come....Around again?*. Paper presented at the biennial conference of the Society for Menstrual Cycle Research, Pittsburgh, PA.

Hershberger, T., **Luu, L**. **P.** & Hamilton, D. (2011, March). *Relationship between therapist's positivity and self-perceived clinical competency*. Poster presented at the annual meeting of Eastern Psychological Association, Cambridge, MA.

Luu, L. P., & Wister, J. (2009, March). *The relationship between family conflict, school performance and depressive symptoms in American and Vietnamese female college students*. Poster presented at the annual meeting of Eastern Psychological Association, Pittsburgh, PA

PUBLICATIONS

Luu, L. P., & Inman, A. G. (2016). Feminist identity and training program characteristics in the development of trainees' social justice advocacy. *Counselling Psychology Quarterly*. Advance online publication. doi: 10.1080/09515070.2016.1198887

Inman, A. G., **Luu, L. P.***, Pendse, A., & Caskie, G. I. (2015). Relationship between graduate trainees' social justice supports, beliefs, interest, and commitment. *The Counseling Psychologist, 43,* 879-905. doi: 10.1177/0011000015578932

* *Note*: Both the first author and the second author contributed equally to the article

Spektor, V., **Luu, L. P.**, & Gordon, R.M. (2015). The relationship between theoretical orientation and accuracy of countertransference expectations. *Journal of the American Psychoanalytic Association, 63,* 28-32. doi: 10.1177/0003065115602492

Inman, A. G., & **Luu, L. P.** (2016). Role of culture in training and practice. In P. Bauer & M. Weinhardt (Eds.). *Professionalism and competency development in social work training (Professionalisierungs und kompetenzentwicklungs prozesse in der sozial padagogischen beratung)* (pp. 35-42). Remshalden, Germany: Schneider Verlag, Hohengehren

Inman, A. G., Hutman, H., Pensde, A., Devdas, L., **Luu, L. P.**, & Ellis, M. (2014). Current trends concerning supervisors, supervisees, and clients in clinical supervision. In C. E. Watkins Jr. & D. L. Milne (Eds.). *The Wiley international handbook of clinical supervision* (pp. 61-102). West Sussex, UK: John Wiley & Sons, Ltd.

Luu, L. P., Inman, A. G., & Alvrez, A. (in press). Individuals and families of Asian descent. In D. G. Hays & B. T. Erford (Eds.). *Developing multicultural counseling competency: A systems approach (3rd ed.)*. Boston, MA: Pearson

Inman, A. G., & **Luu, L. P.** (in press). Gender dynamics in clinical supervision. In K. Nadal (Ed.), *The SAGE Encyclopedia of Psychology and Gender*. Thousand Oaks, CA: Sage Publications Inc.

Manuscripts under review

Inman, A. G., Pendse, A., & **Luu, L. P.** *Factors impacting educational involvement in rural Cambodia schools*. Manuscript submitted for publication (Revised - resubmitted)

Devdas, L., Inman, A. G., **Luu, L. P**., & Pendse, *A. Cultural values conflict and South Asian men.* Manuscript submitted for publication.

Manuscripts in preparation

Luu, L. P., Pendse, A., Codos, S., Patterson, S., & Inman, A. G. *Supervisor countertransference, supervisory style, and working alliance.* Manuscript in preparation

Luu, L. P., DeBlaere, C., & Shelton, K. *Facilitating the transition from graduate student to early career professional in SCP.* Manuscript in preparation

Luu, L. P., Spektor, V., & Gordon, R. M. *How does level of personality organization inform practitioners' approach to treatment?* Manuscript in preparation.

Spektor, V., **Luu, L. P.,** & Gordon, R. M. *Psychodynamic versus other practitioners' use of countertransference in diagnostic considerations.* Manuscript in preparation.

Presseau, C., **Luu, L. P.**, Inman, A. G., & Deblaere, C. *Moderators of trainee multicultural competence and social justice advocacy*.

Heard, S., Deblaere, C., & **Luu, L. P**. *The relationship of community factors and self-efficacy with adjustment and well-being of first-generation college students*.

EDITORIAL EXPERIENCE

05/2016 – Present **Reviewer**, The Australian Psychologist

06/2014 – 06/2016 **Member of Student Advisory Board**, Psychology of Women Quarterly

TEACHING EXPERIENCE

01/2014 – 05/2014 **Teaching Assistant**, Assessment and Appraisals, Counseling Psychology Program, College of Education, Lehigh University, Bethlehem, Pennsylvania

- Deliver lectures on various assessments
- Demonstrate administrations of various assessment tools (WAIS-IV, WJ-III, WRAT, WMS-IV, etc.)

06/ 2013 **Teaching Assistant**, Counseling Issues and Skills: Facilitating Healthy Adjustment, International Counseling Program, College of Education, Lehigh University

- Delivered lectures on various mental health issues and facilitate class discussion
- Observed students' role-play sessions and gave feedback

01/ 2013 – 05/2013 **Teaching Assistant**, Helping Skills course, Counseling Psychology Program, College of Education, Lehigh University, Bethlehem, Pennsylvania

- Delivered lectures on various helping skills and facilitated class discussion
- Observed students' role-play sessions and gave feedback

09/ 2009 – 05/2011 **Teaching Assistant**, General Psychology and Abnormal Psychology courses, Psychology Department, Chatham University, Pittsburgh, Pennsylvania

- Delivered recitations, corrected/ graded students' papers and homework assignments, held test review sessions

09/ 2005 – 05/ 2006 **Tutor**, Hobart and William Smith Colleges, Geneva, New York

COUNSELING EXPERIENCE

08/2015 – Present **Psychology Intern**, APA-Accredited Internship, University of Memphis Counseling and Testing Center, Memphis, Tennessee

- Provide triage coverage
- Provide after-hour crisis intervention
- Conduct intake interviews
- Provide individual, group, career, and family counseling
- Facilitate outreach activities
- Administer ADHD/Learning Disability and Personality Assessment batteries, provide written integrated assessment report and verbal feedback

08/2014 – 05/2015 **Psychology Extern**, Counseling and Psychological Services, University of Pennsylvania, Philadelphia, Pennsylvania

- Conduct intake interviews
- Provide individual therapy to college students
- Facilitate outreach activities
- Collaborate with multidisciplinary treatment team to ensure comprehensive and individualized treatment to clients served.

05/2013 – 05/2014 **Psychological Assessment Intern**, Lenape Valley Foundation, Doylestown, Pennsylvania

- Administered full psychological assessment battery including a wide range of assessments (e.g., cognitive, intellectual, personality, achievement, and projective tests, etc.)
- Wrote up integrated assessment report
- Conducted intake interviews with clients and family members
- Provided assessment feedback
- Provided clinical consultation

09/2012 – 05/2014 **Counseling Psychology Intern**, Moravian College Counseling Center, Bethlehem, Pennsylvania

- Conducted intake interviews
- Provided individual counseling to college students
- Facilitated outreach activities
- Collaborate with student affair staffs to provide comprehensive prevention and intervention for students on campus

09/2010 – 05/2011 **Counselor**, Western Psychiatric Institute and Clinic, University of Pittsburgh Medical Center, Pittsburgh, Pennsylvania

- **Center for Children and Families**: conducted full psychiatric evaluations, worked with children and adolescents with various psychiatric conditions and their families from family system approach, provided psycho-education to children/ adolescents at ADHD clinic.
- **OCD Intensive Outpatient Program** (*counseling psychology intern*): facilitated group therapy and practiced exposure response prevention for children and adolescents with severe obsessive compulsive disorder

05/2010 – 08/2010 **Counseling Psychology Intern**, Developmental Follow-up Clinic, Neo-Natal Intensive Care Unit, Magee Women's Hospital, Pittsburgh, Pennsylvania

- Administered assessment to detect early developmental pathology and counseled families of children with developmental problems

11/2008 – 04/2009 **Junior Therapist**, Vietnam National Hospital of Pediatrics, Hanoi, Vietnam

- Administered assessment and performed behavioral intervention for children and adolescents

06/2008 – 07/ 2008 **Intern**, Psychiatry Department, Singapore General Hospital, Singapore

06/2007 – 07/2007 **Intern**, Psychiatry Department, Vietnam National Hospital of Pediatrics, Vietnam

SUPERVISION AND CONSULTATION EXPERIENCE

08/2015 – Present **Supervisor** of practicum students, Counseling and Testing Center, University of Memphis

06/2014 – 06/2015 **Program Coordinator and Clinical Supervisor**, Community Voices Clinic, Bethlehem, Pennsylvania

- Managing a school-based mental health clinic that provides free therapy services to uninsured families, adults, and children in Southside Bethlehem

- Supervising master's level trainees on site
- Provide family, group, and individual therapy to Bethlehem residents

08/2013 – 05/2014 **Supervisor** of master's level students in counseling and human services and international counseling programs

08/2013 – 05/2014 **Consultant**, Moravian College Counseling Center

- Conducted weekly workshop for counseling center staffs on administering, scoring and interpreting various psychological assessments

PROGRAM EVALUATION EXPERIENCE

09/2014 – 12/2014 **Gender Equity Program Evaluation**, Caring for Cambodia schools, Siem Riep, Cambodia

- Assess teacher attitudes toward gender roles, attitudes toward future career opportunities for girls, gender responsiveness within the classroom, and teacher attitudes towards gender responsiveness in curriculum and standards.
- Assess student attitudes toward gender, their perception of teacher implementation of gender responsiveness, and the academic and career aspirations of both male and female students.
- Evaluate the role of female advisor program in CFC schools

11/2011 – 04/2012 **Career Guidance Program Evaluation**, Caring for Cambodia schools, Siem Riep, Cambodia

- Evaluating the role of career advisor program in CFC schools
- Assess the effectiveness of career activities such as campus visits and guest lectures

LEADERSHIP AND VOLUNTEER EXPERIENCE

01/2017 – 01/2019 **Secretary**, Section V: Psychology of Asian Pacific American Women, Society for the Psychology of Women (Division 35), American Psychological Association

01/2014 – 01/2016 **Student Representative**, Section V: Psychology of Asian Pacific American Women, Society for the Psychology of Women (Division 35), American Psychological Association

09/2013 – 01/2016	**Co-chair**, Student Taskforce, Section V: Psychology of Asian Pacific American Women, Society for the Psychology of Women (Division 35), American Psychological Association
08/2013 – 03/2014	**Co-chair**, Student Subcommittee- International Subcommittee, Planning Committee of the Counseling Psychology in Action Conference, Atlanta 2014
08/2013 – Present	**Contributor** to International Committee sections of the Newsletter of Division of Trauma Psychology (Division 56)
03/ 2013 – Present	**Administrator** of the Student Caucus Facebook page, Association for Women in Psychology
09/ 2012 – 08/2013	**Co-Host "**Navigating Courageous Conversations" video, WE CARE campaign promoting cultural diversity awareness on Lehigh University campus https://www.youtube.com/watch?v=rYRdlHMoQKs&list=UU23dbHbfH-kOntle-7eqVgw
08/ 2013, 2014	**Volunteer** at Division 35 Hospitality Suite, American Psychological Association Annual meeting
03/ 2013, 2014	**Volunteer** at the annual conference of the Association for Women in Psychology
11/2012	**Facilitator** of *Strong Moms Strong Girls* workshops at Junior League Lehigh Valley
10/ 2012	**Co-organizer** of a workshop on Lehigh University campus to raise awareness about human trafficking and sex trafficking
08/ 2012	**Volunteer** at Division 17 Hospitality Suite, American Psychological Association annual meeting, Orlando, Florida
10/2011 – 12/2011	**Volunteer** at Farmersville Elementary, Bethlehem, Pennsylvania
09/ 2011 – 11/2011	**Volunteer** at Refugee Resettlement Service, Catholic Charities Allentown, Pennsylvania
09/ 2007 – 05/2008	**Mentor** of international students, Chatham University, Pittsburgh, Pennsylvania
03/2007	**Volunteer** at Habitat for Humanity Spring Break Alternative, South Carolina

OTHER RESEARCH EXPERIENCE

09/2012 – 07/2015 **Research Assistant**, Office of Institutional Research, Lehigh University, Bethlehem, Pennsylvania

09/2011 – 05/2012 **Graduate Assistant**, Comparative and International Education Program, College of Education, Lehigh University, Bethlehem, Pennsylvania

09/2011 – 05/2012 **Observer/Data Collector**, Center for Adolescents Research in Schools, Lehigh University, Bethlehem, Pennsylvania

09/ 2009 – 05/2011 **Institutional Research Associate**, Institutional Research Office, Chatham University, Pittsburgh, Pennsylvania

- Data compilation and analysis for major annual projects (BCSSE, NSSE, student satisfactions survey); report writing.

07/ 2008 – 10/ 2008 **Research Executive**, Taylor Nelson Sofres, Singapore

- Market research, Healthcare sector

AWARDS AND GRANTS

2016 Division 17 Society of Counseling Psychology SAS Research Award

2015 Lehigh University Social Justice Scholar Award

2015 American Psychological Association Division 35 Section 5 Pioneer Award for outstanding contributions to advancing AAPI feminism in psychology

2014 Association for Women in Psychology Student Travel Award to the annual conference of the Association for Women in Psychology, Columbus, OH

2013 American Psychological Association, Division 56 Student Travel Award to the annual meeting of the American Psychological Association, Honolulu, HI.

2013 Lehigh University College of Education Dean's Endowed Student Travel Scholarship

2013 Association for Women in Psychology Student Travel Award to the annual conference of the Association for Women in Psychology, Salt Lake City, UT.

2012, 2013	Lehigh University College of Education Diversity Committee Travel Awards
2012	Community and Equity Initiative Grant, College of Education, Lehigh University
2006 – 2008	Phi Theta Kappa Scholarship, Chatham University, Pittsburgh, Pennsylvania

PROFESSIONAL AFFILIATION

2011 – Present	Association for Women in Psychology
2011 – Present	American Psychological Association, Division 17
2011 – Present	American Psychological Association, Division 35
2011 – Present	American Psychological Association, Division 45
2009 – Present	American Psychological Association
2008 – Present	Eastern Psychological Association

HONOR SOCIETY MEMBERSHIP

2008 – Present	Phi Beta Kappa
2007 – Present	Psy Chi