

AN ABSTRACT OF THE DISSERTATION OF

Waulene E. Pennymon for the degree of Doctor of Philosophy in Counseling
presented on July 10, 2000. Title: School Counselors' Perceptions of Social
Advocacy Training: Helpful and Hindering Events.

Abstract

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Brooke B. Collison

The purpose of this study was to provide a descriptive account of school counselors' perceptions of helpful and hindering events of their Oregon State University's (OSU) master's level preservice school counselor social advocacy training. Participants as co-researchers in this study engaged in the in-depth interview process, shared perceptions of helpful and hindering events of training, and engaged in collaborative interpretation and data analysis. Co-researchers kept reflective journals during this study. The major findings from this study were that co-researchers' perceptions of helpful and hindering events of training in this program were based on their views of how effective and facilitative this training had proven to be in their experience as activist advocates for students in their professional practice. Co-researchers suggested revisions of the social advocacy training program design and content based on their lived experiences of training and practice as social activist school counselors.

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**School Counselors' Perceptions of Social Advocacy
Training: Helpful and Hindering Events**

by

Waulene E. Pennymon

A DISSERTATION

submitted to

Oregon State University

**In partial fulfillment of
the requirements for the
degree of**

Doctor of Philosophy

**Presented July 10, 2000
Commencement June 2001**

Doctor of Philosophy Dissertation of Waulene E. Pennymon presented on
July 10, 2000.

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I understand that my dissertation will become part of the permanent collection of Oregon State University libraries. My signature below authorizes release of my dissertation to any reader upon request.

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Waulene E. Pennymon, Author

ACKNOWLEDGEMENTS

Acknowledgement is given to Counselor Education and Teacher Education faculty
who
continue to recreate and to advocate in these programs.

Acknowledgement is also given to my family whose love, support, and humor
made it all work.

Gerald Bodoh

Mavis Burke

Audrey Price

Savonie Fleet

TABLE OF CONTENTS

	<u>Page</u>
CHAPTER ONE.....	1
INTRODUCTION.....	4
Purpose of Study	8
Significance of Problem to the Field	10
Emergent Research Question and Relevant Theory.....	20
Personal Experience of the Researcher.....	22
CHAPTER TWO.....	28
Social Justice Education in the field of Counseling	32
Acceptance of Advocacy in Counseling.....	32
Barriers to Theorizing Social Justice in School Counselor Education.....	35
Critical Social Theory and Perspective	41
Social Justice and Higher Education.....	43
Nonempirical Literature: Social Justice Themes	
Socioenvironmental Context.....	45
Brief Overview.....	45
Two Contemporary Models of Social Justice Counselor Education	48
Model Number One.....	48
Model Number Two	50
Intentional Social Activist Counseling.....	54
A Paradigm Shift in Counseling and Counselor Education	54
Psychotherapy of Counseling as Liberatory Practice.....	55
Environmental Factors in Counselor Education.....	57
Mandated Multicultural School Counseling Training.....	57
Multicultural Organizational Development in Counselor Education.....	60

TABLE OF CONTENTS (Continued)

	<u>Page</u>
Dimensional Aspects of Social Activist School Counseling	61
Counseling Culture: Awareness of Biased Assumptions and Values	61
Frequent Assumptions of Cultural Bias	62
Counselor Education Program Culture.....	63
Overview of Empirical Literature	65
Schools and Early Social Justice Training.....	65
Culture of Reform, Teachers, and Multiculturalism	66
Empirical Literature: Social Justice Themes	67
Relationship of Early Training to Adult Activism.....	69
Dispositional Factors and Social Justice	70
Counseling Values and Social Change Values in Humanistic Orientation	73
Counseling Values.....	73
Study Number One: Counseling Values Disparity	74
Study Number Two: Support for the Social Activist Role.....	76
Social Change Values in Humanistic Orientation.....	77
CHAPTER THREE	83
Overall Approach and Rationale	83
Freirian Critical Social Qualitative Research.....	86
Sample Selection	87
Researcher's Role.....	89
Reciprocity and Ethics.....	90
Access Negotiation.....	91
Data Collection and Analysis.....	91
Preparing Data for Analysis.....	92
Data Management and Analysis.....	98

TABLE OF CONTENTS (Continued)

	<u>Page</u>
Trustworthiness	102
CHAPTER FOUR	106
Preview of Categories.....	106
Qualitative Findings	107
Profile of Participants	110
Helpful Events: Theorizing Social Advocacy.....	111
Social Advocacy: Intentionality	128
Dimensionality	132
Activist Advocacy: Culture, Power, and Empowerment.....	139
Principal Researcher’s Perspective: Social Advocacy and Praxis	142
Qualitative Findings: Hindering Events, Perceptions of Gaps in Program Preparation.....	143
Program Content Suggestions.....	145
Principal Researcher’s Perspective: Perceived Hindering Events	149
CHAPTER FIVE	151
Statement of Possibility: Toward Emerging Emancipatory Theory-Building.....	151
Summary of Major Findings.....	155
Theorizing Social Advocacy.....	158
Definition.....	158
Conceptualization.....	159
Self-Identification.....	160

TABLE OF CONTENTS (Continued)

	<u>Page</u>
Social Advocacy.....	161
Intentionality	161
Dimensionality	164
Activist Advocacy: Culture, Power and Empowerment	166
Principal Researcher’s Perspective: Social Advocacy and Praxis	168
Perception of Gaps in Preparation.....	169
Program Content Suggestions.....	170
Conclusion	172
Recommendations for Additional Research	176
BIBLIOGRAPHY.....	177
APPENDICES.....	189

LIST OF FIGURES

<u>Figure</u>		<u>Page</u>
2.1	Sociocultural Environment: Activist Advocacy for School Counselors.....	29
5.1	Qualitative Findings: Helpful Events	156
5.2	Qualitative Findings: Hindering Events	157

LIST OF TABLES

<u>Table</u>		<u>Page</u>
2.1	Overview of Social Justice Studies	80
3.1	Research Process Time Line: Data Collection and Related Activities.....	104
3.2	Research Process Time Line: Data Management, Analysis and Writing of Chapters	105
4.1	Profile of Individual Co-researchers.....	111

LIST OF APPENDICES

<u>Appendix</u>		<u>Page</u>
A	Application for Approval of the OSU Institutional Review Board (IRB) for the Protection of Human Subjects.....	190
B	Four Semi-Structured Interview Questions.....	196
C	Informed Consent Document	198
D	Demographic Interview Questions	201

DEDICATION

This dissertation is dedicated in loving memory to my parents and brother,
who believed in me.

In Memory

Lena and Wellington M. Pennymon

Celfrenor O. Pennymon

SCHOOL COUNSELORS' PERCEPTIONS OF SOCIAL ADVOCACY TRAINING: HELPFUL AND HINDERING EVENTS

CHAPTER ONE

This first chapter introduces the purpose of the study and its significance to the field, places the purpose within a larger theoretical context, proposes emergent research questions, discusses a relevant theme which surfaced in a pilot study, and forecasts the literature to be reviewed in the second chapter. The personal experience and theoretical orientation of the researcher is presented. The potential influence of these variables on the investigation is discussed.

The definition of terms that follows clarifies their use in the present context. As part of the pre-session conversation, this list of terms served as a reference point for mutual understanding.

Change agent. Atkinson, Morten and Sue first presented the definition in 1993. Subsequently, Sue, Carter, Casas, Fouad, Ivey, Jensen, LaFromboise, Manese, Ponterotto, and Vasquez-Nutall revised the definition and articulated the role of a change agent as one in which “the helper takes an action-oriented approach to changing aspects of the client’s environment... The helper goes further in assuming responsibility for making changes that may be oppressing clients or groups” (Sue et al., 1998, p. 88).

Cultural identity theory. “Cultural identity theory, then, enables us to frame counseling and psychotherapy as consciousness development, the generation of

more complex cognition and behaviors as one comes to see oneself in context” (Ivey, 1995, p. 58).

Dialectic dialog. Dialectic dialog is interactive dialog, communication, in order to reflect critically upon reality for the purpose of acting, intervening in order to radically change it. Specifically, “the process in which individuals analyzing their own reality become aware of their prior, distorted perceptions and thereby come to have a new perception of that reality” (Freire, 1970, p. 107).

Empowerment for counseling. “Empowerment is the process by which people, organizations or groups who are powerless (a) become aware of the power dynamics at work in their life context, (b) develop the skills and capacity for gaining some reasonable control over their lives, (c) exercise this control without infringing upon the rights of others, and (d) support the empowerment of others in their community” (McWhirter, 1991, p. 224).

Hegemony. “Hegemony refers to the manner in which a dominant group projects its particular way of seeing social reality in such a way that its view of reality is accepted as commonsense, the natural order, even by those who are disempowered by it” (Bell, 1997 p.11).

Majority. Majority “can be defined as the group that (a) holds the balance of economic, social, and political power; (b) controls the gateways to power and privilege; and (c) determines which groups will be allowed access to the benefits, privileges, and opportunities of the society... In the United States that term is generally reserved for White Euro-Americans” (Sue et al., 1998, p. 12).

Minority. Minority is defined as “a group of people who, because of physical or cultural characteristics, are singled out from the others in society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination” (Wirth, 1945, p. 347).

Multicultural counseling competency (MCC). Multicultural counseling competency “refers specifically to a helping relationship in which two or more of the participants are of different cultural backgrounds . . . is characterized by the helping professional’s culturally appropriate awareness, knowledge, and skills” (Sue, Bernier, Durran, Feinberg, Pedersen, Smith & Vasquez-Nuttal, 1982; Sue et al., 1998).

Multicultural Organizational Development (MOD). Multicultural organizational development is based on the premise that “organizations vary in their awareness of how racial, cultural, ethnic, and gender issues affect their workers and the workplace” (Sue, 1995, p. 482). MOD is defined as taking “a social justice perspective. One who holds this definition of MOD (a) believes inequities that arise within organizations may be primarily due not to poor communication, lack of knowledge, poor management, person-organization fit problems, and so forth, but to monopolies of power; and (b) assumes that conflict is inevitable and not necessarily unhealthy” (Sue, 1995, p. 482).

Oppression. “Oppression is understood as a process which infuses prejudice with power. This power is then used to limit or hinder access to societal rights from those identified as lacking power” (Sanders, 1999, p. 28). In the context of her

specific definition of oppression, Sanders (1999) offers an accompanying relevant definition of advocacy. “Advocacy, is a process which defuses prejudice and attempts to redefine power by redistribution thus allowing for greater access for all. The goals are the betterment of the whole” (Sanders, 1999, p. 28).

Social advocacy. Social advocacy focuses on “. . . action taken by a counseling professional to facilitate the removal of external and institutional barriers to clients’ well-being” (Toporek & Liu, in press).

Social responsibility. “Social responsibility focuses on the nature of a person’s relationship with others and with the larger social and political world” (Berman, 1997, p.12).

INTRODUCTION

Despite 40 years of effort, there is no consensus regarding incorporation and training of the social advocacy role for counselors. (Lopez & Cheek, 1971; Beck, 1973; Dustin, 1973; Smith, 1973; Warnath, 1973; Menaker, 1976; Banks, 1977; Ivey, 1977; Romo & Mayton, 1977; Herr, 1979; Sue & Sue, 1981; Haight, 1982; Sue et al., 1982; Aubrey, 1983; Wrenn, 1983; Carney & Kahn, 1984; Katz, 1985; Albee, 1986; Atkinson, Froman, Atkinson, Morten & Sue, 1993; Howard, 1993; 1995; Brigman, 1994; D’Andrea, 1995, 1999; Brotherton, 1996; Casas & Vasquez, 1996; McClure & Russo, 1996; Pedersen, Draguns, Lonner, & Trimble, 1996; Rigazio-DiGillio, Ivey, & Locke, 1996; Collison, 1998; Collison et al., 1998; Lee & Walz, 1998; Sue et al., 1998;). The call for the profession of counseling to advocate

for social and political change has been hotly debated, yet differentially received, and, in the opinion of some, largely ignored (Gramsci, 1971; Vontress, 1971; Erickson & Shultz, 1982; Smith, 1982, 1985; Willis, 1983; Lee & Sirch, 1994; McClure & Russo, 1996; McLaren & Giroux, 1997a, 1997b; Oakes, 1998; Sleeter & Grant, 1998;).

Recommendations for counselor educators to develop a framework for understanding advocacy (Toporek, 1999) appeared in the American Counseling Association's (ACA) publication, "Counseling Today." This framework employed the concept of advocacy as articulated by Lewis, Lewis, Daniels & D'Andrea (1998). In this formulation the concept of advocacy exists as a continuum of counselor activities on behalf of clients, ranging from changes in the environment of individual clients to removing barriers to successful functioning present in the larger sociopolitical environment. In this conceptualization, advocacy serves two purposes "(1) increasing client's sense of personal power and (2) fostering environmental changes that reflect greater responsiveness to their personal needs" (Lewis et al., 1998, p. 172).

Making a clear distinction between advocacy, outreach and consultation in school counseling is recommended as a means of dispelling the confusion, which surrounds the advocacy role for school counselors. The role repertoire of school counselors includes outreach, advocacy, and consultation. By developing a clearer definition for each of these terms, a clear picture of how those roles interact with prevention, intervention, and remediation paradigms is possible. School counselors

do not think of themselves as advocates if there is no clear definition of the term linking it to counseling treatment paradigms (Kurpius & Rozecki, 1992).

These authors list the best definition of advocacy as “a process for pleading the rights of others who for some reason are unable to help themselves to acquire the services, treatment, or both, that they have a right to receive.” Advocacy, an alternative to the traditional remedial one-on-one or group counseling role, creates preventive counseling interventions (Kurpius & Rozecki, 1992, p. 179). The school counselor effectively joins with the client in some cause because the power and authority to initiate desired change is not accessible to the client.

By invoking the role of advocate, the school counselor makes a value judgement regarding the use of power on behalf of those who have yet to become empowered to act either to prevent or remediate problems (Kurpius & Rozecki, 1992). School counselors who invoke the role of advocacy must be aware of and be prepared to publicly articulate personal value dimensions and the value dimensions of the client.

Value dimensions encompass the school counselor’s awareness, beliefs and attitudes as reflected in life style. Locating these values within a social justice framework is part of becoming motivated to adopt an advocacy stance (Atkinson et al., 1993; Dworkin & Dworkin, 1971). This means taking preventive action, confronting and challenging the status quo in the prevailing culture and climate (Katz, 1985; Esquivel & Keitel, 1990; Atkinson et al., 1993; Toporek, 1999). Functioning as a social advocate for students means taking risks, specifically, “to

engage in social action requires motivation, understanding, and foresight, and no cookbook for the activist counselor exists” (Dworkin & Dworkin, 1971, p. 750).

Adoption of a proactive stance allows the school counselor to move quickly in creating interventions aimed at possible or future problems, late prevention of emergent problems or crisis remediation of an existing urgent problem. Beginning in elementary school, counselors encounter clients who can benefit from advocacy efforts in the prevention of possible problems. In this role, the counselor must use the skills of problem definition, communication, and research to meet the challenges, which may occur in the context of uncooperative school administrators (Kurpius & Rozecki, 1992).

Recent articles that called for counselor education to focus on advocacy training challenging linguisticism, the cultural oppression of language minorities (Chen-Hayes, Chen & Athar, 1998), advocacy training promoting advocacy strategies on behalf of mental health advocacy groups (Tenety & Kiselica, 1998), African American clients (Sanders, 1999), systemic youth and school advocacy services (D’Andrea & Daniels, 1999), multiracial families (Kenney, 1999), and gender-based advocacy for equity and non-violence (Hansen, 1999) appeared as part of ACA’s series on advocacy and advocacy issues in counseling. While multicultural counseling, feminist therapy, and community counseling consistently retained advocacy as a viable and integral role in counseling, other areas of professional counseling failed to follow suit. Although recent publications in ACA’s 1998-1999 advocacy series have included strongly pronounced calls for advocacy training, no

comprehensive graduate training courses nor detailed social advocacy curricula for school counselor education programs were articulated in this series.

In recognition of the institutional power within the school counselor's role(s) and function, he or she must also recognize that it is his or her choice to function as social advocate for positive change. The school counselor makes the decision to function as a social advocate in order to improve social interaction, to combat racism, to initiate empowerment, and to correct social inequity (Pedersen, 1978; Parker & McDavis, 1979; Kurpius & Rozecki, 1992; Sue, Arredondo & McDavis, 1992; Pack-Brown, 1999) or decides not to function in that role by opting to maintain the status quo (Katz & Ivey, 1977; Erickson & Shultz, 1982).

Purpose of Study

Professional master's-level school counselors may be social justice activists prior to entrance and completion of a counselor education master's-level program or they may make a decision for or against that role as a result of completing a master's degree in a social justice-oriented counselor education program. Collison, Osborne, Gray, House, Firth and Mary Lou (1998) pointed out that "it is possible that some counselors might become social activists through a natural developmental process, or social activists might become counselors, but, our contention is that counselor education programs should include intentional philosophy, curriculum, and processes that prepare graduates to work as social activists in their professional settings" (p. 263). No qualitative multiple case dissertation research study has yet

been conducted which describes practicing school counselor's perceptions of helpful and hindering factors in Oregon State University's (OSU) master's-level preservice school counselor social advocacy training. A compelling area of interest for study is the investigation of how program graduates experienced that training process relative to its facilitative and nonfacilitative aspects in the development of their role and function as practicing school counselors.

In 1992, counselor education faculty at OSU reconstituted its master's-level counselor education program adopting a critical-social perspective and creating a social advocacy model for the training of master's-level school counselors. The adoption of a critical-social perspective as the conceptual framework for the teacher education and the counselor education programs was included in the rationale for the *Teacher and Counselor Education Licensure Program* (1993). The critical-social perspective evolved to include the adoption of a position that teachers and counselors were to be trained as advocates for social justice (Collison, 1993). This critical-social perspective is grounded in a commitment to the training of reflective practitioners who, through such training, become empowered to conduct critical analysis of their taken-for-granted understandings. This critical analysis is undertaken for the purpose of surfacing historical and culturally reified oppressive cognitive distortions (Freire, 1970, 1973, 1998). Upon freeing themselves from the domination of socially maintained cognitive distortions, reflective practitioners use the new transformative knowledge to take responsible social action to create

positive social change and to broaden the emancipatory project to include the whole of society at every level (Freire, 1970, 1998; Warren, 1984; Collison, 1993).

The adopted social advocacy model is explicated in the statement, “a social advocacy model is built on the philosophy that professionals take individual or collective action to correct injustices or to improve conditions for the benefit of an individual or group” (Osborne, Collison, House, Gray, Firth & Mary Lou, 1998, p. 19). The philosophy which undergirds this program is “based in the belief that professional counselors stand for social, economic and political justice, and must be prepared to be active leaders and advocates in the face of injustice” (Osborne et al., 1998, p. 191).

The program’s culture and philosophy shape application and admission processes, curriculum, instructional strategies, cohort design, and dictate the inclusion of a social advocacy application in the portfolio final (Osborne et al., 1998). The faculty models and promotes social advocacy along with maintaining a commitment to advance the social processes of multiculturalism and multicultural competency through counselor education and training (Osborne et al., 1998).

Significance of Problem to the Field

Multiculturalism and multicultural competency training (MCT) is philosophically consistent with the conceptual framework and mission of most counselor education programs (Locke & Kiselica, 1999). Social advocacy philosophy is consistent with the humanitarian motivation for MCT as delineated by

Ridley, Mendoza and Kanitz (1994). It is part of the revolution in counseling and psychotherapy theory and practice through its explication of the historical relationship between cultural context and human development. Multicultural counseling theory and therapy provides the conceptual framework for understanding the alternative role repertoire of counselors as advocates and social change agents (Atkinson et al., 1993). Through training, counselors can evoke these roles in order to assist clients, social institutions, and society in eliminating discrimination and oppression (Atkinson et al., 1993). Specifically, “psychotherapy as liberation is part of the broader MCT framework” (Ivey, 1995, p. 53).

The role repertoire for the training of multicultural counselors employed by Ridley, Mendoza & Kanitz (1994) is an adoption of the role repertoire and conceptual framework mapped out by Sue (1993). These roles include (a) advocate, (b) change agent, (c) advisor, (d) consultant (e) facilitator of indigenous healing methods, and (f) facilitator of indigenous support systems. The range of roles is directly related to those which are the foci of multicultural counselor training and is accompanied by training in a value system which holds that “racism, sexism, homophobia, and other fear-based oppressive attitudes and behaviors are declared to be intolerable by the profession” (Ridley et al., 1994, p. 247). The process of each of these forms of oppression occurs within the context of a superordinate/subordinate sociocultural political context, which serves to infuse prejudice with power (Beck, 1973; Atkinson et al., 1993; Carter & Qureshi, 1995; Watt, 1999).

The civil rights and human rights movements of the 1960s generated, politicized, and successfully brought into being culture-centered and culture-sensitive counseling theory and training in order to combat multiple oppressions, social inequality, and injustices in the process of advocating for mental health services for underserved minority populations. Multiculturalism evolved from these movements and has begun to change the field of contemporary counseling (Wrenn, 1962; Kagan, 1964; Dustin, 1973; Parker & McDavis, 1979; Feinberg, Pedersen, Smith, & Vasquez-Nutall, 1982; Albee, 1986; Ivey, 1987; Johnson, 1987; Lloyd, 1987; Sue, Bernier, Durran, Sue & Zahn, 1987; Vontress, 1988; Pedersen, 1990, 1996; Ibrahim, 1991; McRae & Johnson, 1991; Midgette & Meggert, 1991; Hobson & Kanitz, 1992; Atkinson et al., 1993; Bernal & Castro, 1994; Ridley, Mendoza & Kanitz, 1994; Leung, 1995; Arredondo, Toporek, Brown, Jones, Locke, Sanchez, & Stadler, 1996; Patterson, 1996).

The redefinition of culture and cultural variables, and the reconceptualization of the role of culture in counseling, together with an understanding of the importance of culture as a central component in the counseling process occurred within the multicultural counseling movement (Pedersen, 1978, 1991; Ridley et al., 1994). This movement was responsible for the inclusion of multiculturalism and MCT training in counselor education. It has served to open dialogue on uncomfortable topics such as racism, pointing out contradictions between the ideal and the social realities in our democracy and in the counseling profession (Sue, 1979; Pack-Brown, 1999; Robinson, 1999). The multicultural movement sparked

social activism for social equity and empowerment through providing opportunities for critical reflection on the political nature of counseling, racial and cultural identity processes, and conditions of unearned power and privilege as each impacts social institutions, social constructs, human relationships, growth and development, human liberation and emancipation (D'Andrea, 1991; D'Andrea & Daniels, 1995; Ivey, 1995; Lewis, Lewis, Daniels & D'Andea, 1998).

The traditional psychological and counseling training were recognized as inadequate to meet the needs of racial/ethnic minorities and other populations (Sue, 1979; Ivey, Ivey & Simek-Morgan, 1993; Hobson & Kanitz, 1996). In fact, to continue to rely exclusively on traditional theories for treatment with these populations was to engage in cultural imperialism, to commit acts of cultural oppression (Sue, 1979; Katz, 1985; Ivey, 1995; Brotherton, 1996). Multicultural counseling is now considered as a counseling theory and generic theory, the "fourth force" in counseling. It is listed along with the three major forces of psychoanalytic, humanistic and behavioral approaches. Since each client and counselor participates in multidimensional aspects of cultural identity, all counseling can be considered multicultural (Pedersen, 1991).

As a sociocultural movement, multiculturalism in counselor education challenged the dominant power structure in order to enable minorities and other oppressed groups to participate in the just redistribution of resources, to become allies with minorities in the shifting of the power of decision making, and to aid the oppressed in the accomplishment of self-definition. Multiculturalism energized

efforts to help reallocate resources for the benefit of oppressed minorities (Atkinson et al., 1993; Sleeter, 1996).

Culture as a construct in counseling literature was narrowly defined as ethnicity or nationality in the early years of the multicultural movement. The introduction of the construct *multicultural* signaled an evolution in meaning of the construct culture (Pedersen, 1991; Ridley et al., 1993; Carter & Quereshi, 1995). Its definition came to include “broadly defined social system variables such as ethnographics, demographics, status, and affiliation” (Pedersen, 1991, p. 7).

The multicultural movement and MCT served to focus attention on the humanitarian value of incorporating the role of social advocate/change activist into the role repertoire of school counselors (Aubrey, 1970; Dworkin & Dworkin, 1971; Lewis & Lewis, 1971, 1983; Herr, 1979; McRae & Johnson, 1991; Lee & Sirch, 1994; Leung, 1995). Ridley et al. (1994) posit that the strongest motivation for multicultural counseling and training (MCT) and its underlying philosophy lies in humanitarianism, expressed as a moral concern for the provision of effective social services for all. Its underlying philosophy encompasses a deep commitment to honoring cultural differences and diversity. These authors state, “Humanitarian philosophy carries with it a strong sense of social responsibility and commitment to activism” (Ridley et al., 1994, p. 233).

Sue (1993) details a conceptual framework for the role repertoire of the proactive social or environmental change agent, citing it as the popular alternative to the traditional psychotherapy role. While the popular alternative choice of social

change agent exists, counselor training programs continue to show preference for the traditional role and conventional counseling theories (Atkinson, Thompson, & Grant, 1993). These authors propose a conceptual framework to assist counselors in the selection and use of appropriate roles in working with clients based on the following three factors: “(a) the client’s level of acculturation, (b) the locus of the problem’s etiology, and (c) the goals of helping” (Atkinson et al., 1993, p. 259). In this model the role of advocate is employed for those clients who are low in acculturation. The function of the advocate is the remediation of oppression resulting from discrimination, whether this discrimination derives from an individual or an institution. In this role the counselor may literally speak for a non-English speaking client or speak on his or her behalf to confront sources of abusive power. Sources of abusive power and those who exert it must be targeted for remediation and reeducation. Counselor education programs have traditionally exhibited exclusionary preference for curricula which guide training in the roles of counselor, psychotherapist, and consultant. The creators of the new model support its inclusion in training counselors in the alternative role repertoire which it delineates (Atkinson et al., 1993).

A valid critique is lodged against school counselor education for its continued allegiance to traditional psychological theory as applied to schools. The assumptions undergirding traditional counseling theories are monocultural, logical positivist in nature, and oriented toward the individual. These assumptions are representative of a political consensus of a certain period within the historical

development of counselor training programs (Sexton, 1998). Counseling and psychotherapy must reevaluate the theoretical assumptions and inherent cultural norms and values at the core of traditional counseling and psychotherapy or remain open to the charge of keepers of the status quo and agents of cultural oppression (Sue, 1978b; Katz, 1985, Sexton, 1998).

Counseling is a sociopolitical act that is not value neutral (Katz, 1985; Haight, 1982; Howard, 1993). Traditional theories in counseling and psychotherapy have been conceptualized and grounded in terms of middle-class White Western culture. Within this tradition, the professions of counseling and psychotherapy and members of the dominant culture deny that White culture exists. In actuality, the phenomenon which can be labeled White culture and what is regarded by some as American culture are the same (Katz, 1985). In our pluralistic society, the presence of a monocultural conceptual framework for counseling should be questioned. Counseling must be encouraged to reexamine its theory and practice base. Reexamination is to be undertaken in light of the recognition that “the similarities between White culture and the cultural values that form the foundations of traditional counseling theory and practice exist and are interchangeable” (Katz, 1985, p. 619). Professional counseling must reevaluate its present primary function which serves to adjust and adapt clients to society’s values. (Katz, 1985).

Psychology is criticized for its use of power and control in order to maintain the existence and organization of society’s abusive institutions (Brotherton, 1996). To counter the negative effects of abuses of power by institutions, including

institutions educating counselor trainees, the profession was advised to begin a shift of role and focus. This shift serves to relocate the etiology of client problems from within the client to the etiology of problems created by the social system, as well as those which occur within the client.

A debate currently exists between those who frame issues of desired change in the conceptualization of school counseling as falling within the realm of social and political activist counseling and those who support a more “cautious,” “depoliticized” view of change issues (McClure & Russo, 1996). It is posited that those who hold the more cautious view of change issues are encapsulated against the activist counseling position. These individuals prefer to remain entrenched in their reified position, which (a) is consistent with prevalent socioeconomic and class distinctions, and (b) supports an ahistorical universalistic orientation to counseling strategies (McClure & Russo, 1996).

The depoliticized encapsulated view of change issues in the field of counseling dominates the areas of research, training, and licensure practices. In the guidelines for accreditation of the Council for Accreditation of Counseling and Related Educational Programs (CACREP), the cautious view serves to imbalance curricula favoring the acquisition of skills and techniques over intellectual curiosity and rigor (McClure & Russo, 1996). The depoliticized view supports the dominant paradigm of meritocratic individualism and value-neutral research. The championing of the dominant paradigm constitutes a barrier to social activist counseling because

it functions to perpetuate homogenization and elitism in the practice of counseling (McClure & Russo, 1996).

Conceptualization of client and client problems must be shifted away from conceptualization using the old medical model of “diagnosis and treatment” of intrapsychic “dysfunction” because the source of the client’s problems may be the oppressive institutional environmental conditions (Banks, 1977; McClure & Russo, 1996). A relationship between mental disease and the social environment in which clients live has been established (Smith, 1985; McClure & Russo, 1996). The school counselor was encouraged to shift to the role of student advocate and change activist functioning within a socially responsible practice. The focus of intervention broadened and shifted from exclusively intrapsychic to environmental in order to determine the degree to which abusive social systems were the source of the client’s symptomatic behaviors. It is systemic abuse of institutional power and its adverse impact on the student’s mental health which the change agent role addresses (Smith, 1973). Institutionalized racism and sexism were only two sources of student alienation to be addressed by the change agent with culturally sensitive and relevant programmed interventions.

School counselors were to be educated in the skills and techniques of social advocacy in order to assume the role of systemic change-agent at every level of the educational system (Smith, 1973). The cultural deficit model employed in some school counselor education programs is seen as inadequate to the task of training counselors in the change agent role (Smith, 1973). The recommended training

model is based on respect for the human rights of individual students and their families, cultural diversity, and knowledge of the power negative social environments exert upon the mental health of certain groups in this society (Smith, 1973). Smith (1973) did not present a description outlining the details of advocacy training for school counselors.

Although progress has been made, incorporation of multiculturalism into counselor education programs in the form of training, education, consultation, and research has been uneven. Research shows that more remains to be done, particularly in the area of counselor education programs for school counselors (Carey, Reinat & Fontes, 1990; D'Andrea & Daniels, 1995).

The process of multicultural counselor training in counselor education serves to surface critical questions concerning the connection between majority power and privilege and minority oppression. Development of appropriate responses to these questions is essential to the preparation of ethical, socially critical and culturally competent counselors (Pack-Brown, 1999; Robinson, 1999). During this period of critical questioning, disturbing challenges from ultraconservative groups in the form of censorship have surfaced in school counseling, developmental guidance programs, and counseling program materials (Brigman, 1994).

Many programs have resisted moving from ethnocentric monoculturalism to multiculturalism. Sue et al. (1998) found considerable evidence to indicate that some counselor educators feel threatened by the multicultural and diversity movements and seek to roll back the progress of the past 50 years (Daniels & D'Andrea, 1996).

As counseling advances into the next century, multiculturalism becomes the important test of the relevance, viability and morality of the counseling profession (Daniels & D'Andrea, 1996).

White counselors must become more active in working to transform the profession through multiculturalism or run the risk of becoming irrelevant (Sue et al., 1998). Two of the acknowledged goals of MCT in counselor education are the creation of reflective, critical, culturally sensitive practitioners and the encouragement of student transformation in emancipatory ways (Locke & Kiselica, 1991). The claim is also made that “psychotherapy as liberation is part of the broader MCT framework” (Ivey, 1995, p. 53). Following the broad acceptance of multiculturalism and MCT, nothing short of rethinking the role, theories and research agendas of the helping profession is posited. “For this to happen, theories of counseling, methods of practice, focus of research, and professional codes of ethics need to be updated to match an increased awareness of the consequences of living within an increasingly pluralistic society and under an oppressive paradigm” (Rigazio-DiGilio, Ivey, & Locke, 1996, p. 250).

Emergent Research Question and Relevant Theory

The research question will be framed initially as “What do practicing school counselors perceive as helpful and hindering events in their Oregon State University’s (OSU) master’s-level pre-service school counselor social advocacy training?” This question is consistent with the discussion of the program’s

conceptual framework of intentional philosophy, critical-social perspective, content and context of the social advocacy training model as described in this chapter.

The stated goal of the program is to train school counselors as reflective practitioners who take responsible social action to correct injustice, improve conditions, and promote emancipatory aspects of human development (Collison et al., 1998; Osborne et al., 1998). During school year 1997-1998, I conducted a pilot study entitled "Multicultural competency training and a school counselor-in-training." Data obtained in that study surfaced the significance of exploration and description of the process of training under a social advocacy model. One of the outcomes of that pilot project was the recognition by the research subject that the program's culture and modeling by the faculty was being employed to form a personal perceptual filter. It was through the employment of this perceptual filter that the subject's understanding of the role of the school counselor as social advocate began to evolve. The subject made a connection between a personal experience of racism and the process of critical reflection upon course content. I was beginning to critique counseling theory and the actions of self and others through the use of that perceptual filter. This process of critical reflection eventuated in transformative learning experiences for the subject. The outcome described in this section became part of the principal researcher's experience of research into OSU's master's-level counselor education program.

Personal Experience of the Researcher

As an experienced bicultural social activist, counselor, and teacher whose counseling orientation, personal and profession philosophy is that of multiculturalism, I am committed to working for social justice at all levels of society. Multiculturalism has been termed a generic counseling approach along with the humanistic, the psychodynamic, and the behavioral. In the field of counseling, multiculturalism has been termed a “fourth dimension” because like the fourth dimension of time, it expands any other dimension to which it is added (Sue et al., 1998, p.2). “Multiculturalism is about social justice, cultural democracy, and equity. It is consistent with the democratic ideals. [It] means change at the individual, organizational, and societal levels” (Sue et al., 1998, pp. 5-6).

I have chosen the Freirian critical social qualitative research paradigm for several reasons. I am a doctoral student in OSU’s counselor education program. I was initially drawn to the program through its social advocacy philosophy and mission statement. My program application process and experiences during my time of study in the graduate program have been the occasion of transformative learning. In the predissertation qualitative pilot project that I conducted, I also employed the Freirian critical social research paradigm. Work on that project served to deepen my commitment to the belief system of the Freirian critical social research paradigm.

Lather (1986) delineates this paradigm as a process of dialectical dialogics in that it (a) searches out contradictions and distortion in everyday understanding; (b)

sustains an interactive process of creative tension between maintaining the status quo and the push toward emancipatory knowledge; and (c) combines theory, work, and action for the transformation for a more socially equitable reality which is termed “praxis” (Guess, 1981; Lather, 1986).

As an African American researcher, I bring to the project my own experiences of racial and cultural oppression. I have functioned as social advocate in two professions: social work and counseling. In my first job as a social worker in New York City, I chose to go on strike, walk the picket line and serve as community organizer in service of social justice to gain recognition and passage of the “Rights of Persons Receiving Public Assistance” legislation. It was a dangerous and expensive learning experience in New York City power politics. It was the first of many such experiences spread out over a career in the helping professions. While functioning in the activist role in a helping profession, I came through my first strike experience with a deeper understanding of this society’s sociopolitical realities.

As a doctoral student, I have experienced an intellectual struggle, which is the process of transformative learning. From my own experiences of critical reflection and transformative learning, I conducted what became emancipatory research during my last two years of graduate study. Emancipatory research frees thought from oppressive taken-for-granted assumptions and theories for the purpose of changing social inequities maintained by the status quo. I have developed an awareness of the significance of liberatory praxis, reflection and struggle for social change, and its relationship to social advocacy training in counselor education.

Freirian critical social research is a paradigm/belief system created to empower the researcher and research participants as co-researchers. This empowerment is for the purpose of initiating and nurturing a collaborative researcher/co-researcher relationship throughout the research project. This collaborative relationship has as its goal the promotion of a joint understanding of the meanings of the coresearcher's actions and lived experience. This research paradigm follows the guidelines for research with human subjects set down by the Institutional Review Board (IRB) relative to respect for participants, informed consent, privacy, confidentiality, risk/benefit analysis and selection of participants. In addition, this paradigm emphasizes the need for reciprocity between the researcher and participant/co-researcher. Reciprocity in this instance, "implies give-and-take, a mutual negotiation of meaning and power," as part of the ethics of research (Lather, 1986, p.263).

This research paradigm serves to promote emancipatory knowledge through reciprocal reflectivity, to critique the status quo, to generate change through social justice, and to create a reciprocity between the shaping of theory and practice (Lather, 1986, 1996). I have chosen a research paradigm that is consistent with the philosophy of multiculturalism and the critical-social perspective which is articulated and adopted by the social advocacy training model that I proposed to research.

The work of Freire was a part of my exploration of education for culturally diverse students in inner city schools. The connection of Freire's thought with a new research paradigm represents an exciting opportunity to engage in the type of

research that represents criticalist thought in interactive research processes. Freirian critical social research serves to create an emergent research design based on a belief system whose aim is empowerment and emancipation of research participants by operationalizing reflectivity (Lather, 1986). The goal of this belief system/paradigm is to illuminate the ways in which the conditions of knowledge, the production and transmission of knowledge, and the validation of knowledge claims are coerced, constrained, and shaped by power (Guess, 1981; Kincheloe & McLaren, 1994). This illumination is for the purpose of generating a liberatory praxis. A liberatory praxis is the interactive dialectical shaping of theory and practice (Lather, 1986) toward the creation of a more just social order (Freire, 1970, Lather, 1986). Aims of this paradigm are the production of emancipatory knowledge, participant empowerment, and transformation of the social structure of reality (Freire, 1970, Lather 1984, 1986, 1994). In this paradigm research is “praxis-oriented,” value-mediated, and value-laden (Lather, 1986; Kincheloe & McLaren, 1994).

I was introduced to the work of Patti Lather during my graduate study at Oregon State University. It was my first opportunity to study the work of a European American feminist researcher. Her writing on the need to create new research paradigms in social science opened up and resonated with some of my own thoughts on that subject. Lather (1986) terms Freirian critical social research as “dialectical theory-building” which employs, and resonates with, the lived experience of the researched. In the process of dialectical theory building, the research participants name and describe their lived experience. Lather (1986)

differentiates dialectical theory building from grounded theory by stating, “Given the centrality of a priori theory in praxis-oriented research, it is evident that emancipatory theory-building is different from grounded theory-building” (Lather, 1986, p. 262).

Dialectical theory building is distinguished by three formative consciousness-raising characteristics. These are (a) focus on the conscious awareness of the need to struggle against oppression and injustice in an unjust society, (b) research as development of “critical consciousness,” a process of participant empowerment, reconceptualization, and change through self-reflection and deepened self-understanding, and (c) reciprocity in the mutual negotiation of power and meaning between researcher and research participant for the purpose of changing reality (Friere, 1970; Lather, 1984, 1986).

The findings of case studies, including multiple case studies, have limited generalizability. In studying particular instances of a phenomenon through the use of a limited number of bounded units of analysis, the researcher will find it difficult or problematic to generalize findings to other situations or settings (Marshall & Rossman, 1995; Gall, Borg, & Gall, 1996). Generalizability can be achieved only through the analysis and comparison of large numbers of cases. It is not the purpose of case study research to generalize to the greater population. The purpose is to understand the nature, quality, and meaning of the lived experience in a way that cannot be examined quantitatively. The findings of a qualitative study, while not generalizable to the greater population, still serve to raise relevant questions

regarding practices and assumptions, which can then be asked of similar cases. The observations and questions raised by participants in this study are indeed important questions to ask of other counselor education programs.

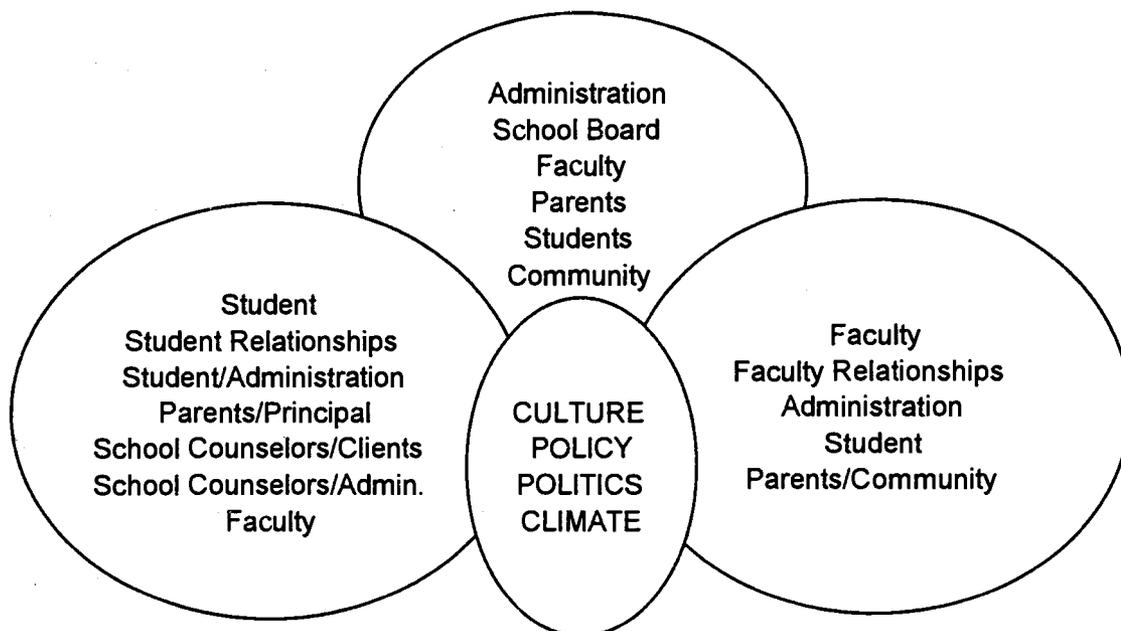
CHAPTER TWO

Chapter Two will review nonempirical and empirical literature related to the research question, “What do practicing school counselors perceive as helpful and hindering events in their Oregon State University (OSU) master’s level pre-service school counselor social advocacy training?” The literature review will provide a sensitivity to the conceptual frameworks and underlying assumptions involved in theorizing social justice training for counselors in general and school counselors in particular (Guba & Lincoln, 1994; Marshall & Rossman, 1995; Maxwell, 1996). While the mission and bylaws of the American Counseling Association (ACA) have for a long time called upon counselors to act as social advocates for socially devalued clients, little evidential literature exists on the work of individual counselors who self identify as social activist counselors (Herr & Niles, 1998; D’Andrea & Daniels, 1999).

The literature review will synthesize articles which illuminate the intentional and dimensional contexts (see Figure 2.1) of contemporary sociohistorical and socioenvironmental factors (culture, economic, politics) that underlie articulated social justice/social change themes in social advocacy counselor education and school counseling (Brotherton, 1996; Adams, Bell & Griffin, 1997; Lee & Walz, 1998). This synthesis serves to focus upon relevant elements of ideas and social structures within the wider democratic pluralistic U.S. culture as it impacts the research question. These elements are developed as constitutive and generative to the process of theorizing social justice in the education and training programs of professional school counselors as they impact professional practice (Wirth, 1945; Wrenn, 1962, 1983; Lee & Sirch, 1994; Sleeter, 1996; Grieger & Ponterotto, 1998; Lee & Walz, 1998; Sue, Carter,

Casas, Fouad, Ivey, Jensen, LaFromboise, Manese, Ponterotto & Vasquez-Nutall, 1998; Watt, 1999).

**Figure 2.1 Sociocultural Environment:
Activist Advocacy for School Counselors**



In 1992, the counselor education program at Oregon State University adopted a social justice philosophy. Based on this philosophy, a social advocacy model was built to provide a base from which a coherent program could be created and delivered (Osborne et al., 1998). The model's articulated philosophy is stated as "the philosophy that professionals take individual or collective action to correct injustices or to improve conditions for the benefit of an individual or group" (Osborne et al., 1998).

Oregon State University faculty and students, through the recreation of the program, had been successful in their proactive stance to avert program elimination. Faculty believed their proactive stance to be “a central component of a counselor education training program” (Osborne et al., 1998, p.194). It guided them in redesigning their program to focus on the importance of counselor education in the preparation of new counselors as social change agents (Osborne et al., 1998). Their proactive stance manifested itself in levels of action, which were both multi-dimensional and intentional. Multidimensional action in this context is described as action which involves several dimensions of society (social, cultural, economic) and the corresponding social institutions such as universities and schools. Intentionality of thought, behavior, and action is defined as “acting with a sense of capability and deciding from among a range of alternative actions” (Ivey & Ivey, 1999, p. 14).

This group’s creative response to the threat of program elimination is consistent with Conyne’s (1983) formulation of a preventive intervention as a form of community service. This community service is designed to reduce the incidence of mental illness in a community by proactive countermeasures inhibiting the formation and/or spread of harmful environments. Pedersen’s (1996) formulation of primary intervention is also applicable because for him preventive intervention is a counselor’s committed engagement in socially responsible action, which anticipates, forestalls, and prevents problems through environmental management. Service to the community is represented by the group’s efforts to ensure that Oregon

State University could continue to provide professionally trained counselors to replenish the diminishing supply available to help meet the state's mental health services needs. The reorganization of both the counselor education and teacher education programs into the College of Home Economics and Education occurred within the context of both the historic and rapid contemporary processes of conflict and change presently impacting society, (Borg, 1971) the scope and field of professional counseling (Borg, 1971; Dworkin & Dworkin, 1971; Lee & Sirch, 1994; Brotherton, 1996; Bemak, 1998; Collison, Osborne, et al., 1998; Lewis & Lewis, 1998), and university programs (Ylvisaker, 1990) facing the new millenium.

The recreated counselor education program, with its newly adopted critical-social perspective, included a mandated emphasis on the education and training of school counselors. Critical-social perspective in this program as described in the *Professional Teacher and Counselor Education Licensure Program* (1993) application materials refers to "basic human quests of personal autonomy, social interdependence, truth, freedom and justice. It reflects an interest in the elimination of ignorance, dogma, or distorted world views—and thus, emancipation from domination by social forces that interfere with autonomy, truth, freedom and justice" (Collison, 1993, p. 6-7).

Grounding this new program is a defined social justice philosophy which is articulated in the program's mission statement, recruitment processes, curricula and organization which gives definitive content to this proactive stance. Newly reinstated, the faculty and program faced challenging contextual program realities.

These realities involved taking direct action in the development and promotion of its social justice-based social advocacy model. This intentional direct action took place within the multiple dimensions of a new program identity, reconfigured faculty relationships, work with new administrative leadership and organizational structure, as well as the process of coping with a reduced budget. Confronting faculty were a myriad of affective and cognitive challenges presented by their proactive creative responses to the change process (Osborne et al., 1998).

Over the past thirty years, intentional direct action as preventive intervention in the name of social justice has become a part of American society's contemporary sociocultural history and of the continuing evolution of contemporary events within the helping professions. Preventive intervention for social justice on behalf of minority populations in counselor education counseling models, approaches, and role repertoire must focus on disseminating knowledge of cultural dimensions, awareness of sociohistorical factors, and skill in combating multiple oppressions within sociopolitical realities (Aubrey, 1970; 1972; Dworkin & Dworkin, 1971; Katz, 1985; Pedersen, 1996; Atkinson et al., 1998; Sue et al., 1998).

Social Justice Education in the field of Counseling

Acceptance of Advocacy in Counseling

Historically, advocacy and the accompanying conceptualization of its role of focusing directly on clients and client groups is a project which has experienced

marginalization and differential support in counseling and counseling psychology (Sue et al., 1998; Toporek, 1999). The Human Rights Committee of the American Counseling Association (ACA) and The Public Interest Directorate of the American Psychological Association (APA) have been consistently challenged by individual members for publicly espousing advocacy positions on such issues as domestic violence and gay rights. Members who challenged advocacy efforts did so on the grounds that such efforts were too political and therefore not within the legitimate purview of these organizations (Toporek, 1999). In recent instances in which counseling organizations received member support for recommended advocacy efforts, advocacy in these instances was on behalf of the professions of counseling and counseling psychology (Toporek, 1999).

Toporek (1999) presents a working definition of an advocacy model in counseling and proposes reasons for the marginalization of advocacy. The definition of advocacy formulated is stated as “action taken by a counseling professional to facilitate the removal of external and institutional barriers to clients’ well-being” (Toporek, 1999, p. 34). Toporek’s model of advocacy represents an umbrella concept encompassing a range of counselor activity which varies along a continuum from facilitation of individual client issues of disempowerment to social action in the form of “class advocacy” or advocacy for clients within a client group (Toporek, 1999).

In the small body of literature on advocacy in the field of counseling, the areas of multicultural counseling, community counseling, and feminist therapy

have focused attention on the importance of advocacy and its role as an integral part of counseling. Each of these counseling approaches has provided advocacy specifics regarding the implementation of empowerment and social action (Toporek, 1999).

Multicultural counseling has contributed the idea of expansion of the traditional role repertoire of counselors to include advocacy for the reduction of institutionalized oppression of minorities, and promotion of empowerment in the area of career counseling and higher education. Toporek (1999) cites Lewis and Lewis's (1983) concept of community counseling, describing their work on class advocacy issues as falling within the area of public policy initiation and change. Feminist therapy is given credit for surfacing advocacy issues which involve gender discrimination and the social devaluation of women found in all dimensional levels of societal interaction (Toporek, 1999).

As a term *advocacy* has been applied to a range of activities, "however, there has been a lack of training and agreement about philosophy, definitions and methods of implementation" (Toporek, 1999, p. 34). Certain unresolved issues represent barriers to championing the role of advocacy in counseling. These are ethical issues relating to counselor's dual roles, lack of guidelines and lack of opportunities for advocacy training, and the prevalence of traditional counseling values which center on intrapsychic approaches (Toporek, 1999).

The type of advocacy a counselor employs depends upon the context in which client issues occur. The context may be differentiated by whether or not a

client's or client group's issues fall within the larger sociocultural, socioeconomic, or sociopolitical environment or represent issues located within a narrower site of client functioning. Counselors may advocate on behalf of a student who experiences teacher hostility while promoting student empowerment in the form of self-advocacy. Class advocacy involves advocacy for a client or client group concerning issues which fall in the public arena such as lobbying for the passage of specific legislation (Toporek, 1999).

Toporek's (1999) working definition employed in her advocacy model is in accord with that of Lewis, Lewis, Daniels & D'Andrea (1998). This working definition's primary purposes are twofold: "(1) increasing clients' sense of personal power, and (2) fostering environmental changes that reflect greater responsiveness to their personal needs" (Toporek, 1999, p. 34). Toporek (1999) also noted that "using a model of advocacy that includes a range of activities from empowerment to social action may be helpful in identifying action that may help facilitate clients' well-being" (p.39).

Barriers to Theorizing Social Justice in School Counselor Education

Failure to make "the pedagogical shift" away from the exclusionary ideologies of traditional counseling's psychological theory to pedagogy which incorporates inclusionary ideologies constitutes a barrier to theorizing social justice in school counselor education and in counseling (Brotherton, 1996). Inaction regarding the construction of inclusionary ideologies which are undergirded by new theoretical constructs will be severely detrimental to counseling and school

counselor education in the twenty-first century (Brotherton, 1996). Brotherton (1996) claims that “a centrality of inclusion” forms the core of the needed expansion of counselor education’s theoretical foundations, the pedagogical shift. The following is a synthesis of major themes contained in her conceptualization of the necessary pedagogical shift: (a) acknowledgement that multiculturalism, postmodernism’s efforts to promote social justice, underscores the inadequacy of current theory and practice in counselor education; (b) critical analysis of the role and consequences of oppression and relations of power in counselor education, psychology, and education; (c) recognition that all persons are historical beings possessing the right of human agency; (d) recognizing that reality is relational and multidimensional, and truth is conceptualized as relational, fluid, and multifaceted; (e) diffusion of the power of essentialist notions of “normal”; (f) recognition that the nature and practice of counseling is political; and (g) adoption of a criticalist perspective to effect liberatory counselor education (Brotherton, 1996, pp. 87-88). Critical pedagogy is suggested as the new pedagogy. Social justice as a philosophical grounding for advocacy has not yet been fully theorized in counselor education. A potential barrier to the development of a unified theory of advocacy for social justice in programs accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP) is related to the perception that such accreditation standards perpetuate acceptance of traditional counseling (Brotherton, 1996).

As the national accreditation body for counseling, CACREP defines optimum standards and consistency of professionalism for its member programs. CACREP provides standardization of content for its proscribed eight core areas of study. These core areas are social and cultural foundations; helping relationships; group work; career and life-style development; appraisal; research; program evaluation; and professional orientation. CACREP's standards provide four desired benefits: credibility to the profession, guidelines for program self-evaluation and improvement, quality assurance of program and program content, and unitary identifying characteristics for prospective program applicants (Brotherton, 1996, p. 15-16).

There is a potential for negative outcomes of school counselor program accreditation through CACREP. One example of negative outcome is lack of space in which to insert program flexibility through the addition of a menu of elective courses into school counselor education curricula. As programs enter the twenty-first century, complex and serious issues continue to enter the school environment. This fact will require flexibility in counselor education so as to more sharply focus program content in order to target specific and increasingly problematic situations within local school communities (Brotherton, 1996).

Another potential disadvantage is that of CACREP's program content standardization and uniformity. Unquestioned acceptance of the connections between the fundamental theoretical bases which undergird the training and practice of counseling leads to the perpetuation of counseling's exclusionary

aspects. Specifically, “traditional psychological theory has been created from the analysis of isolated moments of human action as opposed to a reflection of human behavior that is embedded in a personal history and is socially influenced” (Brotherton, 1996, p. 29). The addition to the program’s curriculum of a single multicultural course or an attempt to adapt the theoretical bases of traditional counseling theories to a multicultural theoretical perspective of counseling functions to perpetuate the biases within theoretical assumptions undergirding traditional psychological theory (Brotherton, 1996).

The psychological foundation ascribed to school counseling evolved from general psychological theory applied to educational settings. Embedded in traditional educational psychology paradigms is the existence of a powerful dominant societal value system and culture which defines what is accepted as the norm. The dominant culture sets standards for healthy human functioning. It promotes individualism and capitalism as normative, central features of the good life. Psychology operates to maintain social order through the establishment of the norm. Three corresponding yet different perceptions of human nature are represented in the core theories of educational psychology taught in CACREP school counselor education programs. These core theories are psychoanalytic/psychodynamic, cognitive/behavioral, and humanistic. Brotherton concludes that “most prominent theories of counseling originate from the Euro-North American cultural frame of individualistic-autonomous decision making, with a linear cause-effect view of the world” (Brotherton, 1996, p. 4).

Until the advent and recent widespread acceptance of multiculturalism, which Pedersen (1991) termed as the fourth force in counseling theory, traditional offerings in counselor education failed to meet the needs of ethnic and cultural minorities. Traditional program offerings assisted in the promotion of cultural encapsulation for White counselors. Counselor education has de-emphasized and/or glossed over the embedded relationship between power and knowledge by failing to question the dynamics of this relationship (Brotherton, 1996).

Without the conceptual framework of multiculturalism, a shift in the ideology that undergirds traditional educational counseling may not have occurred. The new human-within-environment metaphor accompanied the ideological shift. The pre-shift ideology can be understood as a framework of thought employed by social actors to give meaning to or make sense of the social, economic, and political world through the use of a complex system of concepts, images, ideas, and categories. Imbued in all social life, ideology intersects with meaning to produce perception and perspectives, thus giving form to the “normal” (Brotherton, 1996).

The shift in ideology which multiculturalism ushered in had the effect of displacing the ascribed assumptions about human nature grounding traditional counseling theories. As encapsulated ethnocentric practice, traditional counseling endorsed and perpetuated the social dynamic of oppression and domination evidenced in social practices such as institutionalized racism, classism, sexism and linguisticism. (Brotherton, 1996).

Multiculturalism brought to counseling a recognition of the complexity of cultural diversity in that all social life is shaped and reshaped by culture in our pluralistic society. The new paradigm shift which multiculturalism ushered into the counseling field highlighted significant ethnocentric features of traditional counseling theories. A summary of ethnocentric features includes: (a) psychology's role in maintaining the status quo of social order, (b) maintenance of traditional theories' assumptions regarding human nature, (c) use of the power of psychology to discipline, test, and sort, maintaining as normative existing power and power relations, (d) stasis in the definition of healthy and unhealthy psychological functioning, and (e) delimitation of psychology's metaphors to the mechanistic and organic (Brotherton, 1996, pp. 18-24).

“When a paradigm shift occurs in any theoretical arena the role of the professional who practices the theory must also shift” (Brotherton, 1996, p. 71). Not only must the role of the school counselor shift, the content and role of the school counselor educators must shift as well. Following the lead of feminist theory, the profession must acknowledge that all counseling is a political act. The traditional psychological theories, which were foundational to traditional counseling theory, contained biases against women and minorities. Recognition of counseling as political acknowledges that school counselors have power and authority that can be used to adopt a proactive stance to eliminate biases and oppression.

In the shift in counselor roles, critical perspective combines with multiculturalism to make possible counselor critical leadership. The school counselor's role may evolve into one of critical leadership in the school and in the larger community. With the shift in role, counselor-client relationships become more egalitarian, encompassing power-sharing, as in collaboration for liberatory social action to eliminate sources of unjust and oppressive practices in school and in the larger community.

As critical leaders, school counselors assist their clients to critically analyze the dominant culture's concept of identity, mental health, and success in order to formulate a sense of what is most relevant for their own worldview. The students as clients are facilitated in becoming experts on their own lives, empowered to make desired personal and social changes (Brotherton, 1996).

The shifting role of counselor means that school counselors get involved in such activities as providing food for hungry students and their families or lobbying the school board for funds for the reinstatement of a valued school program scheduled for termination. The expanded role of the school counselor includes advocating and facilitation of student empowerment in a culturally diverse student population, thus ensuring that the dominant cultural voice does not silence the minority student voices (Brotherton, 1996).

Critical Social Theory and Perspective

The field of counseling needed a language of critique, analysis, and communication. Brotherton (1996) chose critical theory and critical social

perspective as appropriate communication and language of critical analysis. Critical theory critiques the historical, social, and ideological structures of society.

According to Brotherton (1996), critical theory calls into question the existence of a power differential, its contradictions, and the relations of power manifested in the division of society into a dominant group and subordinate groups. Critical theory initiates and sustains the exploration and critical analysis of the history of oppression and domination so those periods are not forgotten.

Critical theory questions the dominant group's hegemonic control.

Hegemonic control entails the concurrence of the oppressed with the ideology of the oppressor by acceptance of the dominant group's moral and intellectual leadership (Brotherton, 1996). Critical theory and critical social perspective critically analyze the fact that schools accept the dominant group's ideology, which entails the acceptance of its production and representation of meaning. Critical theory employs the dialectic of critical social perspective to examine the contradictions contained in the histories, systems, and contexts of accepted appearances and meanings. The dialectical method interrogates contradictions within the underlying system of social values that support accepted appearances and meanings (Brotherton, 1996).

Important thematic characteristics of critical theory encompassed in a critical social perspective are: (a) power impacts social relationships, knowledge, and the search for truth; (b) social research and public education are not value-free; (c) truth is historically positioned, socially constructed, and mediated by culture;

(d) critical theory triggers the rethinking of social justice; and (e) critical theory employs praxis to end oppression, promote justice, freedom, and equality (Brotherton, 1996). Brotherton summarizes the import of these thematic characteristics of critical social perspective by stating, “Through the use of critical theoretical perspectives the contradictions in everyday life become illuminated. Dialectics establish a process of thoughtful reflection and dialogue which work to bring about deeper forms of thinking and acting” (Brotherton, 1996, p. 41).

Social Justice and Higher Education

Two years prior to the adoption of a social justice philosophy by Oregon State University’s education and counselor education programs, Ylvisaker’s (1990) article appeared on the question: “What responsibility does higher education have for ensuring, or at least promoting, social justice in the society to which it is committed?” (Ylvisaker, 1990, p. 15). This article became part of the wider academic institutional context of this recreated program. His article describes the conventional triad of higher education’s historic academic mission of research, teaching, and service as a worthy basis for the defense of academic freedom and autonomy in higher education. Social justice, he posits, is one facet of service to the community. Social justice represents a value, a higher purpose for academic institutions. Having this value forces academic institutions to demonstrate commitment to social justice in their daily practices (Ylvisaker, 1990).

In his article, Ylvisaker elaborated upon three challenging issues underlying an academic institution’s social justice stance. The first issue is the institution’s

task of crafting a sound definition of social justice. According to Ylvisaker (1990), “social justice has to do with fairness and equity in the distribution of opportunity, in the treatment of individuals, in the assurance of personal and economic security, and in the protection of civil and human rights” (p. 15-16). The second issue is that of higher education’s service role in the defense of the contested existence of social justice in American society. The third issue is the necessity for mounting and disseminating a coherent and forceful defense of social justice by higher education.

The third issue is of great importance and is accomplished by meeting three goals expressed as: (a) renewal of the explicit commitment to the historic service mission of social justice, (b) assurance that the campus models equity and the ideal of social justice, and (c) encouragement of the institution and its members to work for social justice (Ylvisaker, 1990). He summarizes his views by stating, “Equity, not least as seen from the point of view of the least among us, is too much a part of the values and fiber of the academic tradition to allow contrary forces to go uncontested” (Ylvisaker, 1990, p. 18).

The historic goal of higher education’s service to the academic community also includes service to the larger community. This means that a strong commitment to social justice like charity must begin at home and be present on two levels: individual and institutional. In fact, the larger part of the role for higher education in the promotion of equity and social justice is to go public in its defense. Defense of equity and social justice can take many forms on a continuum ranging from social critique which targets repression and oppression to strategic selectivity

in the investment of funds as a form of public statement in support of social justice goals (Ylvisaker, 1990).

Nonempirical Literature: Social Justice Themes Socioenvironmental Context

Brief Overview

Social justice action on behalf of clients in counseling has its roots in the civil and human rights movements of the 1960s (Atkinson et al., 1993a, 1993b). One of the most influential precursors of the Civil Rights movement in America is radical pacifism. A small band of pacifist American men known as the “Chicago Eight” planted the seeds of this orientation in 1940. At the core of each man’s politics was the belief in the rights guaranteed to the individual as an American citizen. “Theirs was a thoroughly American radicalism, for it owed a great deal to the American liberal tradition and the individualist mythology that infused American culture” (Tracy, 1996, p 40).

Each of the “Chicago Eight” subscribed to the philosophic position that an individual citizen has the social responsibility to peacefully resist coercive and unjust practices of the U.S. government (Tracy, 1996). This elite band of White upper-middle-class students studied under Reinhold Niebuhr at Union Theological Seminary in New York. In refusing to register with Selective Service for the 1940 peacetime draft, they publicly protested and later were sent to jail. It was their belief that the peacetime draft was America’s first step on the road to totalitarianism. This small group founded radical pacifism. Between the years 1940

and 1970, members of this growing group became the principle interpreters of the nonviolent principles of Ghandiism in America (Tracy, 1996).

In jail, one by one, each helped to organize and publish a newsletter, which rallied others to the radical pacifist cause. Pacifists jailed in other states joined the original eight. A radical pacifist movement was born. Wherever individual radical pacifists were jailed, they protested incarceration, their status as conscripted laborers, segregated jails, and other punitive conditions using nonviolent means such as hunger strikes. These peaceful protests took place before, during, and following America's participation in World War II (Tracy, 1996). From this radical pacifist movement emerged leaders such as Dave Dellinger, Bayard Rustin, Jim Peck, A. J. Muste, Dorothy Day, and James Farmer. Beginning in 1942, radical pacifists took individual and small group direct action to protest social segregationist practices in housing, employment, and in public spaces.

By 1952, "intentional communities," pacifist residential enclaves, formed in New York and New Jersey. These communities served as retreats from those in the larger culture that violently opposed radical pacifist ideas. Throughout this period, they created and honed nonviolent resistance strategies, which targeted multiple oppressions. They worked tirelessly for social change.

As a continuation of their social activist efforts these groups published newsletters, organized strikes, sit-ins, and employed nonviolent Gandian tactics of civil disobedience throughout the northern states, the midwest and parts of the south. Pacifist leader A. J. Muste of CORE along with union leader and civil rights

activist, A. Phillip Randolph, convinced President Harry Truman in the presidential election of 1948 of the necessity of guaranteeing the Black vote. President Truman bowed to this necessity by signing a proposed prominent piece of social justice legislation. Truman secured the Black vote for his election by signing into law Executive Order no. 9981, an act which legally desegregated the Armed Forces.

It is with the able leadership and model of nonviolent political action for social justice created by these radical pacifists that such civil rights organizations as Fellowship of Reconciliation, (FOR), Congress of Racial Equality (CORE), the Southern Christian Leadership Conference (SCLC), the new Student Left, Students for a Democratic Society (SDS), and Student Nonviolent Coordination Committee (SNCCC) came into existence (Tracy, 1996). According to Tracy these early social justice activists generously shared their knowledge and skills. It was through their organizational expertise and adherence to nonviolence that CORE leaders Glen Smiley, A. J. Muste, and Bayard Rustin were sent to help organize, strategize, and politicize the Montgomery bus boycott. These three convinced organized labor and others to support the actions of the novice leader Martin Luther King. They also guided King through the philosophy and strategies of Ghandian nonviolent protest. It was under their tutelage that King developed a greater commitment to the philosophy of nonviolence in the pursuit of social justice goals (Tracy, 1996).

Following the success of the Montgomery bus boycott, radical pacifists joined the evolving mass protests of the Civil Rights movement by first taking individual and small group actions in what later became the social justice Freedom

Rides and Freedom Schools. During this same period, radical pacifism emerged as a new radicalism by stepping up its involvement in human rights movements through the generation of a national anti-nuclear war campaign. Over time, the campaign's organizational efforts culminated in the massive anti-Vietnam War movement. The New Radicalism broke away from the early tradition of individual and small group protests. Leaders became experts in organizing nonviolent mass movements for social justice. It is through the success of their proactive efforts that mass movements of civil disobedience for social justice and strategic massive nonviolent resistance to multiple oppressions entered this country's contemporary sociohistorical and socio-environmental contexts.

Two Contemporary Models of Social Justice Counselor Education

Contemporary models of social justice counselor education and teacher education have two influential, effective models to call upon (Friere, 1970; Ayers, 1989). Both models were created to serve projects designed to raise consciousness and teach and promote social critique, critical reflection, and social action. Such critical social action can lead to social justice and liberation (Friere, 1992).

Model Number One

The first of the two models is the model of the Civil Rights Freedom Schools and Citizenship Schools for poor and illiterate Black Americans created and organized by SNCC throughout the segregated southern states during the period 1960 to 1965. The purpose of these schools was to provide liberatory literacy education, raise political consciousness, and eliminate segregation and

political disenfranchisement. These schools collaborated in the articulation of a theory of institutionalized oppression, the promotion of voter registration, and the enhancement of positive group identity for African Americans (Ayers, 1989; Tracy, 1996).

By the summer of 1966, others joined the Freedom School and Citizenship School activists in SNCC. The young and militant taught in Freedom Schools while the older less militant assisted with Citizenship Schools. All who participated were again involved in within-group consciousness raising, values reorientation, and education for a special brand of political militancy (Ayers, 1989). Freedom Schools were essentially a grassroots operation formed, sustained, and protected by local civil rights groups. Students educated in local Freedom Schools became empowered to critique and to confront specific forms of oppression prevalent in their communities (Tracy, 1989).

During the period from 1957 to 1970, a total of 164 schools with 10,000 teachers were involved in grassroots teacher and basic literacy education for voter registration. Rosa Parks, of Montgomery boycott fame, attended a freedom school. These schools are credited with providing tools for the analysis of oppression, breaking the strangle hold of segregation in the south, raising the political power of African Americans, and aiding in the election of record numbers of African Americans to political office (Ayers, 1989).

Under social activists such as Stokely Carmichael, "Black Power," a sociocultural political movement of Black militancy, came to the fore. Spanning the

spectrum from moderate to extremist regarding the use of violent social protest, the values and politics of Black militancy divided the philosophically nonviolent individuals from those who included the use of violence as a cultural and political tool in the Black Freedom struggles (Ayers, 1989).

The chief aim of the politics of Black Power manifested itself as a concerted community organizing effort to create grassroots leaders for reconstituted radicalized Black-led institutions (Tracy, 1996). Social justice education at this point in time had taken a radical turn. This radical turn, a change in the Black Freedom movement's cultural, political, economic, and educational philosophy, had the subsequent effect of placing the nonviolent *versus* violent action for social change debate on the national agenda. This debate became part of the tension within the coalition formed between the Civil Rights movement and the radical pacifists' anti-Vietnam War protestors (Tracy, 1996).

Model Number Two

During approximately the same period, 1960 to 1964, the second influential model, the "culture circles" in Brazil, emerged as part of an emancipatory educational literacy movement. This literacy movement was initiated and developed by the philosopher, educator, and critical social theorist, Paulo Freire in his work with Brazilian peasants. In the literacy education groups known as "culture circles," the word *culture* refers to "culture as a systematic acquisition of human experience but as creative assimilation, not as information-storing" (Freire, 1973, p. 46). Learning to read represents the democratization of culture, a political

and pedagogical act. As democratized culture, it is a form of labor, a creation and a recreation of the world into which the learner was born (Freire, 1973, p.46).

In his literacy education effort with Brazilian peasants, Freire (1970) employed a dialectical dialogic method of reconstruction of knowledge. By employing the dialectical dialogic method, both teacher and students use epistemological curiosity in conjunction with a process of critical reflection for the purpose of theorizing means of practical action or praxis. Freire places emphasis on critical praxis which “encompasses a critical reflection which increasingly organizes their thinking and thus leads them to move from a purely naive knowledge of reality to a higher level which enables them to perceive the causes of reality” (Freire, 1970, p. 125-126).

Dialectical dialog employs major generative themes such as domination in problem posing using critical dialog as a means of investigating the way one thinks about reality. It represents a new way of perceiving, a reconstruction of the way the student thinks about the order and significant dimensions of contextual reality (Freire, 1970). The aim of praxis, action and reflection, is continued critical analysis upon the object of knowledge in order to reveal and to transform the oppressive structures of reality. The thinker becomes the subject of transformation, rather than an object within a subjugated consciousness. This process exposes the structural content of taken-for-granted assumptions. Problem posing literacy education reveals the existence of the oppressor and the oppressed (Freire, 1970).

Dialectical dialog is not mere conversation concerning the lived experience. It is a method for raising critical consciousness, which is termed *conscientization* (Freire & Macedo, 1995). Within Freirian epistemology “critical consciousness represents things and facts as they exist empirically, in their causal and circumstantial correlations. ...Critical consciousness is integrated into reality” (Freire, 1973, p. 44). Critically transitive consciousness allows the learner to integrate with reality in order to come to decisions regarding changing it, rather than to adapt or adjust to the existing oppressive reality.

In using the dialectical dialogic for problem posing in literacy education, Freire assisted the peasant to obtain ownership of the words to name the oppressive realities of lived experience. Critical reflection reveals the presence of a history of oppression. Critical analysis investigates the dominated consciousness. The dominated consciousness contains a duality for it has internalized the oppressor. Employment of the dialectical dialogic in critical reflective activity facilitates our understanding of the source and nature of oppression. The ability and action of naming reality as oppressive begins the process of freeing consciousness from domination (Freire, 1970, 1998).

In Freirian (1970) pedagogy, the learner uses critical thought with literacy skills to decode and explore generative themes in order to expose the contradictions, ideologies, and societal structures of reality and thus the learner embarks upon the praxiologic path. In journeying along the praxiologic path, the learner investigates the contradictions within lived experience, including its context

and environment, focusing upon the manner in which oppression is inscribed and maintained. In continuing along the praxiologic path, the learner uses lived experience as textbook employing critical reflection to gain cultural literacy in order to read the world. A new perception of reality emerges. Knowledge is radically reconstructed, freed through praxis from oppressive structures. The goal of this new, reconstructed knowledge is the intervention of a revolutionary praxis (Freire, 1970).

Revolutionary praxis evolves into dialogical cultural action in preparation for action for total social and cultural revolution to throw off the domesticating effects of oppression and domination. All domination is a form of invasion on many levels: social, cultural, political, economic and spiritual. According to Freire, dialogic cultural action operates upon existing social structure and aims at “surmounting the antagonistic contradictions of the social structure, thereby achieving the liberation of men” (Freire, 1970, p. 181). Knowledge becomes transformative. Transformative knowledge is then employed in the formation of social, economic and political liberatory practice of freedom, a practice which gives rise to radical democracy (Freire & Macedo, 1995). During the process of educating for a radical democracy, the oppressed gain cultural literacy, which is knowledge of their world (Freire & Macedo, 1995).

Intentional Social Activist Counseling

A Paradigm Shift in Counseling and Counselor Education

According to Lee and Walz (1998), the field of counseling must commit to social action in the twenty-first century. They claim that “social action in counseling requires a paradigm shift. Counselors need to consider roles and functions that, heretofore, have not necessarily been associated with their profession” (Lee & Walz, 1998, p. 308). This need for a paradigm shift in counseling, which focuses on social action and social advocacy, had previously been forecast.

Over twenty-six years ago, Stubbins (1970) and Adams (1973) articulated operative forces within our troubled society, which would encourage a paradigm shift in counselor education. Both authors described the link between counselor education programs that failed to alert their school counselors-in-training regarding the level and strength of institutional pressures exerted to shape and control them. Counselor education programs were being apprised of the depth of school counselors’ dissatisfaction with the perceived inadequacy of counselor education programs. Adams noted that, like John Dewey, some counselor educators imagined the reforms necessary for school counselors to function as activist counselors, yet incorrectly gauged the capacity of existing school bureaucratic structures to absorb reform efforts without making basic changes (Adams, 1973).

Stubbins (1970) noted that Dewey’s concept of education for democratic citizenship is grounded in progressive politics. This brand of progressive politics

retains the cultural values of individualism and “adjustment to a one-dimensional educational system” (Stubbins, 1970, p. 536). School counselors who wish to make fundamental changes in society and in schools must reject progressive politics for it tends to foster student oppression (Stubbins, 1970).

Both Stubbins (1970) and Adams (1973) held that counselor education must do a more effective job of preparing school counselors to be politically skilled and aware of the politics in the traditional role of school counselor. Politics in the traditional role of school counselor is the politics of adjustment to the status quo.

The traditional counselor role does not include instigation of the institutional self-examination of schools for the purpose of social change. Counselor education does not adequately equip school counselors with skills to work free of the coercive forces of school politics and structures of power. New leadership in counselor education will insist upon training school counselors to detach themselves from the values of the status quo. This training will reject adjusting students to the status quo and aid in reconceptualizing the problems of students in light of the complexities of societal change (Stubbins, 1973).

Psychotherapy of Counseling as Liberatory Practice

The field of counseling is experiencing a revolution, which has caught many counselors unaware. Multicultural counseling and therapy (MCT) spearheads this revolution. MCT advances the idea that individuals exist within contextual/cultural relationship. “Psychotherapy as liberation is part of the broader MCT framework” (Ivey, 1995, p.53). Building on the work of Paulo Freire (1973),

Ivey (1995) conceptualizes liberatory psychotherapy by incorporating Freirian praxis (critical consciousness, critical reflection for practical action) within a model (Ivey, Ivey, & Simek-Morgan, 1993) based on a broader theoretical framework of MCT. This model combines the concept of cultural identity theory and Freirian praxis. The client-counselor relationship is different than in traditional therapy and counseling. In traditional counseling relationships, the counselor uses the language of a dominant elite expert who imparts knowledge to the client. As expert the counselor defines societal context and may or may not explore or analyze it (Ivey, 1995).

In this MCT-based model, the counselor facilitates the client's movement through five levels of a staged process. These levels are articulated as (1) acceptance – diagnostic signs, (2) acceptance – helping interventions for the production of dissonance, (3) naming and resistance, (4) redefinition and reflection, and (5) multiperspective integration. The goal of liberatory psychotherapeutic counseling is the client's emancipation from oppression. The process of movement through the five levels of the model is seen as liberatory counseling practice.

Liberation psychotherapy is especially applicable in the counseling of minority clients in two significant ways. This therapy advances the growth process by facilitation of the client's understanding of the self as a being-in-relationship. The issues he or she brings to counseling are not exclusively intrapsychic in origin. Liberation psychotherapeutic counseling assists in the client's interrogation of the environmental context as a source of harmful institutionalized oppression. An

example of liberation psychotherapeutic counseling would be in the case of African Americans seeking counseling for assistance in combating stress. Stress can have negative impacts on a client's psychological and physical health. In this counseling approach, the counselor can facilitate the client's understanding of the role played by environmental oppression in his or her lived experience. Stress experienced by the client in the societal context of multiple oppression has been documented as a source of hypertension. The counselor can work collaboratively with the client on empowerment over hypertension through stress reduction and medication. The most important goal of counseling is the facilitation of a reduction of oppression within the client's life by working with the client to reduce racism in the environment (Ivey, 1995).

Environmental Factors in Counselor Education

Mandated Multicultural School Counseling Training

Professional accreditation bodies—CACREP for counselor education and the American Psychological Association (APA) for counseling psychology—and the ethical standards of various professional associations have mandated multicultural training of school counselors and school counseling psychologists (Ridley, Kanitz & Mendoza, 1994; Leach & Carleton, 1997). Such mandated training works to ensure that all clients receive culturally appropriate and respectful treatment. APA's Division 17, the Committee on Ethnic and Cultural Diversity, commissioned guidelines for the infusion of multicultural content and suggested

that multicultural competencies for counselors be created and published (Sue, Durran, Feinberg, Pedersen, Smith, & Vasquez-Nutall, 1982). In 1992, the Standards and Certification Committee was charged by the Association for Multicultural Counseling and Development with updating and extending the guidelines of 1982.

The charge of APA's Division 17 led to a project which resulted in the publication of the document, "Operationalization of the Multicultural Counseling Competencies" (Arredondo, Toporek, Brown, Jones, Locke, Sanchez & Stadler, 1996). Accompanying this document was a process model for the examination of individual differences and shared identity entitled "Personal Dimensions of Identity" (PDI), (Arredondo & Glauner, 1992). The PDI model lists three dimensions of personal identity. Dimension "A" includes age, culture, gender, race, sexual orientation, social class, language and physical and mental status. Dimension "B" includes educational background, hobbies, military experience, religion, geographic location, work experience, and health practices. Dimension "C" is the historical era of birth (Arredondo & Glauner, 1992). These dimensions assist counselors in locating and describing oppression in environmental contexts.

Multiculturalism and MCT informed counselors that their profession was culture-bound. In addition, all counseling is cross-cultural and occurs within a cultural context of established societal and institutional norms and biases (Lewis & Arnold, 1998; Arredondo, 1999). It is through the lens of multiculturalism that all counselors, including school counselors, can perceive both institutional and

internalized oppression in the analysis of client issues. Institutionalized oppression can include racism, sexism and classism. Internalized oppression occurs when a client unconsciously accepts the norms and values of the dominant culture while internalizing its stereotypes, lies, and distortions concerning his or her own group. The school counselor and client, through MCT, can both become aware of living in oppressive and toxic environments. Both may be victims of institutional oppression. Multiculturalism through MCT can lead to social action (Lewis & Arnold, 1998).

The school counselor can act within the advocacy role facilitating the client's empowerment to combat oppression and promote social justice. Taking social action in schools can be a form of risk-taking with employers and colleagues as well as with professional ethics. Lewis and Arnold (1998) caution activist school counselors not to exceed ethical boundaries by fostering client dependency. The goal of client empowerment is skill development for independent self-advocacy.

As advocacy, school counselors can take social action on behalf of the school's multicultural population. Social action may take the form of engagement in political advocacy within the profession of counseling targeting the tendency of the profession to collude with oppression (Lewis & Arnold, 1998).

Awareness of environmental oppression may lead to a school counselor's adoption of the role of social advocate, initiating social action on behalf of self, client, and/or community. Adoption of an advocacy role entails creation of a program of systematic preventive intervention, which goes well beyond simple

remedial efforts. Adoption of this role may mean undertaking school counseling program reform. Such reform can encompass the initiation of an integrated services model designed to reach out to special populations such as at-risk youth (Capuzzi, 1998).

Multicultural Organizational Development in Counselor Education

In counselor education programs, multicultural organizational development (MOD) is part of a continuum of multicultural competency starting with the individual level and moving to the organizational level. A definition of the characteristics of multiculturally competent organizations has been successfully articulated (Sue et al, 1998). According to Sue et al. (1998), a multiculturally competent organization values diversity, develops instruments for organizational cultural assessment and evaluation process, clarifies its vision of the progression through multicultural developmental stages, understands dynamics of organizational diversity, upgrades and adapts diversity levels as changes in its diversity occur, and institutionalizes its cultural knowledge (pp. 108-109).

Describing MOD from a historical perspective, Grieger & Ponterotto (1998) trace its roots back to those found in organizational development or OD. These authors position MOD as an established methodology for dealing with and providing a framework for the systematic, effective integration of diversity, tolerance, and social justice within organizations. Based on a social justice philosophy, MOD promotes and values diversity, and encourages and rewards multicultural competence within organizations. Organizations which adopt MOD

change and reorient the organization's vision, mission, processes, policies, resources, service delivery, and values to reflect a social justice philosophy (Grieger & Ponterotto, 1998).

MOD is a continuing process which rallies the support of organizational leadership, trains new leaders, enlists allies at all levels of personnel, engages in team building for division of tasks, employs outside consultants, and fosters teamwork to make necessary structural and policy changes. Assessment is then undertaken to document available organizational resources, barriers to multicultural change, and ways and means of intervention required. Through the process of consultation, designated work groups develop a timetable for accomplishment of such goals as program and department policy and practices audit of multicultural competency levels and research and development of new mechanisms for continued growth and development.

Dimensional Aspects of Social Activist School Counseling

Counseling Culture: Awareness of Biased Assumptions and Values

The theories, values, knowledge base, and beliefs of the counseling profession are components of counseling culture. Pedersen (1987) points out that the numerical majority of the world's people hold "non-Western" perspectives. Despite this fact, many social scientists, including counselors and psychologists, employ psychological theories whose implicit theoretical assumptions contain biased assumptions that are accepted uncritically. These biases exist as taken-for-

granted, normative realities in EuroAmerican culture and are mirrored in traditional counseling theory and culture (Pedersen, 1978).

In the curriculum of school counselor education, the taken-for-granted understandings and assumptions regarding educational psychology theories can be elevated almost to the rank of scientific principles which function to selectively screen the perceptions of preservice counselors. Gone unchallenged, these biased assumptions underscore as normative a culturally biased universal standard of “normal” behavior, which directly affects counselor case conceptualization and diagnosis of the client. As universal norms, these biased assumptions can have undue influence over counseling research projects and findings, thus impacting counseling education’s curricula. (Pedersen, 1987). Usher (1989) posits that these biased assumptions entered the field and subsequently became ingrained through the pioneering work and leadership of Carl R. Rogers. Usher (1989) supports the claim that these biased assumptions can act to filter and distort reality in Rogerian humanistic counseling. For the counselor who adheres to Rogerian humanism, “the role and theoretical orientation of the counselor, the context of counseling practice, and the background and cultural heritage of the counselor” is understood through that orientational lens (Usher, 1989, p. 65).

Frequent Assumptions of Cultural Bias

By sensitizing preservice counselors to the presence of biased cultural assumptions, counselor educators promote awareness of the influence which culture, counseling culture, and sociocultural differences have in shaping the

counselor, and counselor's choice of role and theoretical orientation (Pedersen, 1987; Usher, 1989).

Pedersen (1987) compiled a list of frequent assumptions of cultural bias in counseling and counseling culture, which contribute to counselor cultural encapsulation. These biased assumptions include: (a) a common measure of "normal" behavior, (b) emphasis on individualism, (c) fragmentation by academic disciplines, (d) overemphasis on independence, (e) neglect of client's support systems, (f) dependence on linear thinking, (g) focus on changing the individual, not the system, (h) neglect of the role of history in contemporary events, and (i) promotion of cultural encapsulation.

The theories, values, knowledge base, and beliefs are components of counseling culture which originated from and are influenced by the values, knowledge base, and beliefs found in the cultural context of the larger dominant Euro-American society (Sue et al., 1998). Professional standards of practice and the culturally encapsulated ethics code of counseling are infused with and are reflective of the wider society's Eurocentric cultural assumptions and values.

Counselor Education Program Culture

The program culture refers to the program's customs, values, ideas, skill, faculty composition and interaction, program philosophy and undergirding theories. Once a counselor education faculty has consensually agreed upon the program's philosophy, the faculty creates coherent articulation of program philosophy. Adopting a social justice counselor education program philosophy carries with it a

value system. The program's next step is to create, develop, and implement a social justice model for education and training. The culture of a social justice models of education and training needs a theory of oppression which is either explicit or implicit (Bell, 1997).

Together with social justice philosophy, a theory of oppression defines oppression; undergirds the social justice model shaping the program's curricula, goals and objectives, and teaching strategies; influences faculty composition and development; and shapes assessment and program evaluation. In a social justice model of training, a theory of oppression places oppression within the context of history (Ridley et al., 1994; Bell, 1997).

In Bell's (1997) formulation, oppression is an interlocking system of defining features that cohere around a set of complex, multiple crosscutting relationships of power and privilege. An individual's multiple levels of personal identity can cause him or her to suffer multiple oppression in our society. Other salient identifying features of oppression are pervasive, restrictive, and hierarchical relationships. Oppression is internalized when the target or subordinate groups regard domination by the agents of oppression as normal. Incorporating her theory of oppression into her work, Bell defines her social justice education as a vision, process and goal. We undertake social justice education with a sense of human agency in order to combat oppression in all of its forms (Bell, 1997).

Overview of Empirical Literature

Schools and Early Social Justice Training

The body of empirical literature concerning social justice training relative to school counselor education is small (Toporek, 1999). A major contribution to the field is the work of Sheldon Berman (1997) which consists of a comprehensive synthesis and critical analysis of the body of research relevant to the early development of social consciousness and social responsibility in children. His work on this body of research led him to conclude that schools could play an important role in the development of social consciousness and social responsibility in children.

The school's educative function begins in elementary school with early political socialization through the use of a holistic program framework, which includes didactic and experiential fieldwork. The early political socialization facilitates both cognitive and affective development and training in the areas of political ideology, social responsibility, conflict resolution, and perspective-taking. In this holistic framework the term *development* is defined as the student's evolving perception of his or her relationship to and ability to positively effect his or her environment (Berman, 1996). Perspective taking in this framework is an important part of political socialization as it represents the ability to appreciate individual differences and points of view.

Continued holistic education and training integrates political socialization with the cultivation of a sense of social responsibility beginning in elementary

school and continuing to senior high school. Synthesis and critical analysis of the body of relevant research indicates that this continued holistic educational program is the most successful form of education and training for social activism. Failure to provide intervention, which encompasses all of these elements in the education of young people for social activism, encourages a specific result. This result is in the form of a devalued education for democratic citizenship which has at its core the dominant culture's conception of citizenship as a combination of the protection of self-interest and the practice of rugged individualism (Berman, 1997).

Culture of Reform, Teachers, and Multiculturalism

Teachers, like others, live within the broader framework of the sociocultural dimensions of gender, race, and class (Sleeter, 1996). The schools in which they work are influenced by a wave of educational reform that has, since the early 1980s, bred a dominant discourse that is conservative. This dominant discourse of conservatism has influenced the environmental dimensions of schools at the cultural, political, economic, and social levels. According to Sleeter (1996), "teachers do not have to read professional journals to encounter it, although it is certainly prevalent there; all they must do is pick up the newspaper or turn on their television sets" (Sleeter, 1996, p. 49).

Starting with the publication of the book, A Nation at Risk (1983), teachers and the general public have been informed that the tide of mediocrity sweeping the country can, to a great degree, be traced to the mediocrity of schools. Under the guise of a restoration of "family values," political conservatives stepped up their

campaigns against immigrants, nonwhites, gays, lesbians, and nonconservatives (Sleeter, 1996). Teachers were held responsible for low literacy levels in the age of high technology within the new Information Age. Educational institutions, specifically the public schools, were failing to strive for excellence in preparing students for the workforce.

By the 1990s, the general public reacted to the charges made by political conservatives against teachers and public schools by failing to adequately fund public schools. As a group, teachers are by and large drawn from the working class socioeconomic class who seek upward mobility through the profession of teaching and who see this as a viable option for others (Sleeter, 1996).

Empirical Literature: Social Justice Themes

In the face of the conservative agenda and its effect on teachers, Sleeter (1996) examines the question, "How do teachers understand multicultural education and society?" This became the focus of study in her ethnographic project with thirty teachers. In school year 1987-1988, volunteers from two contiguous school districts participated in nine all-day staff development sessions, including three sessions after school. Within the group of thirty volunteers, 26 were White, three African American and one Mexican American. The participant group included 24 women and six men. The majority was described as upwardly mobile people from working class backgrounds. Of this group of thirty volunteers,

eighteen agreed to continue by attending five all-day sessions held during school year 1988-1989.

The overall curriculum addressed topics on multicultural education for classroom teachers including such items as ethnic learning styles and racial awareness and race, ethnicity, social class, and gender in society. Orientation of the presenters was described as liberal, conservative, and radical reconstructionist, although the primary concept used was termed liberalism.

The interpreted findings over the two-year period indicated that the multicultural educational curriculum had led to little observable changes in the classroom teaching of participants. The findings categorized participant perspectives on multicultural education into groups who held that such multicultural education for teachers was (a) irrelevant, (b) a human relations approach, (c) a tool for building self-esteem in minority students, or (d) presented a perspective labeled as unclear. While the majority of participants interacted with students in a warm, responsive style, only one-third employed classroom strategies developed in the multicultural education and training sessions.

The majority of participants were described as liberals who interpreted multicultural education in the light of their political liberalism. "The teachers' perspectives took as given the social context of the individual and asked how to prepare the individual to live within that context. [They assumed that] society's rules apply similarly to everyone; ...they are acceptable, and processes for setting them are fair" (Sleeter, 1996, p.89). Sleeter believes that the interpreted findings

have implications for multicultural education and training for teachers. She states, “Teacher educators who work with teachers in multicultural education need to confront teachers’ political perspectives, doing so in a way that accounts for, rather than dismisses, the experiential basis of those perspectives” (Sleeter, 1996, p.89).

Relationship of Early Training to Adult Activism

Berman (1997), in his comprehensive synthesis and analysis of available research data, cited Oliner and Oliner’s (1988) studies of 406 rescuers of Jews during the Holocaust of World War II. The bulk of his comprehensive data came from completed research project questionnaires (Berman, 1997). Analyzing respondents’ data, he was able to identify and describe the integration of characteristics of participants as the roots of their activism. These same characteristic activist roots were contained in the participants’ responses in Hoehn’s (1983) study of 87 adult social activists and were contained in respondents’ data from Colby and Damon’s study (1992) of the lives of moral exemplars.

The strikingly similar roots of social activism characteristic of subjects in all three projects were (a) the presence of a form of altruism, (b) moral integrity fostered by moral exemplars, (c) prosocial development and efficacy in social advocacy behaviors, integrity of action, and (d) a pronounced sense of connectedness to others. All of these characteristics of social activism roots combined to produce social responsibility in these participants. The identification of the characteristics that make up the roots of social activism has implications for social advocacy education in schools at all levels: elementary, junior and senior.

Berman (1997) affirms that there is a connection that links the teaching of social responsibility in schools at levels Kindergarten to 12th grade and cultivation of the roots of activism. “The social fabric of the school and the methods of instruction are the central vehicles for teaching social responsibility” (Berman, 1997, p.155). The comprehensive analysis of myriad studies of children and their development of social consciousness and social responsibility yields components that cohere into a model of educational interventions, which promote this development. The educational intervention model includes and opens student-centered, nurturant, collaborative, and politicized classroom climate in which the principles of democratic governance are taught and modeled. In this model, dialog is encouraged in connection with perspective-taking in order to foster students’ developmental of multiple perceptual lenses in dealing with curricular content. Curricula consist of teaching and modeling of social responsibility; didactic and experiential integration of history, social, and political issues; and controversy and conflict resolution (Berman, 1997).

Dispositional Factors and Social Justice

Using the method of naturalistic inquiry, D’Andrea and Daniels (1999) conducted a 16-year investigation of the psychological underpinnings of White racism in the United States. Their research surfaced a relationship between White racism, dispositional characteristics, and social justice. The basic research question of their study was “What are the different cognitive, affective, and behavioral reactions White people have to racism in the U. S.?” Data collection methods

included e-mail, the Internet, letters to the editor, and other material on the topic published by the American Psychological Association (APA) and the American Counseling Association (ACA). Additional sources of data included review of television programs on racism, speeches on racism and race relations by national leaders, and videotaped comments on the subject of racism made by U.S. presidents and presidential candidates.

Over a period of 16 years, starting in 1982, the researchers collected observational data from a sample group of over 1,200 participants who worked in various jobs and were from diverse socioeconomic classes and geographic locations in the United States. A synthesis of the data led to the delineation of five types of cognitive, affective, and behavioral characteristics associated with what later emerged as five psychological dispositions. These five psychological dispositions are affective-impulsive, rational, liberal, principled, and principled activist. The five dispositions range along a continuum of cognitive, behavioral, affective White racist characteristics (D'Andrea & Daniels, 1999).

This range of White racist characteristics begins with the dispositional group affective-impulsive who exhibit marginal impulse control over their avowed racism. Members of this group may join and remain active in the Ku Klux Klan. Next on the continuum are participants with rational disposition. The disposition of this group's members is similar to the disposition of members in the affective-impulsive group. Participants in the rational disposition group differ from those in the affective-impulsive group only in the fact of their dualism of thinking and

talking racism, yet occasionally acting tolerant. This group represented 30% to 40% of the total number of participants. Following this group are participants with liberal dispositions. Members of this dispositional group are multiplistic thinkers whose liberalism on race matters is confined to the level of intellect. Most of the participants operating with liberal dispositions were counselor educators, practitioners, and students (D'Andrea & Daniels, 1999).

The last two groups on the continuum differ greatly from the first three groups. People in these dispositional groups think and behave differently regarding White racism. Participants in the principled disposition group include some counselor educators and graduate students who, like the rest of the group, understand the concept of White privilege and its role in fueling and maintaining institutionalized White racism.

Members of this group are knowledgeable about all dimensions of White racism. They understand the contributions and limitations of multiculturalism and the multicultural movement. They acknowledge the continued presence of racially biased epistemology in counseling through the use of traditional counseling theories. Many who hold the principled disposition expressed cynicism and frustration with the prevalence of White racism. Members of this dispositional group believe that the present status of race relations constitutes a barrier to social justice work in this country.

Participants who identified with principled activist disposition were less than one percent of the total number of White research participants. This group

conceptualized White racism from a systemic perspective and, as a result of this conceptualization, these participants understand and can articulate social justice remedies to institutionalized White racism (D'Andrea & Daniels, 1999).

Participants in the principled activistic disposition group demonstrated the development of a sense of spiritual connection and an empathic understanding with people who are victims of White racism. Members of this group are social-political activists who constantly demonstrated a long-term commitment to work for the transformation of this society, with its institutionalized White racism, to a society free of this social pathology (D'Andrea & Daniels, 1999).

Counseling Values and Social Change Values in Humanistic Orientation

Two contemporary studies deal with the respective topics of disparity between counseling's values and counseling's valuation of prevention philosophy, and the social change values of graduate students who admit to having a humanistic orientation. These two studies relate to the role a specific philosophy plays in the promotion of social change in counselor education and training.

Counseling Values

Despite the ninety-year history of preventive mental health, a disparity exists between strong advocacy of the philosophy of prevention and its low status in counselor education programs. Researchers Kleist and White (1997) posit that "the issues found in the history of prevention continue to challenge the existing mental health delivery system and the integration of preventive interventions into

counselor practice and training” (p. 131). The fields of clinical psychiatry and pediatrics have researched prevention. There is no body of empirical data that documents counselor education’s lack of emphasis upon prevention. There is a dearth of prevention research despite the passage of the Congressional Mental health Study Act in 1955 and the mandate for research given to the National Institute of Mental Health’s Office of Prevention in 1979 (Kleist & White, 1997). To remedy this state of affairs, George Albee and Justin Joffe, two faculty members from the University of Vermont, spearheaded the first Vermont Conference on the Primary Prevention of Psychopathology in 1977. Part of the announced purpose for the conference was to seek explanations for the prevention philosophy-practice disparity in counselor education.

Study Number One: Counseling Values Disparity

The study, “The Values of Counseling: A Disparity Between a Philosophy of Prevention in Counseling and Counselor Practice and Training” conducted by researchers Kleist & White (1997), centers upon the philosophy of prevention and its lack of emphasis in counselor education. The purpose of this survey was to examine the attitudes of counselor educators toward prevention in order to identify barriers to the inclusion of preventive mental health in counselor training and practice. Surveys were mailed to 404 graduate level counselor educators and 402 community psychologist educators. The study’s nonrandom sample contained 161 usable surveys from 67 counselor educators and 94 community psychologist educators for a response rate of 20%. Sample demographics were 41% women,

58% men with 89% Caucasian and 11% persons of color. The groups received the "Questionnaire of Attitudes Toward Prevention" which targeted these groups: counselor educators, community psychology educators dividing them into junior and senior faculty.

The key finding of this research indicated that the majority of respondents endorsed the explanation that society's lack of demand for prevention hinders its inclusion in counselor education. According to the researchers, this explanation of the disparity between prevention philosophy training and practice has two major possible interpretations. The first interpretation is that junior faculty members are more idealistic and give more weight to the role societal demand plays.

The second interpretation is based on a model of counselor development articulated by Skovholt and Ronnestadt (1995). Their model explains the developmental level of junior faculty as the basis of the interaction between junior faculty's clarity in defining prevention and the ethical issues surrounding prevention. Junior faculty members are idealistic and give more weight to the barriers to prevention than do the less idealistic senior faculty. In the movement from junior to senior developmental level, the model posits an increase in counselor tolerance of realism and complexity. For counselors, disengagement from an idealistic system of values decreases with advancement through counselor developmental levels.

Kleist and White (1997) summarized the implications of their key findings relative to the values of counseling by stating, "Paradoxically, it seems that the

counseling profession values preventive interventions yet finds itself situated in a historical context that does not demand such services” (p. 137).

The character and context of the profession are being called into question in light of Kleist and White’s interpreted findings. Values can be sustained and perpetuated by adopting a process of continuous reflection upon a professional system of ethics and the ethical principles of beneficence, nonmaleficence, and fidelity. The field of counseling must act in order to perpetuate its values through the creation and focused inclusion of a preventive orientation in counseling and counselor education (Kleist & White, 1997).

Study Number Two: Support for the Social Activist Role

A study entitled “The Role of the Counselor as a Social Activist: Who Supports It?” was conducted by Atkinson, Froman, Romo and Mayton II and published in November 1977. The researchers’ literature review revealed that the majority of published material only dealt with traditional counseling and guidance. Only a few articles indicated favorable reaction to the newly proposed proactive, social-activist model. Opponents of the new model label it too political. The new social-activist model of counselor articulates two new counselor roles: change agent and ombudsman. In the role of change agent, the counselor functions as a student advocate. In the role of ombudsman, the counselor acts to change structural features of the school organization and curriculum, which do not promote the best interests of students (Atkinson, Froman, Romo & Mayton II, 1977).

Atkinson et al. (1977) developed a counselor role questionnaire to assess attitudes toward ten traditional counselor roles to which the two new roles of ombudsman and change agent were added. Items on the questionnaire were designed to elicit beliefs regarding the success of change efforts, and consequences of advocating change. The questionnaire was distributed to students, administrators, counselors, teachers, and parents who belonged to Parent-Teacher Associations in one urban California school district of 12,297. A total of 592 usable questionnaires were returned. Descriptive statistics were used to compute findings.

Fifty percent of the respondents rated the existence of unwanted consequences for initiation of policy change as an undesirable consequence. The study's findings showed strongest support for the role of ombudsman by counselors. There was agreement between the groups sampled that the change agent role receives little support. The change agent role may entail role conflict for counselors. The study's findings may also represent a reluctance on the part of administrators, counselors, and teachers to select the change agent role, a role which entails rocking the status quo boat (Atkinson et al., 1977). Parents and students in the sample showed greater support for the change agent role than others groups sampled. This fact may encourage counselors to begin supporting that role (Atkinson et al., 1977).

Social Change Values in Humanistic Orientation

In 1989, Randy Kroeker published his research entitled "Personal Growth and Social Change Values Among Humanistically Oriented Students: An

Exploratory Study.” The design and purpose of the study was to explore and analyze the reconciliatory relationship between graduate students’ humanistic orientation and the elements of personal growth and social responsibility.

The literature review surfaced material that indicated that the humanistic movement sacrificed the social change dimension to a primary focus on the personal growth dimension. Leaders in the humanistic counseling movement maintain that the movement encourages people to become socially committed. For example, Woolpert (1982) claims that humanistic psychology promotes individual and societal actualization in the area of politics. Critics of this viewpoint, including Buss (1979), claim that the liberal disposition of humanistic psychologists leads to engagement in “piecemeal social change” education at the level of the individual rather than transformation at the level of social structure (Kroeker, 1989).

Six graduate students at the masters and doctoral levels (four women and two men) in humanistic education at the University of California, Santa Barbara were administered The Orientation-to-Learning (OTL) inventory (Shapiro, 1985, 1986). The inventory includes 15 major value principles such as self-determination, personal growth orientation, individualism, connectedness, and democratic participation. In addition, data collection and analysis included one-hour standardized and semistructured interviews with each participant.

Analysis of Kroeker’s (1989) findings indicates that humanistic orientation was reconciled with personal growth in achievement of more meaningful and satisfying work experiences in 50% of participants. Three of the participants were

committed to both personal growth and social change. Three were in support of social change and not committed to personal growth. Of this same group, two students who had been activists in the past expressed present feelings of disenchantment with social change movements. The source of this disenchantment was their experience of injustice from persons within social change movements. Four participants believed that a commitment to personal growth was a precondition for making a commitment to social change activism.

In acknowledging the study's limited validity, Kroeker (1989) suggests that the findings highlight the point that "the humanistic movement needs to be visionary and practical in setting goals and directives, and the next step is one of social responsibility" (p. 120). Implications to the field are that Rogerian humanistic counseling, like other traditional counseling approaches, need not perceive social responsibility and activist advocacy counseling as incompatible to an expanded role repertoire for school counselors.

The literature review has synthesized nonempirical and empirical articles (see Table 2.2) relevant to theorizing intentional and dimensional sociohistorical and socioenvironmental contextual factors of social justice training for school counselors and counseling. The themes developed in this literature review are consistent with Bemak's (1998) suggestion that social justice education for counselors and social change in the field of counseling will continue to evolve as the new century places increasingly complex demands on the profession of counseling. The present and continued relevance of these themes to the field of

counselor education have been acknowledged by Brotherton (1996), Lee (1998), and Bemak (1998) whose treatment of some of these themes appear in this review of literature.

Table 2.1 Overview of Social Justice Studies

	Author(s)	Sample	Design
1.	Berman, Sheldon (1997)	K-12 students	Synthesis of research
2.	Sleeter, Christine (1996)	Pre-K – 12 24 females, 6 males 26 White, 3 Black, 1 Latina	Ethnography
3.	D’Andrea & Daniels (1999)	1,200 adults, White	Qualitative
4.	Kleist & White (1997)	67 counselor educators 94 school psychologists	Survey
5.	Atkinson, Froman, Romo, & Mayton II (1997)	400 elementary, junior, senior high school counselors	Survey

Stated Purpose:

1. Synthesize research on social justice training K-12.
2. Investigate how teachers understand the social order/social location after diversity training.
3. Investigate the psychological underpinnings of White racism in the U.S.
4. Investigate disparity of counseling values/status of prevention in counselor education.
5. Investigate success and consequences of school counselor’s social advocacy efforts.

Brotherton (1996) focuses on the relevance of these themes to counselor education for school counselors by stating, “As counselor educators face the challenges of preparing professional counselors to promote equality and justice in American schools in the next century, issues surrounding diversity, multiplicity, and exclusion must be addressed fervently” (Brotherton, 1996, p. xvi). For Lee (1998), social change in the field of counseling in the 21st century will encompass the development of an international perspective for a helping paradigm to promote a “global social action agenda” to face the challenges of global social action (Lee,

1998, p.297). According to Bemak (1998), this evolution of themes will occur within the context of a critical examination of current counseling models that have helped to maintain the focus on the status quo in the field of counseling. This critical examination will serve as the basis for the formulation of a more efficient paradigm with new roles and competencies for the counseling profession. The critical examination will incorporate a redefinition of the profession “through the realignment of power” and foster hope for change by building upon interdisciplinary collaboration and the profession’s history of advocacy (Bemak, 1998, p. 281).

My review of the literature yielded themes that assisted in manual and electronic coding of data. Some relationships and patterns between themes began to surface in the process of constructing the literature review. The literature review confirms a history of differential support for the social advocacy role and social advocacy preparation programs in counselor education.

As a professional counselor and social activist, I am in agreement with the previously described suggestions put forward by Bemak (1998) regarding the need for a more efficient paradigm in the profession of counseling. This review of the literature reinforces my opinion that if CACREP continues to support the training of counselors to serve culturally diverse populations, then issues of social justice and issues of differential power, disempowerment and empowerment contested by various groups in our society will be viable issues in the field of counseling. Based on this opinion, I believe that calls from professional counselors recommending

that social advocacy preparation become a widely accepted part of counselor education may continue to serve to challenge the profession to redefine counseling and counselor education.

CHAPTER THREE

This chapter describes the design and methods of the study addressing three purposes. First, the research proposal is summarized focusing upon what the researcher seeks to understand. Second, it demonstrates the practicality of the investigation, highlighting what the researcher seeks to accomplish. Third, it maintains design flexibility by retaining the emergent or evolving quality, which is a distinguishing characteristic of qualitative methods. Following the recommendation of Marshall and Rossman (1995), eight major topics are addressed: overall approach and rationale, sample selection, researcher's role, reciprocity and ethics, access negotiation, data collection, data management, data analysis, and trustworthiness. In addition to these eight major topics, a description of the specifics of Freirian critical social qualitative research paradigm (Lather, 1986) is provided following the discussion of overall approach and rationale.

Overall Approach and Rationale

Chapter One presented a discussion of the new social advocacy training model for Oregon State University's (OSU) Master's-level school counselor education program. This new training model is undergirded by a social justice philosophy, the adoption of a critical-social perspective, and a commitment to mandated multicultural training. These components combine to generate program culture and content (Hardy & Laszloffy, 1992). Program philosophy and culture shape application and admission processes and selection, curriculum, faculty

composition, faculty research interests, instructional strategies, cohort design, and the content of the final portfolio.

Taking these factors into consideration, the research question was stated as, “What do practicing school counselors perceive as helpful and hindering events in their Oregon State University’s (OSU) master’s level pre-service school counselor social advocacy training?” Given the acknowledgement of differential support for the role of school counselor as social advocate, qualitative research, which explored the reported perceptions of helpful and hindering events of this program, can provide insights and critique on this training. Exploration of this area from the perspective of specific stakeholders now practicing as school counselors places such reports within sociocultural and socioenvironmental contexts of these stakeholders (Lee & Sirch, 1994; Lee, 1998). This perspective may have a role in and implications for the formulation of emergent theory in the area of social advocacy training for school counselors. Description of this potential represents a real possibility for obtaining relevant new information for those who are interested in and impacted by this counselor education program.

The stated goal of the program is to train school counselors as reflective practitioners who take responsible social action to correct injustice, improve conditions, and promote emancipatory aspects of human development (Collison et al., 1998; Osborne et al., 1998). A pilot study conducted by this researcher during school year 1997-1998 surfaced data that highlighted the significance of exploration and description of the process of training under this social advocacy

model. Differential support for the role of school counselor as social advocate in the field of counselor education has been noted (Atkinson et al., 1993; Bemak, 1998). It is reasonable to suppose that practicing school counselors who trained in and graduated from this OSU counselor education program will be able to describe and to report their perceptions of training.

Marshall and Rossman (1995) cite Yin (1984) in their agreement with the view that the qualitative research paradigm has “unique strengths” and provides for determining “the soundest research strategies” for the exploration of the context and setting of a deeper meaning of the lived experiences of participants. Selecting multiple case studies and using in-depth interviews following the Freirian critical social qualitative research paradigm of emancipatory qualitative research is consistent with the program’s stated social justice philosophy and critical-social perspective. This paradigm and research strategy matches the research strategy to the research question (Lather, 1986; Marshall & Rossman, 1995). In the case of the present research, the research question is descriptive in that it seeks to document the phenomenon of interest. The purpose of this descriptive study is to provide a report of salient aspects in the reported perceptions of helpful and hindering events of social advocacy training in this program. The participants are co-researchers, program graduates, and practicing school counselors who articulate and detail the particulars and processes of their lived experiences. This study further attempts to describe contemporary sociocultural contexts and socioenvironmental dimensions indicated within these perceptions.

Freirian Critical Social Qualitative Research

Lather (1986) locates her Freirian critical social approach to qualitative research within Freirian empowering, participatory research, describing it as part of an emancipatory social science. She labels this approach “research as praxis” which is part of a new understanding of scientific research. The purpose of research as praxis is to advance the creation of a social science which critiques and interrogates differential social power and contributes toward building a just and equal society (Lather, 1986). Drawing upon critical social theory, feminist, and Freirian empowering research as counters to the status quo of the prevailing norms of science, she posits a “transformative agenda.” This transformative agenda has as its goal an “openly emancipatory intent” which will result in an “empirically informed” critical social science. This research paradigm uses a priori theory in its commitment to emancipatory dialectical theory building. It probes the structures of lived experience (Lather, 1986, p.262). The use of this paradigm engages critical consciousness raising. It provides for generative mutuality in the shaping of theory and practice. As an empowering and transformative critical social qualitative research paradigm, it assists in the displacement of dominant scientific norms which serve to support and maintain existing societal power structures (Lather, 1986, p. 258).

Sample Selection

The experience gained from a qualitative pilot study, perusal of articles on qualitative research, and discussion with the researcher's committee members lead to the decision to include five bounded units of analysis in this qualitative multiple case investigation. The study employed a purposeful volunteer sample of five master's-level practicing school counselors who are graduates of OSU's counselor education program. Purposeful sampling refers to the selection of cases that will most likely yield rich description relative to the purpose of the study. Sampling technique in qualitative research is flexible, reflecting its emergent design. The emergent nature of design refers to "the freedom it affords the researcher to develop and adapt methodologies in order to gain new insights into the phenomena being studied" (Gall, Borg & Gall, 1996, p. 231). In this instance, all participants are program graduates, and all are practicing school counselors working within a 50-mile radius of Corvallis.

The selection of participants began with a list of names generated by having the Counselor Education's departmental secretary compose this list from computerized departmental records. This list was produced in order to form a pool of potential participants. An OSU counselor educator and member of the researcher's dissertation committee examined the list to initiate next steps. The result was the creation of a pool of potential participants who (a) graduated between the period of 1996-1998, (b) were employed as school counselors, and (c) were located within a 50-mile radius of Corvallis. With this annotated list, the

researcher canvassed, by telephone. professors and fellow students in the department for the current work numbers of each person named. Before proceeding further, it was determined that in the event that there were an insufficient number of potential participants in the pool as defined, the pool would be expanded by first increasing the radius of the area, and second by changing the entry date of the pool from 1996 to 1995.

Working from the annotated list of names, it was decided to create the potential for variation in the potential pool by alternatively selecting names of those who worked in urban with those in rural schools. Through the process of once again alternatively selecting listed names of those who worked with different age groups in elementary, middle or senior high schools, a list of the names of five potential participants was completed. This minimum variation (urban/rural and school level) will increase the possibility of creating “the best compromise” between the “universe of all relevant variables” and “a sample with reasonable variation” (Marshall & Rossman, 1995, p. 51). Again aided by the same committee member, a “Request of Participation” letter (see Appendix A) was drafted, finalized and printed. Next, an “Application for Approval of the OSU Institutional Review Board (IRB) for the Protection of Human Subjects” (see Appendix A) was drafted, critiqued, and revised by two committee members. A finalized version was then submitted to each committee member before submission to the IRB. The IRB requested that a standardized telephone solicitation be given at the start of the researcher’s response to questions from those who received “Request of

Participation” letters. Following compliance with this request and after a number of weeks, IRB approval was received. “Request of Participation” letters were mailed.

Of the original five persons solicited, four accepted and one declined to participate. A replacement was selected, contacted, and agreed to participate. Interviews were scheduled. A week before the scheduled interview, a participant declined to participate due to the development of a medical condition which required, among other things, complete bed rest for an undetermined period. A replacement potential participant was contacted, agreed to participate, and was placed on the interview schedule. In due course, all in-depth, face-to-face interviews were completed. A follow-up telephone interview was then completed in order to check demographic information. All the participants in this investigation were females who identified as White/Caucasian with ages ranging from middle twenties to late forties. The number of years of experience as a professional public school counselor ranged from 1 to 3 years. All held bachelor and master’s degrees. Of the five participants phenomenal variation included three elementary school counselors (two urban sites, one rural site), one middle school counselor (rural site) and one senior high school (urban site).

Researcher’s Role

In qualitative research, the role of the researcher in multiple case studies is described by Gall, Borg and Gall (1996) as “complex” and identified as the “primary measuring instrument” in the investigation. During the process of in-

depth interviews in case study research, the researcher may use facilitative listening skills in addition to psychological processes such as empathy and role play in the development of rapport for close interaction with participants (Gall, Borg, & Gall, 1996). In addition to being the “instrument,” the presence of the researcher in participants’ lives is part of the research paradigm (Marshall & Rossman, 1995).

Reciprocity and Ethics

Lather (1986) emphasizes the personal engagement of the researcher who is to use the element of the personal to demonstrate researcher ethics through the practice of “maximal” reciprocity. Maximal reciprocity is present in the form of mutuality in the negotiation of meaning and the sharing of power. The participant becomes co-researcher. However, reciprocity is not merely a type of give-and-take in which the researcher invites and moves from the status of stranger to friend as a ploy or technique for enrichment of the data to be gathered. Reciprocity in its maximal form is described as having a deeper meaning captured by her statement, “I argue that we must go beyond the concern for more and better data to a concern for research as praxis” (Lather, 1986, p. 263). Praxis consists of critical consciousness and reflection in order to put theory into pragmatic action for the purpose of the elimination of oppression and injustice in society. In this paradigm, reciprocity is not characterized as an imposition of theory upon the participant/co-researcher. The paradigm is said to generate collaboration in theorizing, and in so doing, is said to democratize research (Lather, 1986, p. 264).

Access Negotiation

Lather (1986) is in agreement with the researcher's following of Oakley's (1981) reported dictum of "no intimacy without reciprocity." In Lather's detailed exposition of this paradigm, there is no set specification for researcher deployment in terms of time constraints, intensity or levels of researcher/co-researcher relationship, duration and/or access negotiation. These elements are left to the clear and bounded process of mutual negotiation between researcher and co-researcher. In the instance of the present investigation, each co-researcher set the time and location of each interview with their own convenience in mind as a result of mutual negotiation and in accordance with previous discussions. Lather (1986) places a high regard on the researcher's demonstration of openness through detailed and revealing discussions of the research from the beginning of the process to the end. Respect for the co-researcher and for the reality of that individual's lived experience is essential in this paradigm. Without these elements the researcher is unable to engage in dialectical theory building.

Data Collection and Analysis

The Freirean critical social qualitative research paradigm, described in Chapter One, provided the interviewer/researcher with a general strategy for data collection and analysis. An autobiographical self-interview of the doctoral student-researcher was conducted prior to data collection. This was done in order to provide information regarding the student-researcher's biases, assumptions, perspectives,

theoretical orientation to research, counseling, and social advocacy stance. This is consistent with the position undergirding the Freirian critical social paradigm, which posits that science, and its facts are neither theory independent nor value neutral (Lather, 1986). This paradigm makes a researcher's biases a part of the research. It promotes "workable ways of establishing the trustworthiness of data in new paradigm inquiry" (Lather, 1986, p.260).

Data consisted of (a) two sets ($2 \times 5 = 10$) of audio-taped in-person, 50-60 minute semi-structured interviews with tape transcription, and (b) one ($1 \times 5 = 5$) structured telephone interview, (c) principal researcher's memos, (d) co-researchers' reflective and principal researcher's reflective materials (journals and interpretative brief summaries), (e) peer debriefing, (f) review of relevant databases, and (g) coding and recoding of emerging themes, thematic concepts, and subject categories using manual and electronic coding.

Preparing Data for Analysis

For the semi-structured interviews, data collection, storage, and retrieval consisted of two ($2 \times 5 = 10$) semi-structured personal and one ($1 \times 5 = 5$) semi-structured telephone interview with each co-researcher for a total of fifteen sampling units. Audiotaping facilitated the process of data collection. A professional transcriptionist was hired to transcribe the audiotaped interviews.

- Transcript creation. After the first interview, a professional transcriptionist created a paper transcript in time for use at the second interview. Penciled notes and marking of selected passages

that required follow-up and/or clarification was done. Transcripts and/or audiotapes were used to verify content, gain co-researcher's meaning perspective, and foster dialectical dialog. The principal researcher's observations and reflections on research content and process were contained in memos written after each interview session. The principal researcher later used the contents of memos to increase understanding in the review of interview transcripts and to assist in the interpretative data analysis process.

- Reflective materials. Reflective materials included the principal researcher's memos created after each interview, researcher and co-researchers' reflective journals, brief verbal interpretive summaries of the written transcripts, and brief written interpretive summaries (including responses to questions raised in these summaries). All co-researcher's reflective materials were submitted to the principal researcher after the final interview. Reflective materials were read upon receipt and reread by the principal researcher following a round of review of transcripts. In this way, detecting any evolution of co-researcher's thought was facilitated. It seemed that thoughts, perceptions and reflections changed as the school counselors gained more experience as student advocates. This material assisted by providing specifics, which served to broaden the principal

researcher's understanding of relevant interview content, insights, and perspectives.

- Manual and electronic coding. The first form of qualitative data analysis was manual color coding of transcripts. Electronic coding software was used for the second form of coding. Both manual color coding of transcribed text with highlighter pens and coding by a computer software program (QSR NUD*IST 4, 1998) were employed. The combination of coding methods served to facilitate and simplify efficient data coding, data analysis and management functions.
- Prerecording activity. In order to promote and maintain collaboration between the data gathering/principal researcher and the participant/co-researcher, a twenty-minute prerecording social conversation and discussion of the upcoming interview took place. The two opening questions of the semi-structured interview were read and reviewed. These conversations facilitated give-and-take in the exchange of views. They were the prelude to the upcoming dialectical dialog. Pre-session activity also functioned to foster the collaborative nature of the relationship, produce feedback, and promote the sharing of perspective.

Following the rapport-building and social exchange phase, the remainder of the interval prior to taping was spent in closely focusing upon two of four open-

ended interview questions with which each taping opened. This semi-structured interview and open-ended format is said to have two advantages in investigations that use in-depth interviewing (Marshall & Rossman, 1995). The first of these advantages allows the researcher to solicit responses on specific details or aspects of an experience. It allows the researcher to delve deeper into participant's responses using the strategy of reflection of feeling and content. The second of these advantages is that open-ended questions in concert with pertinent follow-up questions can elicit additional and contextualized responses from participants (Borg, Gall & Borg, 1996). The list of four scheduled questions (see Appendix B) served to provide an element of standardization to sections of the interviews, which made these sections easily identifiable across multiple case studies (Borg, Gall & Borg, 1996).

- Interview questions one and two. In the first semi-structured interview with each co-researcher, a form of the following two questions were asked:
 1. What meaning do you make of the terms “social advocacy” and “social change agent” as they apply to your identity, beliefs and values as a practicing school counselor?
 2. How has the process and content of preservice graduate program training in social advocacy been helpful and/or hindering to your understanding of its meaning?

- Collaborative aspect of the research process. The collaborative aspect of this research process is consistent with the Freirian critical social research paradigm. Within this research paradigm, the participant acts as co-researcher. The process in this research paradigm is characterized by reciprocity and collaboration in an on-going interactive process of dialectical dialog, data clarification, interpretation, theorizing, and reflection upon practice (Lather, 1986).
- First interview cycle. Based on recommendations from Marshall and Rossman (1995), the first cycle of interviews was manually coded using penciled check marks and notations in the initial data analysis. Each of the transcripts was reread a total of four times by the interviewer. Selected sections were penciled and discussed before the second interview and prior to coding by the interviewer. These strategies assisted the principal researcher and co-researcher by acting as aids to (a) easy identification, (b) signal contradictions and/or follow-up questions, and (c) highlight emerging themes following the preliminary transcription of the primary interview.
- Review and manual coding of tapes and primary transcripts. Prior to the second interview with each co-researcher, audiotapes were replayed and reviewed. Each primary transcript was read, reviewed and pencil notations served as coding on each primary transcript.

With each rereading of transcripts, review of audiotapes, and reading of reflective materials, the principal researcher's understanding of the materials, details, and perspectives increased.

- Manual color coding. Manual color coding of the updated transcripts, including additional penciled notations, was done following each of the second interviews with the co-researcher.
- Manual coding of updated transcripts. Manual coding with color pens was begun after the fourth review of audiotapes, and rereading of notations on transcripts and the entire transcripts. This step supplemented previous pencil coding which was done after the first reading of the transcript of each interview. Color-coding highlighted recurring and emerging themes, patterns, contradictions, conceptual categories, and perceived relationships between categories. The color-coded sections were targeted for discussion. This step served to direct attention to specific content areas, perceptions, and perspectives during the pre-session discussions prior to the start of each recorded second interview. Discussion facilitated efficient and collaborative interaction. Data collection and analysis continued until theoretical saturation was reached.
- Pre-session activity, second interview cycle. Prior to the second in-depth interview, reading of transcripts, review, and recoding of

successive interviews were done. The same pre-session routine proceeded audiotaping in the second cycle of interviews.

- Semi-structured interview questions three and four. In the second interview with each co-researcher the following two questions were asked:
 3. How have your graduate training and professional experiences empowered or failed to empower you to function or decline to function as a social advocate or change activist school counselor?
 4. If you could add or delete social advocacy training components in reshaping your graduate program describe your choice(s) and the rationale employed to support them.

Data Management and Analysis

- Electronic coding of transcripts. Following the transcription of each interview in the second cycle, the transcript was reread, reviewed and recoded. Using the initial and updated coding, I formatted and imported the transcriptions into the QSR NUD*IST 4 (1998) computer program.
- Creation of Index System. Each of the paper transcripts and the previously generated colored thematic codes were used to form a unit in the electronic index systems. I highlighted text passages that

contained the common and emerging themes for each unit of the index system. I printed and browsed the results.

- Creation of interpretive summaries. Selected sections from the computerized index system were used to create brief interpretive summaries and recycled back to the respective co-researcher for comment and reflection. Each co-researcher returned these comments as part of written journal reflective materials. All materials were read and reviewed twice.
- Thematic codes and free node generation. In browsing the transcripts and reading the co-researcher's reflective journals, I reviewed the electronic coding. Browsing the transcripts and reading the reflective journals assisted in the creation and revision of thematic codes, for example, coding was revised to designate a code for "teacher culture." The electronic coding software made the next step in the process possible. This step entailed combining conceptually similar codes and reconciling and consolidating variable codes follow by the generation of free nodes. I printed the results. This process reduced 46 thematic codes to 39 free nodes with coded text and lead to a better organized and more efficient review of this data. I again browsed the indexed and coded passages in order to create a pencil and paper outline of relationships between relevant coded concepts.

- Free nodes recoded. Next, I used the pencil and paper outline and the computer program to recode the 39 free nodes with relevant text content from the transcripts in order to reflect relationships between conceptual categories. I printed the results in the form of a report. Next, I used this report to reduce and reorganize data into two primary conceptual categories and seven secondary and relevant subcategories of school counselors' perceptions of helpful and hindering events of social advocacy training. As I reviewed these data categories and subcategories, I had a vivid recollection of the co-researcher as I read selected textual data. This recollection helped to place the data in the context of the relevant section of the personal interview. I also supplemented my recollection by reviewing relevant sections of researcher memos made after each interview session. Researcher and co-researcher reflective materials also aided in developing context for data in the primary categories and secondary subcategories. This process became the basis for analysis, critique, and reflection, which resulted in the creation of a written report of research findings.
- Debriefing and feedback from faculty and peers. Along with the review and suggestions for research design and data collection contributed by members of my doctoral committee, I received timely input, critique and collaboration from my major professor

and principal researcher. Throughout the research process, I also engaged in an on-going series of discussions of my emergent impressions of the qualitative data with four peers who represent varied sociocultural backgrounds. Feedback from peers who have both a personal commitment and professional history of social advocacy, aided in maintaining an open-ended and self-reflective focus to my analysis of emergent research themes.

- Peer group description. Consistent with Freirian critical social qualitative research, each of these individuals brought to the discussions an interest in emancipatory social research, and experience in the employment of a criticalist perspective and analysis of social justice themes (Lather, 1986). Three are professional counselors. One of the three is an African American male social activist counselor and counselor educator who is a recent addition to Oregon State University faculty. The other two professional counselors are White women, presently engaged in doctoral study in counselor education at Oregon State University.

The first of these two American women lived and worked as a social activist school counselor and counselor educator in Zimbabwe. As a writer, researcher, and activist professional counselor, she has been active in introducing culturally congruent counselor education into the region of Southern Africa.

The second of these two women is a social activist professional counselor who has a background in Industrial Psychology. As a professional counselor in a southern state, she became involved in multiculturalism and social justice programs within the American Counseling Association, southern region.

The last of this group of four peers is a White woman, who is a professional educator and doctoral student at Oregon State University's teacher education program. This educator has a thirty-year history of social activism on behalf of women in the areas of business and technical education.

Peer debriefing was helpful to the research process since it assisted in surfacing contradictions, encouraged the researcher's process of critical reflection, and suggested alternative interpretations for the researcher's analysis of the data.

Trustworthiness

Trustworthiness of data was supported by thick description, which allows the data gathering researcher to present multi-layered, contextually embedded, accurate, and detailed descriptions of the co-researcher's perceptions. Research consumers can follow the researcher's interpretive turn through details provided by the audit trail, triangulation, member checks, peer debriefing, negotiated description, researcher's self interview, and alternative explanations. The inclusion

of treatment and analysis of specific sections of transcripts in the interview was done in order to test relevancy and resonance of content. It also assisted in provision of opportunity for researcher and co-researchers to engage in critical reflection.

As discussed in another section, ethical issues which arise in this research paradigm center upon sharing power through practicing respect for the co-researcher, sharing of power through collaboration during the interview stage, reciprocity in data interpretation, and allowing the data to speak for itself (Lather, 1986, Leong & Austin, 1996). Research participants become co-researchers. In the process of the research, participants/co-researchers are encouraged to practice critical reflection upon theory and engage in the process of dialectical dialog and creation of reflective materials. Participants begin to analyze and critique the status quo relative to their unique perspectives, perceptions, and experiences. Social power, the social structure, and content of knowledge begin to be described with the view toward transforming injustice in a more just social reality (Lather, 1986; Leong & Austin, 1996; Bogdan & Biklen, 1998).

**Table 3.1 Research Process Time Line:
Data Collection and Related Activities**

September	Co-researcher A1.1: Interview, share oral summaries & perspectives. Review of audiotapes, creation of transcript, annotation, interpretative summary, and reflective materials. Literature review in process.
October	Co-researchers A1.2, B1.1 & 1.2, C1.1 & 1.2, D1.1 & 1.2, E1.1 & 1.2: Interview, share oral summaries & perspectives. Review of audio-tapes, creation of transcripts, interpretative summaries recycled, collection of reflective materials, rereading and manual coding of transcripts. Literature review in process
November	1 st cycle of interview transcripts reread; collection of summaries and reflective materials. Rereading, reviewing, manual recoding of all materials, and peer group debriefing. Literature review in process.
December	2 nd cycle of interview transcripts reread, collection of reflective materials, peer group debriefing. Rereading, reviewing, and manual recoding of all materials. Themes extrapolated, brief interpretive summaries created & recycled to co-researchers. Literature review in process.
January	All data collected and reviewed.

**Table 3.2 Research Process Time Line:
Data Management, Analysis and Writing of Chapters**

January	Transcripts formatted for electronic coding. Themes listed (46) and index system with thematic texts created. Chapter Two: Writing begun.
February	Creation and review of free nodes with relevant texts. Electronic recoding reduced 46 themes to 39 and electronic report printed. Chapter Two: Writing completed.
March	Reflective materials reread and electronic report of coding generated used to create a paper and pencil outline. Outline used to reduce themes in electronic recoding process. Thematic recoding of printed results yielded two primary categories: helpful and hindering events which in turn allowed electronic recoding of coded texts into subcategories. Chapters Three and Four written.
April	Chapters 1-4 edited and revised. Chapter Five written.
May	Chapters 1-5, reviewed, edited, and revised.
June	Final revisions completed. Submission of exam copy to committee.

CHAPTER FOUR

The purpose of this qualitative study is to provide a descriptive account of the lived experiences of co-researchers (Marshall & Rossman, 1995) using the praxis-oriented Freirian critical social research paradigm described in Chapter Three. This paradigm is consistent with the goal of the promotion of emancipation, empowerment, and social justice for actors in a democratic, pluralistic society which differentially privileges some at the expense of devalued others (Lather, 1986). This written reflection and analysis of qualitative data organizes school counselors' perceptions of social advocacy graduate counselor education into two primary conceptualizations – helpful and hindering events. It presents seven subcategories as secondary descriptive conceptualizations of helpful and hindering events. Helpful and hindering primary conceptualizations are dimensional and intentional of social advocacy counselor education in general and counselor education of school counselors in particular.

Preview of Categories

Two primary conceptual categories emerged from the employment of the Freirian critical social research paradigm in combination with manual and electronic coding as previously described in Chapter Three. Use of both types of coding in the overall coding process allowed 46 thematic codes to be reduced to 39 free nodes. A written report of these 39 free nodes with relevant text content from the transcripts that reflects conceptual relationship between categories was

generated. As stated in Chapter Three, this report was used to reduce and reorganize data into two primary conceptual categories and seven secondary and relevant subcategories of school counselor' perceptions of helpful and hindering events of social advocacy training.

The core categories are school counselors' perceptions of helpful events and hindering events of social advocacy training in their master's level graduate counselor education program at OSU. These two primary conceptual categories are principal constructs, which are designated as major headings under which are seven designated secondary subheadings. The two primary conceptual categories and seven secondary subcategories organize qualitative findings into descriptions of the lived experiences of the co-researchers and the interviewer/principal researcher's perspective in the form of comments.

Qualitative Findings

Major headings divide qualitative findings into two principal constructs emerging from data collection, data coding and analysis procedures. The two major constructs organizing school counselors' perceptions of social advocacy master's level training are (a) helpful events and (b) hindering events. The principal researcher's perspective is presented as a conceptual subcategory under each of these two major constructs.

The heading *helpful events* organizes qualitative findings into four designated conceptual subcategories. These conceptual subcategories are listed as follows:

- (a) theorizing social advocacy
- (b) social advocacy
- (c) activist advocacy
- (d) principal researcher's perspective: social advocacy and praxis.

These four subcategories are further divided into thematic units. Theorizing social advocacy contains the three thematic units labeled definition, conceptualization, and self-identification. Social advocacy contains two thematic units, which are labeled intentionality and dimensionality. Activist advocacy contains the thematic units that are labeled culture, power and empowerment and appears under the section heading of Activist advocacy: Culture, power and empowerment. This section contains examples of actual advocacy actions that reflect and/or relate specific acts of advocacy by the co-researchers. The terms *activist advocacy* or *activist advocate* also indicate that advocacy actions are undertaken by a counselor who self identifies as an advocate for students and who is aware of some of the ways in which culture, power and empowerment impact those advocacy actions within the sociocultural environment.

In the conceptual subcategory *principal researcher's perspective*, social advocacy and praxis is informed by the reading and review of all reflective materials. This section presents the principal researcher's perspective as comment

and organizes an overview of previous headings, categories, subcategories, and thematic units.

The primary conceptual category, *hindering events*, organizes qualitative findings into three designated conceptual subcategories. These designated subcategories are listed as follows:

- (a) hindering event, gaps in program preparation
- (b) program content suggestions
- (c) principal researcher's perspective on perceived hindering events.

In Chapter Four, each co-researcher's perceptions of the work environment are interwoven within the respective descriptions. Each co-researcher provided references to perceived inequalities of administrative politics, policy, and/or social inequities arising from the larger culture or teacher culture as present within students' environmental contexts. These direct references to elements of inequality within students' environmental context touch upon three broad thematic units.

These three thematic units are as follows:

- (a) administration politics
- (b) administration policy
- (c) teacher culture

While these thematic units are not given separate headings in this chapter, they are directly referenced. One or more of these thematic units are respectively interwoven as part of the overall descriptive account in the reported lived experience of each of the five co-researchers.

In this chapter, all direct references to data cited respectively give the co-researcher's code. Co-researchers' individual respective code designates are A1, B1, C1, D1, and E1. Direct citation of text units for example will appear as *A1.1*, where A1 indicates the co-researcher and .1 indicates the first interview or *A1.2* where 2 indicates the second interview of co-researcher A1. QSR NUD*IST 4 (1998) electronic transcript codes text units through a numbering system. In the numbering system, text unit numbers are of two types indicating either index coding or free node coding. Index coding, for example, will appear as *A1.1, 12-12*, where 12-12 indicates the index text unit coding number. Free node coding of similar material from A1.1 may be designated as a free node, which is further designated, for example, as *A1.1, 12-14*.

Profile of Participants

In Chapter Three, the co-researchers participating in this research were briefly described. All five are Caucasian and female. One is a recent immigrant to this country. Four of the five co-researchers are employed full time as counselors in the public school system. One of the five is a county employee who works 50% of the total work week as a counselor in a public elementary school and works 50% of the time in the County Mental Health office. Refer to Table 4.1 for demographic information and researcher code descriptors.

Table 4.1 Profile of individual co-researchers

Co-researcher	Age	Race	Highest Degree Earned	Years as Professional School Counselor	School Description
A1	26	White	MA	2 yrs	Pop. 310, Rural
B1	49	White	MA	2 yrs	Pop. 375, Suburban
C1	29	White	MA	2 yrs	Pop. 440, Rural
D1	50	White	MA	2 yrs	Pop. 300, Rural
E1	31	White	MA	2 yrs	Pop. 1600, Suburban

Helpful Events: Theorizing Social Advocacy

A primary area of descriptive perceptions from each co-researcher includes the relationship between the personal definition and conceptualization of social advocacy in school counseling and personal perceptions of helpful events of training in the program. Self-efficacy is confidence in the success of efforts exerted toward goals accomplished. Self-efficacy is related to being effective in advocacy efforts. Five out of five counselors/ co-researchers claimed social advocacy as part of a personal value system. Three of the co-researchers were engaged in on-going self-advocacy efforts as part of school counselor activist advocacy. Four out of five in this group self-identified as advocates prior to program entry. One of the five school counselors entered with a desire to work with teens and little knowledge of the profession of counseling.

According to A1, "I think it [advocacy] was more of what I would normally be doing anyway" (A1.2, 494-497). A1 credits the counselor education program as providing counseling theory and skills training, faculty activist models, and cohort

support for social action. “Then we had some courses on multiculturalism and there was one or two. I can see how that could be related to social advocacy” (A1.1, 87-87).

A1 considered the choice of OSU’s counselor education program as a good match, not just in terms of program content but also because the faculty was accepting and supportive. A1 was born and raised in another country, therefore, moving to the United States to attend the program meant living far from family. The program’s faculty and cohort came to represent a home away from home. This sense of being comfortable in the program’s environment was a helpful event for A1.

A1 is a counselor hired by the county Mental Health Department to serve part-time in an elementary school and part-time in the county’s mental health office. As a counselor who works in schools, A1 has an onsite school principal acting as supervisor and an agency departmental supervisor. Having dual supervision and dual work assignments requires stress management and self-advocacy. A1 describes this system of dual supervision as “fair hell.” A1 took over this job from a colleague who indicated that she was leaving due to an incompatibility with the manner and management style of the school principal.

He [the principal] was brought into the school mid year, the principal before had retired and within two months, she [the former counselor] was gone. I had full warning before I even took this job. I found out I can deal with him. (A1.1, 150-150)

The school's principal is a Latino male who fully supports the school's English as a Second Language (ESL) program. The rural elementary school's Hispanic population is 50% of the total school population. While A1 is fluent in a foreign language, that language is not Spanish. A1 observes that having an English track and a Spanish track throughout elementary school has two major drawbacks. Drawback number one is the reinforcement of social division between Latinos and Anglos creating a "them-and-us" mentality within the community. Drawback number two is that Anglos are not taught Spanish and Hispanic students may not be sufficiently fluent or literate in English upon leaving elementary school for the next level.

The school principal is tenured and has served for five years. He originated and supports the two-track system. A1 learned that he was unpopular in his previous position as a vice principal. Some members of the faculty discovered that he was maneuvered into leaving that position. The general consensus among the faculty is that, as a tenured employee, the principal would be hard to dismiss. A1 feels that he is one of only a few available school administrators willing to work in that district. Voicing strong opinion on his job performance, A1 states, "You know, never mind that he's doing a crappy job. You know, there's some kids' lives at stake here" (A1.2, 253-253).

According to A1, the principal's supervisory style includes constant personal and professional criticism, intense micro-management and a tendency to delay or avoid tough decisions. An oppressive aspect of the work environment and

counselor-principal relationship is continued gender related comments and critique of the counselor's personal life. The counselor was reluctant to characterize the principal's class of gender-specific comments as harassment during the first taped interview. Elements of personal interaction and supervisory style have contributed to the problematic relationship between A1 and the principal. Two meetings with the school board and both supervisors centering on clarification of A1's job contract and issues of management style have taken place.

A1 self-identified as a social advocate prior to program entry and offers the following definition of social advocacy, "Social advocacy for me is seeing a need, whatever that might be, and organizing forces, planning, researching whatever it is to help make that happen" (A1.1, 9-9).

Consistent with this definition of social advocacy, A1 began setting up conferences involving parents from the Latino community and school personnel for the improvement of relationships. Individual and small group counseling, substance abuse education, parenting classes, and the creation of After School and Summer Fun programs represent A1's activist advocacy in the form of preventive interventions.

A1's value system holds that individuals may interpret social advocacy differently. Attention must be centered on the fact that in taking efficacious advocacy actions, counselor, client, and client group need to be prepared to accept social responsibility in the face of negative consequences for such social change actions.

I would say that it's similar in the sense that you can't always depend on other people to fix things for you. It has to come from within the person. I think if you have that support around you, then it definitely makes it easier. ...Hopefully, eventually that will happen. But if you're gonna sit around and wait for others to go first, it could be a long wait. (A1.2, 455-467)

One of A1's first student advocacy efforts involved conducting an informal needs assessment, researching resources and securing funding for a preventive intervention targeting at-risk students. The After School program was created and began operations this fall. Some people from the other elementary schools in the district objected to the granting of additional funding for this project out of the district's communal allocation. At the last moment, A1's principal vacillated over granting a teacher permission to assist with the program on a regular basis. Finally, the program was given permission to begin.

Self-advocacy has become part of the conceptualization of advocacy in professional school counseling. The school counselor's student advocacy efforts at this site invoke pronounced self-efficacy. Both factors have resulted in a feeling of isolation from other school faculty. Faculty and A1 seem to distrust the principal based on his past actions and interactions. Many resent his initiation of the practice of "forced togetherness" during shared lunch hours. A1 has settled on a carefully charted course.

I guess, for myself. I advocate for myself every day. . . . I guess I'm more concerned with my own predicament than advocating for the rest of the teachers because they get all bitchy and complain about him [principal] when he's not around. When he's around, it's like nothing

ever happened. So, sometimes I feel like I'm an island there. So, I have to be careful. (A1.1, 444-448)

B1 entered OSU's program as an advocate for social causes tracing her advocacy activities back to high school. The childhood years were spent as the only girl in a male-centered family environment, and early years of adulthood brought experiences of married life within a Quaker community. Through these life experiences, B1 learned that effective social advocacy requires long-term commitment. B1 is a school counselor in a small urban elementary school. The total number of students attending this urban school is 362; of that number 93% are European American. This school has, in the last four years, seen its long-term principal retire along with one-third of senior faculty. This is the group that had previously provided school leadership and stability. Following this group's departure from the school, two principals and several new teachers came and left employment at this site.

The current school principal was called out of retirement to serve on a temporary basis in order to bring back stability and leadership while the search for a permanent principal goes on. A close working relationship and support of selected advocacy themes provided by the previous principal is now absent. In describing past history and present circumstances, B1 recalls that a major portion of the first year's advocacy efforts was sharply rebuffed by senior faculty. The experiences of that first year as school counselor resulted in a lack of self-advocacy and dampened earlier spontaneous espousal of perceived advocacy issues.

B1 contrasted the first year of thwarted advocacy efforts with specific OSU program experiences in which support and critique for advocacy issues could be counted upon. B1's program advisor and mentor modeled and stressed an advocacy role for school counselors.

Well, I heard it a lot from Reese House and I was lucky enough to have classes and this was my advisor. He brought up that to us all the time. ...And I was really thankful that he did that because you get so wrapped up in just doing your paper or whatever, the sort of egocentric things that you forget to look out. I was very grateful that Reese did it. I'm trying to think if it was stressed. Mostly, it was stressed by Reese. (B1.1, 9-14)

The definition of advocacy put forward by B1 has two parts. It partially reflects a personal opinion that the environmental conditions of poverty in areas of the surrounding community require direct and on-going social advocacy initiatives. B1's position is "Yeah it's all the time. Can I do it all? No. In this town, I mean there's a lot of inequities. I feel overwhelmed by them" (B1.1, 63-63). This statement reflects a view of local poverty and its effects upon some students and their families. Cultural aspects of living in impoverished circumstances are seen in the social devaluation experienced by certain clients and client groups. For B1, student advocacy involves individual and group counseling, building consensus for advocacy projects, and modeling a proactive stance as a professional school counselor through work that counters the negative effects of poverty upon clients.

Despite voicing a feeling of being overwhelmed, the definition of social advocacy, which B1 offers, suggests that, in addition to taking an advocacy stance

in school counseling, public support for the advocacy efforts of others working in the community is also a valued activity.

It means of couple of things. It means taking an active stance or doing some action towards social equality and social justice for all. . . It means being a backup or a supporter for somebody . . . for those who are either in a position where they need some help getting justice or support for those who are also going out and debating something for equal justice. (B1.1, 9-14)

Certain aspects of the broader belief system in which B1 locates the conceptualization of social advocacy are articulated. Other area school counselors are said to share in the broader belief system as articulated. These school counselors share the belief in the value of each child, the ongoing need for continued professional education, and a commitment to mutual support. As a group, these counselors form a much-appreciated support system for B1. The group meets monthly to share and critically analyze social advocacy experiences as well as presentation of a wide range of informative materials. It is this support system which mediates the feeling of being overwhelmed by the number of inequities in the school and its surrounding community. The overall feeling is that despite full work schedules, large client caseloads, and “other duties as assigned,” these counselors value mutual support and resist being isolated from support networks. B1 summarizes values of a personal belief system.

And that we, as human beings, have a duty to not only try and make things as equal as possible for humans but also, if we have had the benefit of having some things bestowed on us, not through our own hard work or even through our own hard work, if we've had some really big things bestowed on us, then we have a right to share

that and to use that to try and make things better for others that don't have any skills. (B1.1, 78-78)

B1 spearheaded preventive activist advocacy efforts, which began in fall of the first year of work at this school. Preventive activist advocacy efforts begun by B1 resulted in the contracting for the services of a consultant. This consultant, along with selected faculty, engaged in a review of school policy on discipline, violent behaviors and related policy issues. Consensus on rules, rewards, consequences, and expectations from students in terms of behavior during school was the subject of the consultation program, which lasted all year. B1's major contribution during that period consisted of preventive intervention in the form of the creation and implementation of the school's violence prevention program.

I worked real hard to get enough copies of it or enough packets of it, so that all the teachers have it. The other thing I was doing was advocating for them to teach it rather than for me to go around and teach it. Because, if I was doing all that, about half of my time would be spent just in being in the classroom doing that. So I've been pushing real hard for them to do it, knowing that it's really most effective when they do it. (B1.2, 50-59)

Self-identifying as an advocate prior to entry into OSU's counselor education program, school counselor C1 is a long-time advocate for abused children dating back to high school days. Employment with a human service agency as caseworker for abused children confirmed early vocational choice. During this period of employment, C1 focused upon the acquisition of managerial skills, while also honing a personal affinity for collaboration by working with personnel from various area human service agencies.

Education and training at OSU is credited with making provision for diverse learning styles, facilitating counseling skills, techniques, and confidence while in the process of securing the present position of school counselor. Strong emotional support from three cohort members, who over time became good friends, was counted an extremely helpful event. This friendship helped to allay the stress of a life centered on achieving success in the program. Counselor education and training functioned to validate self-identity as an advocate. It connected work on advocacy of abused children in the final portfolio with present advocacy work with students and their families. C1 defines social advocacy by linking it to the work of the school counselor in a particular way.

Social advocacy is, I think, I don't really know how to put it in words except that it starts with a social change agent, which I think is a perfect example of my position as a school counselor. I see my job as making sure that each person gets his or her education in an equal manner. And that they are taught to their learning style and that teachers kind of see – I help them see – the backgrounds that they come from as far as, you know, a broken home, maybe, or a different culture. . . . As far as my job as a school counselor, it is to help people realize these things about people; just kind of keep them connected. (C1.1, 6-6)

C1 began employment with a comprehensive self-advocacy project, namely conceptualizing and defining duties within a job description for the position of school counselor. The work site is a rural middle school whose population is 94% European American in a total of 440 students. The school had been without a school counselor for three years. Creating a position description and a school-counseling program for this school allowed C1 to gain a measure of professional

autonomy and control. In defining the job's duties and responsibilities, C1 repositioned the school-counseling program as central to the school's educational agenda.

Valuing mutuality in decision-making and collaborative effort, C1 spent the first year of work building relationships. Counseling individuals, parents, and small groups combined with the work of fine-tuning the school counseling program, listening, observing, and learning the job were key objectives during her first year. In the second year on the job, C1 began to discern more of the total picture of school environmental conditions. Status quo aspects of daily school life, such as a high tolerance for students' aggressive behaviors and lack of interpersonal social skills which escaped notice last year, were now visible and viewed as unacceptable.

Reflecting on the pay-off of the first year of relationship building, C1 explored the personal value of standing up and speaking out on advocacy matters at faculty meetings when teachers become self protective by falling silent on advocacy and related issues.

When I say something about how I am feeling when I talk to the principals in front of the staff, would I do that if I feel like I would be retaliated against? . . . I essentially feel 100% that I would not be retaliated against with what I say . . . I just wondered that about myself. I had hoped that I would. You know, raise a hand and say, "This is not working." I really hope that I would. (C1.2, 164-164)

For C1, social advocacy was not taught, yet it was integrated throughout the program (C1.1, 46). She also remembers the phrase "change agent" but does not remember hearing the phrase "social justice" during program preparation and

states, “I really don’t remember that word being used in school that much” (C1.1, 76-76). Connecting change agent to social justice was a product of critical reflection following the call that invited her to join the study. C1 states, “That was the first time that I even thought of that” (C1.1, 76-76).

For co-researcher C1, intentional philosophy and social activism center on social justice for students who exhibit diversity in the area of learning styles. C1 states, “As far as me feeling that OSU being social justice, I felt that they did teach the different learning styles” (C1.1, 16-16). In connection with intentional social advocacy philosophy as expressed in the program, C1 believes it was important for a few teachers because “they would just say small things or big things that I think would help me go... learn more about being aware of social justice” (C1.1, 16-16). Description of additional intentional aspects of selected course content (family and group counseling), internships in area schools, cohort support, and critique of advocacy efforts were described as helpful events of program preparation.

D1 entered the graduate program with over twenty-five years of business experience and self-employment, self-advocacy, and activist advocacy. Harmony, holism, balance, community, and social justice are held as personal and interconnecting values. These values are reflected in D1’s conceptualization of a role of advocacy in school counseling.

Well, I think to be a counselor is to be an advocate.
 Social advocate – to me there is no difference between a human advocate and a social advocate because they are both the same. It’s whatever is going to be best for the student, the staff, for the community. That, in my role, I sometimes have an opportunity to have a vision that is

different from the teachers . . . So even though I might be working individually with the child, in the school setting, I need to look at the whole. I need to look at what's best for the whole. (D1 1, 9-9)

There had been no school counselor in place for five years prior to the time D1 assumed that position. Self-advocacy began with defining the job and duties of the school counselor. The work site is a rural elementary (K-6) school, whose population is estimated to be 82% European American, 7% Native American, 5% Hispanic, and 6% African American. D1 entered a school environment in which a couple of senior teachers had organized with parents to act as counselors and advocates for students in that school. They incorporated the group and named it "Children First." This group is chiefly responsible for the creation of a school culture and climate which invites parents and the community to participate in the educational life of the students in the school. There is a real need to begin working to foster this participatory spirit in the area high school, which is the next level for students following graduation.

At the high school, it's a lot more individual where I think the staff has been pretty much oppressed to say what they feel and to be part of the decision making that has traditionally come down from the principal in such a powerful way that there is apathy. There is a noncaring or whatever; "I'll do the best I can in my own little world." It's not a lot of communication or support or integration that's happening among the staff (D1.1, 39-39).

D1 described the development of a social advocacy program at one school internship site and selected course content (small group discussions, class exercises) as helpful to intentional student advocacy. The cohort critiqued and

assisted in refining the original proposal. The support of faculty and cohort for this project was described as invaluable to its effectiveness.

The experience of developing an advocacy project at a second internship site was less effective, yet helpful in terms of teaching what constitutes a barrier to intentional advocacy efforts. At this school site, the advocacy project challenged the status quo, producing fear-based resistance. Resistance to the project thwarted its potential to integrate advocacy for students into the existing counseling program. The co-researcher learned of the ways in which the status quo may operate to block positive social change efforts. The overall set of experiences in program preparation were described as “reinforcing” a self-identified activist advocacy personal orientation and professional value system.

One of the first on-the-job advocacy projects for D1 was an attempt at preventive intervention. This fledgling effort involved organizing a large staff meeting of area school personnel. The purpose and central item on the agenda was discussion of a proposal for the creation of a comprehensive violence and weapon-free school environmental policy.

The parent of a student in this elementary school told D1 that her child had seen a fellow student displaying a handgun to others in school. D1 reported the incident to the principal who seemed to want to bury knowledge of the reported incident. In an effort to educate on the potential dangers of keeping this knowledge confined to the level of school administration, D1 organized a meeting of school district personnel.

Lead by the area high school principal, the meeting closed by effectively dismissing D1's advocacy of open discussion of the report. Due to the efforts of the high school principal, the proposal to discuss and to begin development of a consensual comprehensive area-wide response to violence and weapons in area schools was derisively received and effectively shut down. The powerful and influential area principal labeled the call for open discussion of the reported incident as "fear-inducing tactics" and "counter-productive."

Despite the feeling of devastation following the show of power against one of D1's first advocacy projects, that experience was useful. It reinforced D1's determination to build consensus before going public with advocacy proposals involving area school personnel. The rest of the counseling program in D1's first year met with a certain degree of success. D1 listed the necessity for less emotion and more research in the planning and execution of complex advocacy projects as lessons learned from those early months on the job.

D1 has a risky and complex proposed advocacy project in the planning stages. Working collaboratively to advocate for change at the high school will involve disturbing the school's power brokers who maintain the status quo in that school and in the wider school district.

Yes, I do feel personally committed to it. I feel respected by my principal. I feel respected by my superintendent. I feel respected by the staff... That, they have shown me a number of times, their gratitude in that they've given me freedom to do what I've needed to do. It's worked out mostly positive. So, even though this is a lot stickier and a lot heavier and this is a lot more complex, I feel okay about it. (D1.2, 182-182)

E1 serves in a suburban high school along with three other counselors, engages in self-advocacy and consults with colleagues on a routine basis. E1 is a former schoolteacher. Before entry into the graduate program, specific details concerning the role repertoire of the school counselor were vague. E1 is a working, single parent with a long-held interest in work with teenagers. Over time this interest lead to community volunteer work with the Parent Teacher Association (PTA) and Neighborhood Watch.

The program at OSU is credited with helping to differentiate advocacy from paid solicitation for a cause. If paid employment in a human service agency is the only motive for working to produce social change, then E1 believes that this is probably not intentional activist advocacy.

People can go to the university and they can be immersed in the class and talk about the philosophy and the theory, rather than actually getting out and doing something with them and living it. I feel that if you truly are committed to the cause, that you do it with or without pay. (E1.2, 26-26)

E1 expressed a great deal of frustration with a range of human service workers with whom she has daily interaction. One of the sources of frustration is the lack of flexibility and collaboration in advocating alternative forms of assistance for younger preteens who are troubled. E1 advocates for students who are falling through the cracks in the system's network of regulations, which envelops the bureaucracy of human service agencies. Some of the area's human service agencies have age requirements which must be met in order for teens to qualify for services for such matters as substance abuse treatment, respite care, or

temporary housing. This state of affairs adversely impacts abused, neglected, or abandoned adolescents whose parents have opted out of parental responsibility and refuse to work with the school counselor. E1's definition of social advocacy is as follows:

Well, I think a social advocate is somebody who truly has a vested interest in the group of people that they are working toward helping make a change. Whether that means they have that personal attribute or commonality themselves . . . Basically, it's part of their life structure. It can't just be something that I attend a meeting one evening a month, that it's been integrated into their life in some respect (E1.1, 1-1).

E1 attributes program preparation with facilitating the intentional process of self-identification as an advocate. According to this co-researcher, the program required that students go out into the community and find a social advocacy group in which to participate. Having chosen to work with the advocacy group "Safe Place," as part of program preparation, the researcher reports that it became a personal commitment very quickly. Project "Safe Place" provides advocacy outreach services for gays and lesbians who have tested positive for AIDS.

This co-researcher describes the personal experience of intentional social advocacy in program content by stating, "you didn't have to have that piece in place until the second part, and I felt a little overwhelmed anyway" (E1.1, 57). In another description concerning program content and intentional social advocacy, E1 states, "I can't remember the name of that class, but we had an advocacy class" (E1.1, 57).

Social Advocacy: Intentionality

Addressing the question, "Do you believe that you were prepared to be a social advocate once training was completed and you had gotten your first job?," co-researchers responded with thought provoking perceptions. All five co-researchers referenced one or two courses as helpful social advocacy program content. The first co-researcher interviewed introduced the theme of theorizing social advocacy by responding to the question stating "yes and no" to having received preparation for social advocacy (A1.1, 92-92). "I think theoretically, yeah. But the real life kinds of things, no. But I'm not so sure you could do it anyway" (A1.1, 96-96).

A1 was encouraged to elaborate on the perception that the program's preparation for counselor activist advocacy fell mainly in the area of theory.

Well, theoretically, it just really sounds really easy to do, uh, that everyone is going to be willing to jump on board.... Even if you talk about those who won't and how you're going to deal with them, it's always different when you actually get in front of them to deal with them yourself... You can think about what you would do in those situations, but it never happens how you would plan it... As far as the counseling piece goes, I think training was helpful. (A1.1, 101-101)

Given the fact that A1 engages in self and client advocacy as part of the job of counselor in the school, elements in that environmental context which present as either oppressive or repressive elements of school life impact both client(s) and counselor. For A1, a major source of unequal treatment in this school's environmental context was the personal and administrative style and actions of the

school principal. The co-researcher perceived his seeming reluctance to take prompt decisive disciplinary actions which targets inappropriate student behaviors as a contributive factor to the numerous incidents of fights, theft, and oppositional acting out.

And he was just unlike anybody I have ever been around. And, if I did encounter somebody like that and didn't choose to be near them, I wouldn't be near them. I have to be near him every day so that's frustrating for me that he's just unsupportive, unvalidating. I only hear what I've done wrong or that he would do differently instead of all the things that he likes that I do . . . So, that was kind of a shocker . . . the school piece, how schools are creepyville. (A1.1, 346-346)

One aspect of work life in that school's environment is A1's perception that continued self-advocacy is required. A1 characterizes the realities of life on the job as underscoring the difference between classroom talk of social advocacy and the realities of engaging in acts of student advocacy, "and I think that's also the talking about it versus doing it is two different things" (A1.2, 192-192). Another aspect of work life in this school is the fact that the principal takes credit for successful advocacy efforts initiated by the counselor such as the After School and Summer Fun program. This circumstance is perceived by A1 as a natural outcome of his principalship. Despite pronounced critique of the principal's job performance; A1 accepts the hierarchical nature and authority, which derives from his position.

Well, I definitely support whatever decision a principal makes. I might offer some feedback. But in front of the kid or the parents, or other teachers, I would never undermine him. But I think he's afraid to have anyone ever be upset with him, including the kids. (A1.2, 240-243)

In response to this issue of program preparation and school counselor's social activist action, B1 mentioned being advised to gather information on community resources and completion of the final portfolio as helpful.

That, too, in fact, it was good because it made me think about that piece of it and give me a few goals . . . It kept me, it helped me keep awareness that I needed to broaden my focus and make sure I'm touching some of these advocacy issues. (B1.1, 49-58)

C1's perception of program preparation in social advocacy also acknowledges the usefulness of the intentional inclusion of a social advocacy application in the final portfolio.

Seventy-five credits I guess of graduate school. I wouldn't say that all 75 credits I felt that I was learning social advocacy. I think that social advocacy was integrated through all that but as far as taught, I would say, I don't remember it being like the biggest thing though . . . I'm going back and thinking, yeah, it was always throughout the schooling but I don't feel like it was the biggest push...It helped me realize it in my self... I mean, now I realize I am more of a change agent. (C1.1, 46-46)

For D1, three aspects of program preparation were described as helpful, the cohort, certain program content, and internship. The cohort experience within the program preparation was described as helpful and "incredibly powerful." In the context of self-advocacy expressed in the intentional creation and development of a student-centered school counseling program, D1 reflected upon a graduate class exercise. While the exercise's scenario might have been geared more toward social advocacy, the experience was as a helpful event in terms of fostering self-advocacy and the valuation of networking.

Not everyone in there necessarily had that experience of needing to be an advocate for themselves or needing to be a social advocate. I was. That's who I am and I tend to attract it . . . there was one place where we set up a program as an agency, maybe there were four or five of us working together and we had to deal with things like financial crunches and this and that and the other thing. (D1.2, 212-212)

During the experience of the second internship, D1 successfully advocated for the redesign of the school counselor's role and function. The cohort critiqued the ideas and provided weekly debriefing which improved the design and its application. D1 said, "The supervisor of the school got excited about it and began to integrate it into the school even when I wasn't there. So that was a real fun thing for me" (D1.1, 124-124).

From E1's perspective the major helpful event of program preparation was validation of a talent for working with teens and the desire to become an intentional activist on their behalf. The school's principal, a mentor and former school counselor and program alumnus, had guided E1 in the move from teaching to counseling and intentional choice of OSU.

Well, I have to say that I originally came into the program with the idea that I really wanted to be an advocate and I wanted to be, do social work, or counseling in general, but, I really didn't have a sense of what that all would look like. So, I guess I developed that, especially as I got into doing practicums, and working with people, that it became real clear for me that I would want to work with teenagers in some sort of a setting. So, I guess I developed that through the program. (E1.1, 11-33)

Dimensionality

For A1, understanding of the elements within the culture of Latino students and their families was informed by the personal experiences of being culturally different and relatively new to life in an America public school. A1 has experienced the process of assimilation into counseling culture and acculturation to the broader levels of culture in this society. This process has not been without its difficulties. The school principal took the school counselor to task for not pledging allegiance to the American flag during activities in a general school assembly. The principal did not understand that this pledge was not a routine part of the school counselor's elementary school experience.

The school counselor stated, "he was actually quite rude, the way he couldn't fathom that I had never done it before" (A1.1, 511-511). Connecting this incident to counseling culturally different students, A1 is able to be culturally sensitive to the problems of the Latino students due to graduate training in multicultural counseling and personal experiences as a recent immigrant. Some of the Latino students encounter the school culture and climate while simultaneously attempting to make sense of the larger sociocultural rural community environment.

And especially with the kids that had moved from another district, Portland or something, to live in our community and our school, so different from what they called home. The thing they called different. I know what that's like. (A1.1, 514-514)

Discussion of the rural school community and its economic status provided A1 with an opportunity to describe sociocultural aspects related to social advocacy.

These aspects of culture affect the entire student body and faculty of this school. Poverty is described as a factor in widespread hunger, adult alcoholism, and bouts with head lice within the student group. The frequent bouts of head lice infestation means that five to ten infected students are sent home weekly. Parental alcoholism has resulted in mandated attendance in parenting classes taught by the school counselor. Low levels of family income accounts for the fact that 70% of the students receive free or reduced cost school lunch. In A1's view, faculty appears to be unaware of the myriad ways in which poverty shapes the lives of impoverished students and their families.

Well, my elementary school is known as the poorest, so if you're poor you go to my school apparently. It's really tough. The nice thing about that is that nobody really teases anyone about being poor because everybody, for the most part, is poor. (A1.1, 270-270)

Graduate school is given credit for enhancing B1's life-long interest in cultural diversity. As an activist counselor, B1 is concerned that the culturally different student is not treated unjustly or socially isolated because their fellow students lack orientation to cultural diversity.

One thing I do is I try and make some sort of personal contact with any of the students that have some sort of diversity. Just kind of let them know that I know who they are. I'm friendly to them. I'm a friendly person. One of the things, and I haven't gotten to it, I started in the first grades. I started going into the classrooms and talking about diversity. Giving the rest of the students some guidelines on how, first of all, how to see someone that's different than them. (B1.2, 18-19)

B1 describes the student body in terms of economic status. Sixty percent of the students are described as lower to middle, middle class. The remaining 40% are students from families who are poor and receive free or reduced cost lunches. B1 sees skinny students who appear to be malnourished. For many students the free lunch is the only meal of the day. Adoption of the perspective of culture facilitated B1 in assessing the need for specific forms of student advocacy. B1 perceives that the larger problems for this client group are hunger and homelessness. Within the culture and climate of many in the school and larger community, there is a lack of understanding or support for single parent families who are failing. B1 is presently actively advocating for preventive intervention focusing on the creation and development of a mentoring program for troubled families. This preventive intervention will promote better parent-teacher-counselor relationships and help to improve family functioning.

I think maybe there's an issue that it's not really supported and that is the families that are really doing badly. That maybe the parents are into drugs, maybe for whatever reason, they are a lot of pretty dysfunctional families. The kids don't have a lot of support at home and they have pretty bad behavior. There's not a lot of support for those kinds of families. That's sort of the bottom line . . . They [faculty] don't have a lot of understanding for their students, especially when they act disruptive for reasons, maybe from the stress of their culture. (B1.2, 22-29)

In this community, the single parents of students on B1's caseload are described as a client group targeted for specialized activist advocacy. Homelessness affects every aspect of the student's life, creating a barrier to success in school.

Well, homelessness. An issue that I see that is really a problem is single parents trying to make it on their own. There's just not enough help for many. Over and over again, I'll see these single moms who don't have much in the way of education. They have a minimum wage job. They get food stamps and they get an Oregon Health Card but they still don't have money to make rent. It's a long waiting list to get on HUD housing supplement, So, it's just like panic time. (B1.1, 138-138)

The economic conditions spawned by poverty contribute to the culture and climate affecting some students in and out of school. As homelessness looms for students, high levels of stress are experienced. The increased stress level results in poor school performance. Some of these students are magnets for others similarly troubled. Together, these students engage in disruptive behaviors that trigger punitive measures, thus, a cycle of negative behavioral consequences is set in motion.

C1 works in a school that is described as being located in a predominately "blue collar community." A large number of the students' parents work in the local industry, the manufacture of motor homes. According to C1, the culture and climate of the school is seen as mirroring that of the larger community in the adherence to a belief in physical retaliation for perceived slights. It is C1's perception that students' parents in the local community support action that accords with this belief. Retaliation for perceived slights is considered acceptable behavior and is encouraged in school aged children. C1 disagrees that this is acceptable behavior. C1 sees this cultural norm exhibited in the form of students' interpersonal

skills and attitudes toward problem solving. This observation lead C1 to connect the school with a district-wide violence prevention program called “Second Steps.”

Long-term faculty, for the most part, resist change represented by advocacy on behalf of students from troubled families who act out in school. This resistance is seen by C1 as a cultural bias within the teacher culture of this school, which expresses itself in an unwillingness to become a part of advocacy efforts or behavioral contracts for certain students. C1 concentrates on building a personal relationship with individual teachers so that each will become supportive of advocacy efforts for troubled students. Working to counter resistance to student advocacy, C1 takes current opinion into account, which is often expressed as, “Why try to help out students that have always been that way? That is something that I think I’ve heard quite a few times. ‘Why spend time on that family? They are never going to change’” (C1.2, 30-30).

D1 focuses attention on another aspect of community culture and climate as it plays out in the school. Poor coordination and low levels of understanding on the part of the police is the norm when the counselor documents and reports cases of physical abuse or domestic violence. There are no females on the local police force. This means that any reported sexual abuse cases or domestic violence incidents involving the families of these students are handled by uniformed male officers. These officers do routine follow-up by entering the school in a manner that disrupts class, generally causing upset for students. Despite D1’s repeated activist efforts in advocating to change this routine, no change has occurred.

Even the rest of the kids, because the rest of the kids in school see a policeman coming into the school. It's very upsetting for them even if they are not the ones being questioned. It's just not a good thing to have policemen coming into the elementary school in their uniforms with guns. It's just a very upsetting thing...it sets up fear. (D1.2, 97-112)

Different complications occurred in a few instances of D1's advocacy of troubled students. D1's perceptual filter in organizing advocacy for troubled students places importance on oppressive cultural elements present in the student's environment. Complexities of the cultural dimensions, which surfaced through the use of this perspective, are involved in work with students whose parents are members of fundamentalist religious sects. Issues of client group confidentiality, trust, and cooperation take on special significance in these instances. The counselor advocates for these students whose parents are reluctant to participate in family counseling.

A couple of times I've worked with people who have been so adamantly religious, [they feel] it's the school's fault that the child is having a hard time. That, within their own religious circle, things seem to be pretty copacetic, and, when the child comes to school, there's fighting, aggression . . . It's somebody else's fault. They are not really willing to see that their child even has a problem, so it's pretty dangerous, for they're not wanting to look at their child in a realistic light. (D1.2, 70-76)

E1 works in a suburban high school whose students are predominately from the middle class, a fact that is reportedly reflected in the culture and climate of the school. Students' parents expect the teachers to teach, "take care of," and "handle" any problems that arise in school. Local human service agencies tend to maintain

the status quo through strict policy interpretation rather than attempt creative interpretations of policy in respect to cases with unusual features.

Well, I think people feel that if you're an adult in this building, that you're going to automatically be in support of all adults in the building. I think people fail to realize that, you know, we have 1,600 teenagers in the building and we have 100 adults.... Again, I remind them that I'm that neutral party that is an advocate for kids (E1.1, 168-168).

Teachers make referrals to the school counselor. Many teachers who make referrals expect the school counselor to "fix" the student or "see some punishment." The school counselor explains that handing out punishment is not the central focus of the counseling process. In keeping with program training content and philosophy, E1 maintains that the counselor's office provides the student with a neutral, confidential place to be. Taking on the role of student advocate is sometimes a "tough call." Proposed self advocacy efforts for a staff training in order to clarify and describe the role of school counselor from the counselors' viewpoint is under consideration, "So we've talked about doing some teacher training on what is the role of a counselor" (E1.2, 96-96).

They don't want to hear necessarily [anything] because they may have to do some thinking about, well, maybe I have a role to play in this. . . so usually that gets me in a place. Then, I have to step back and say, you know, I have to remind people that I am here as an advocate for kids. Yes, I'm an advocate for the system, but I'm not an advocate for the teachers. (E1.1, 30-30)

Activist Advocacy: Culture, Power and Empowerment

Student advocacy efforts include the use of the school counselor's power to both speak for and to facilitate the empowerment of students in becoming effective in combating social injustice. Politics within the culture and climate at all levels of the school's organization function to circumscribe and impact the counselor's advocacy operations. Embedded in the overall context and culture, school counseling services, the dimensionality of counselor personal identity, and role repertoire take shape in the classroom of daily experiences. The counselor's awareness and critical reflection upon power and the relationship of power to the overall socioenvironmental culture and context informs and shapes activist advocacy. The combination of helpful events of program preparation and experiential learning on the job make for increased understanding and effectiveness of the role of student advocate for these counselors.

A1's perception of the experience of taking her concerns about the principal's management, supervision style, and broader advocacy issues affecting self and one other area counselor impact her view of the work experience. A1 views her work place as one whose cultural and environmental context includes adverse gender bias. Teacher and school culture, administrative bureaucracy, community-school relationships, and client-counselor relationships are part of the context of the practice of school counseling.

We're both young, and so that was a big issue with them. Both young females and we're short, and we look young. So we were personally attacked, it felt like. And

the superintendent went so far as to check out our offices when we weren't in them to see if we had our degrees, and what not . . . Just some real crappy things going on. (A1.2, 359-359)

B1's perception of the power of senior faculty to influence the counselor's present and future work life in this school is described as "controlling." Advocacy efforts, which do not have the endorsement of senior faculty, will not succeed. According to B1, to proceed in any social action without their "buy-in . . . would be frightening. It would be real scary for me because I don't feel like I have any backup" (B1.2, 189-189).

They're the ones that have been here for a long time. They want to have control of everything. They have a hard time relinquishing control to the new people. They tend to get a little dictatorial or take charge sometimes. Then, I think we don't get some new and fresh ideas. (B1.2, 90-95)

One of the first pieces of job-related advice that C1 received from teachers, was to stay out of School District politics. According to C1, staying uninvolved is not an option. "Once you're more involved and you're on committees and you're helping to make decisions, you kind of start getting into politics," C1 claims (C1.2, 99-99). C1 perceives the school board as politically powerful, yet purposefully detached from knowledge of the school's population and real needs.

I think that they make a lot of assumptions on what the school needs without ever visiting the school. I am just concerned for some of this with the staff. Like, does anybody really know who the school board members are? All their kids are high functioning "A" students, in sports, all the sports, so that every kid should be in sports . . . They don't understand why other kids aren't. That's our school board. It's very conservative. But yet,

they don't come over, walk around the hallways. They don't check in to see what is needed or how is it going or how is the environment there? (C1.2, 119-119)

Early in D1's first year as a school counselor, the power of the local high school principal to control the course of events in the elementary school was displayed. Use of the principal's power to influence life at the elementary school level is still an issue. D1 believes that this issue requires the initiation of client group activist advocacy. This activist advocacy effort is aimed at creating a balance of power in the management structure of local schools. Ongoing activist advocacy and proposed social action will usher in structural changes in the levels of participatory decision making for parents and teachers in both the elementary and senior high schools.

In terms of feeling empowered to organize this advocacy project, D1 declares feeling, "one hundred percent comfortable" (D1.2, 176-176).

The realization of how hard it is for people to change and that this particular principal over at the high school is protecting his own interest in that he is really stuck in seeing things from a very narrow perspective. That he was holding on real tightly to maintaining his status quo with his power and not wanting to take the power out of his hands (D1.1, 34-34).

School leadership and the perception of its power to influence school culture and climate colors E1's view of how well schools function.

I think it depends on who's in charge. And what their philosophy is and how they do things. If you have a person in charge who likes to lower the boom, you know, and not listen, then that's kind of, people are kind of running around, trying to not get hammered on. If you have somebody who has a certain orientation or a

religious orientation or some other thing, you know that that's how they live their life, out in the community, then you maybe get sort of a feel for what that looks like. If you have an understanding person, I mean, I do think that whoever is in charge sort of sets the tone.
(E1.2, 86-86)

Principal Researcher's Perspective: Social Advocacy and Praxis

Co-researchers' perceptions of helpful events of counselor education built on a social advocacy model in Oregon State University's master's-level program are present within the preceding description.

The praxiologic concepts of theorizing social justice, critical reflection upon school counselor practice, and social activist action are related concepts that emerged in data analysis. Perceptual filters employed by co-researchers contain a mixture of graduate school pre-service program content and experiences, critical reflection, theorizing, and experiential learning of how elements of culture, power, and empowerment shape the social activist role of professional counselors in schools. Co-researchers' perceptions of helpful events in their counselor education which employs a social justice model, are identified as evidenced in program training and support of social advocacy in counseling, faculty modeling, cohort experiences, and the building of self-efficacy, confidence, and willingness to advocate for self and clients.

Qualitative Findings: Hindering Events, Gaps in Program Preparation

Co-researchers' responses to questions regarding hindering events in OSU's social advocacy preparation consisted for the most part in descriptive perceptions of what was not covered in depth or not included in program content and experiences.

The perception of gaps in the program give some indication of what each co-researcher was taught by experience to be important for effective functioning as an advocate for client and client groups. Co-researchers' perceptions of gaps in program preparation are characterized as hindering events in this study.

A1 characterized social advocacy preparation at OSU as focused primarily on theoretical aspects of social advocacy, rather than "on the real life kinds of things." In terms of personal unmet needs of training, A1 states, "I feel that the training, and although I would have liked more play therapy . . . But other than that, as far as the counseling piece goes, I think the training was helpful" (A1.1, 305-305). For A1 the majority of internship time was by choice spent in agency counseling. Reflecting on the internship requirement, A1 wonders whether or not time spent in internship in agency and school sites could be expanded and include greater cultural diversity. "And I think both could benefit from more, because I don't think the little snatchit that I did in school . . . I was in a more affluent school too, so I probably didn't even see what, you know, some of the other things [are]" (A1.2, 516-516).

Internship time in a school was brief, yet A1 accepted a job that required work both in an agency and in a school. The incidents of harassment from the school principal, who is also the site supervisor, made for a difficult work experience. Suggestions of social advocacy issues to be included as helpful events or additions to training program content include “(a) gender differences, (b) dealing with conflict, (c) subcultures (political), (d) harassment in the work place, and (e) self-care” (A1.1, J2).

The theme of disparity in program preparation between the theoretical advocacy training and realistic aspects of activist advocacy as a hindering event relative to program preparation of counselors in schools is summarized in the following comments.

My case is perhaps the most deplorable case of theory vs. reality. The dose of reality I have received has been so damaging that I question my desire to remain in the profession. Strategies to deal with difficult people would have been helpful as would some discussion of rights, laws, and procedures to follow should someone experience anything like I have. (A1. J1)

As a result of critical reflection during the research process, B1 is beginning to self-advocate at work. B1’s hindering event concerns the lack of training in the process of taking a measured view of social advocacy over the course of the school year. According to B1, strategically planned social action on an issue-by-issue basis so as to avoid feeling overwhelmed by the existence of numerous social inequities needs to be included in program preparation. B1 states, “Yeah, the number of

hours, how to go about it in a really constructive way before you speak out and maybe get the carpet pulled out from under you” (B1.1, 48-48).

The perception of not having sufficient training in how to deal with the consequences of social advocacy actions was characterized as a hindrance. In addition, B1 states, “I wished I could have had a little bit more on figuring out how to find resources because it’s sort of an ongoing thing” (B1.1, 159-159).

Program Content Suggestions

Writing in her reflective journal, B1 was able to articulate components believed to have been left out of program preparation that can be termed hindering events. Suggestions of what should be included as a helpful event to enhance social advocacy education for school counselors were made.

What would have helped for me to learn is how to prioritize my workload to include time for social advocacy. Part of the internship discussions could include prioritizing methods, how to bring up sensitive issues, how to get support in what you want to do. A volunteer portion to the internship could even be included in the requirements. (B1. J1)

Referring to the program’s emphasis on the social advocacy philosophy and model, C1 states, “I don’t remember it being like the biggest thing though. It seemed like the biggest thing was your theory and who you were going to pick” (C1.1, 46-46). Amplifying this perception, C1 writes in the journal concerning the mission statement, “I feel that my OSU program did not focus on... ‘justice and injustice.’ . . . In fact, I don’t even remember the mission

statement. I do believe in it, I just don't remember the OSU professors always bringing back the subject to tie it in with this mission statement" (C1. J1).

Following up on hindering events of program training which are described as perceived gaps in program preparation of a school counselor who engages in activist advocacy, C1 refers to issues of politics and power.

I did not feel prepared to know how to work effectively in a school district that is not completely united with one another. There are obvious politics and power issues that I was not aware of until I began forming relationships with school personnel. (C1, J3)

C1's comments are not confined to perceived missing elements in the program. In a section of C1's reflective journal, the addition to the program of a class with the title "Counseling Essentials" is proposed.

I would teach (1) how to do a Functional Assessment, (2) how to write an IEP, (3) how to do the 504 plans, (4) how to effectively run a STAT team meeting, (5) how to create "Safety Plans," (6) how to have effective parent meetings, and (7) how to do baseline data for programs. (C1. J2)

D1 also cites the program's lack of special emphasis on social advocacy as a hindering event of training, including the perception that little time was spent in discussion of possible consequences to the school counselor engaged in student advocacy efforts. "I think it was, but very little. Not a lot, but I think it was there. I don't know exactly where it was. I can't say exactly which class it was in. I think it probably could have been there more" (D1.2, 202-202).

D1 recommends as helpful to social advocacy preparation that the entire social advocacy content of the program have a more holistic orientation. This

orientation is to include spirituality as it applies to social advocacy in a counselor education program.

It is, in my opinion, the spiritual part is as much a part of the human being as their emotions, as their mental, as their physical. There's no reason to separate it and put it in different categories (D1, J1).

Revising program content through the addition of a required course that deals with issues of bereavement and loss is recommended.

I want to take this opportunity to advocate for the course on "Grief, Death, and Dying." It was an elective, but in my opinion should be required for all counseling students. I am continually using the information from that course. It was more valuable than any theory course I struggled through. (D1, J1).

In E1's opinion, issues of depth, sequencing, and focus of courses represented a perceived hindering event relative to the program's social advocacy preparation. For E1, the focus of the program was counseling skills, although some faculty did seem to be interested in social advocacy. Revising program orientation to bring it in greater alignment with a social advocacy philosophy is recommended by E1.

Well, I just think that if, you know, from the very beginning of the program if someone, if it's stated very clearly that for the next two or three years, you are making a commitment to something, that it's not about coming to class every day and reading. That's going to be part of it too, but you're committing to a certain cause, a certain advocacy role. (E1.2, 175)

In E1's opinion, students should complete some courses in social advocacy and then be given the opportunity to elect to stay in the program or go. After such

concentrated course work, some students may be “miserable” remaining in a program which employs a social advocacy model.

The placement of that should be reversed. It should be integrated from the very beginning. That, for example, the mission statement should come alive from the very beginning. There should be in place, in the curriculum moments where this is very clearly discussed, where there is feedback on it. Where you are then going to an experiential piece, coming back to the philosophy, going to an experiential piece and developing personally in that role. (E.12, 179)

E1 took this opportunity to describe the program’s meager number of opportunities to obtain actual social advocacy experiences as a hindering event. The provision of a greater number and range of opportunities to obtain actual social advocacy experiences in the community could be included either through volunteer work or through practicum and internship. Inclusion of more opportunities to gain social advocacy experiences would permit trainees who do not see the value of social activist counseling to be assisted in finding alternatives to the training program. Social advocacy fieldwork experiences would have given depth to classroom discussion.

But it seemed to me like in the class, that we, it’s almost like one of those things where you can only study it for so long and then you’ve got to get out there and do it... It would have been much better if we had a working partnership or be on some advocacy groups from the very beginning (E1.1, 62).

Principal Researcher's Perspective: Perceived Hindering Events

The purpose of this qualitative study was to provide a descriptive account of practicing school counselors' perceptions of helpful and hindering events of counselor education built on a social advocacy model in Oregon State University's (OSU) master's-level program. This study has provided a descriptive account of the co-researchers' perceptions of helpful and hindering events of training in OSU's program. In the presentation of this study's findings, the principal researcher's perspective was included.

Evidence in support of the co-researchers' perceptions that the program's philosophy, social advocacy model, and ideas of the mission statement were not infused into every aspect of the program is striking as a hindering event or perceived gap in social advocacy training. Taking individual and collective action to identify, understand, and combat social injustice, according to some co-researchers and to the principal researcher, requires that program preparation of advocacy in counselor education provide increased access, space, and more opportunities for students to gain experience in social advocacy while in the program. A greater emphasis on critical analysis of didactic and experiential content during cohort and faculty debriefings would have served to encourage critical reflection.

There is support for the perception that instead of infusion of social advocacy into all aspects of program preparation, a conscious attempt to add a layer of social advocacy and related social justice themes was partially successful.

Application of a layer or veneer of social advocacy and social justice preparation atop program content designed to meet CACREP standards may have produced perceived gaps in the preparation of social activist counselors.

Co-researchers' theorizing of social advocacy, description and analysis of lived experience in personal interviews and reflective material, collaboration and sharing of perspectives in this study lead to critical reflection on counselor education program preparation. Each co-researcher suggested components for inclusion in program preparation. These elements are considered to be helpful events in effective social advocacy training of counselors. These respective suggested components were discussed in personal interviews and reflective materials.

From the perspective of on-the-job experience, each co-researcher's recommendation is reflective of a combination of elements. This combination includes perceived hindering events of training, gaps in preparation uncovered by the practice of student advocacy at school sites, and critical reflection on the counselor education program's social advocacy preparation.

CHAPTER FIVE

This chapter briefly discusses the possibility of emerging emancipatory theory-building and summarizes the primary and secondary findings of the study. Limitations of the study, sampling, data collection, data analysis, conclusions, and recommendations for additional research are presented.

The purpose of this qualitative study was to provide a descriptive account of practicing school counselors' perceptions of helpful and hindering events of counselor education built on a social advocacy model in Oregon State University's master's-level program. A coherent and descriptive account of perceptions of helpful and hindering events in this program was presented from the perspective of the co-researchers and the perspective of the principal researcher. Factors which form co-researchers' perceptions of helpful and hindering events of training were critiqued and analyzed relative to tracing the outlines of empirically grounded knowledge toward the building of emerging theory of effective counselor education built on a social advocacy model. This model is grounded in the philosophy that professional counselors take action individually or collectively to correct societal injustice (Collison et al., 1998; Osborne, et al., 1998).

Statement of Possibility: Toward Emerging Emancipatory Theory-Building

Emancipatory theory helps us to understand and change the unequal distribution of resources and power in this society. Tracing the outlines of emerging theory in this research is done in order to highlight praxis-oriented emerging theory

with emancipatory intent. Emancipatory theory initiates and maintains an on-going critique of the status quo (Lather, 1986). The choice of paradigm appears to be a good match for research involving the program's social advocacy model.

The process of dialectical dialog within the Freirian critical social research paradigm served to surface contradictions in perceptions of training, oppressive environmental elements, and social justice themes for social action in qualitative analysis. The co-researchers' descriptions of their lived experience of social advocacy training in the program and advocacy on the job are analyzed in respect to intentionality and the dimensions of culture, power, and empowerment. Co-researchers reported experiences as activist professional counselors in schools. These experiences were described and explored in order to highlight co-researchers' emancipatory knowledge of what each has come to understand as oppressive socioenvironmental factors. All of the co-researchers provided a definition and conceptualization of advocacy. Co-researchers used their conceptualization of advocacy to selectively target oppressive socioenvironmental factors for social change action. Co-researchers reported upon a variety of examples of advocacy actions. Some of these advocacy actions were in process, others had been completed, and some represent proposed advocacy actions for the future.

The collaborative nature of the research process fostered a degree of reciprocity through the provision of opportunities for the principal researcher and co-researchers to share perspectives, experiences, and data interpretation.

The possibility of emancipatory theory-building in this study is consonant with seeing as possible the outlines for an emerging hypothesis based on analysis of qualitative data which illuminates the intentional and dimensional context of contemporary sociocultural and socioenvironmental components in the conceptual framework of social advocacy training.

One way of opening a discussion of this possible outline of an emerging hypothesis in the context of the findings of this study as discussed in Chapter Four is to adopt a speculative approach. For the principal researcher the adoption of the speculative approach entails the conceptualization of a metaphorical pair of bifocals and the assertion of the existence of a perceptual filter unique to each co-researcher. Bifocality of lens in this conceptualization means that one section of the lens increases the visibility of an overview and context of relevant qualitative data concerning perceived helpful and hindering training events, while the other section assists in focusing in a more detailed way on these events through the employment of selected citations which present the actual words of each co-researcher.

The metaphorical bifocals are in place to create for the principal researcher a certain range of telescopic visibility for major findings as they serve to promote the construction of emerging theory. The concept of perceiving through bifocals makes possible their application in the giving of certain flexibility, operating to present a broad or narrow focus in viewing form and shape. The concept creates a telescopic function allowing for viewing to include both close range and distancing in manipulation of the elements that the perceptual filter illuminates. This

perceptual filter may be employed by each co-researcher to organize the lived experiences of social advocacy training in OSU's program.

In the present speculation by the principal researcher, the positing of the bifocal metaphor and proposed functioning of such bifocals as the co-researchers' perceptual lens also aids in organizing the principal researcher's perspective on co-researchers' described perceptions of social advocacy training and social advocacy experiences. The CACREP-accredited master's-level program, from which the co-researchers graduated, employs a critical social perspective and engages in mandated training in multicultural counselor. Tracing the possible outline of the beginnings of thought on emerging empirically grounded theory, based on the analysis of this study's findings, may provide the impetus for the evolutionary advancement of existent theory in this area. It may also promote the advancement of new emancipatory theory of social advocacy counselor education.

This bifocal metaphor and the proposed perceptual filter allow qualitative data from this study to clarify constitutive elements. The possible working hypothesis at this stage can be that these constitutive elements serve to shape what a sample of self-identified social activist counselors in school who trained in OSU's program reported as their perceptions of helpful and hindering events of training which surfaced through each one's experience in the practice of social activist counseling on the job.

The lens of this perceptual filter may be honed and polished through the process of informed critique. This informed critique combines the reported

experiences of preservice social advocacy training, the presence of a degree of consciousness raising regarding the existence of oppressive socioenvironmental conditions, and the descriptions of experiential learning gained through the co-researchers' professional practice of activist counseling in schools.

Summary of Major Findings

In Chapter Four, major findings of this study are reported. These findings reveal that each school counselor in this study reported perceptions of their experiences in a counselor education program, which employs a social advocacy model. Descriptions of their perceptions of program experiences are organized into two primary important concepts: *helpful events* and *hindering events*. Helpful events of this program include four factors which relate directly to descriptions of helpful events of social advocacy training: (a) theorizing social advocacy; (b) social advocacy; (c) activist advocacy; and (d) principal researcher's perspective: social advocacy and praxis. Perceptions of hindering events are reported under three subheadings as (a) hindering events, gaps in program preparation, (b) program content suggestions, and (c) principal researcher's perspective on perceived hindering events. An alternative presentation of both helpful and hindering events is found in the graphics of Figure 5.1 and Figure 5.2.

Figure 5.1 Qualitative Findings: Helpful Events

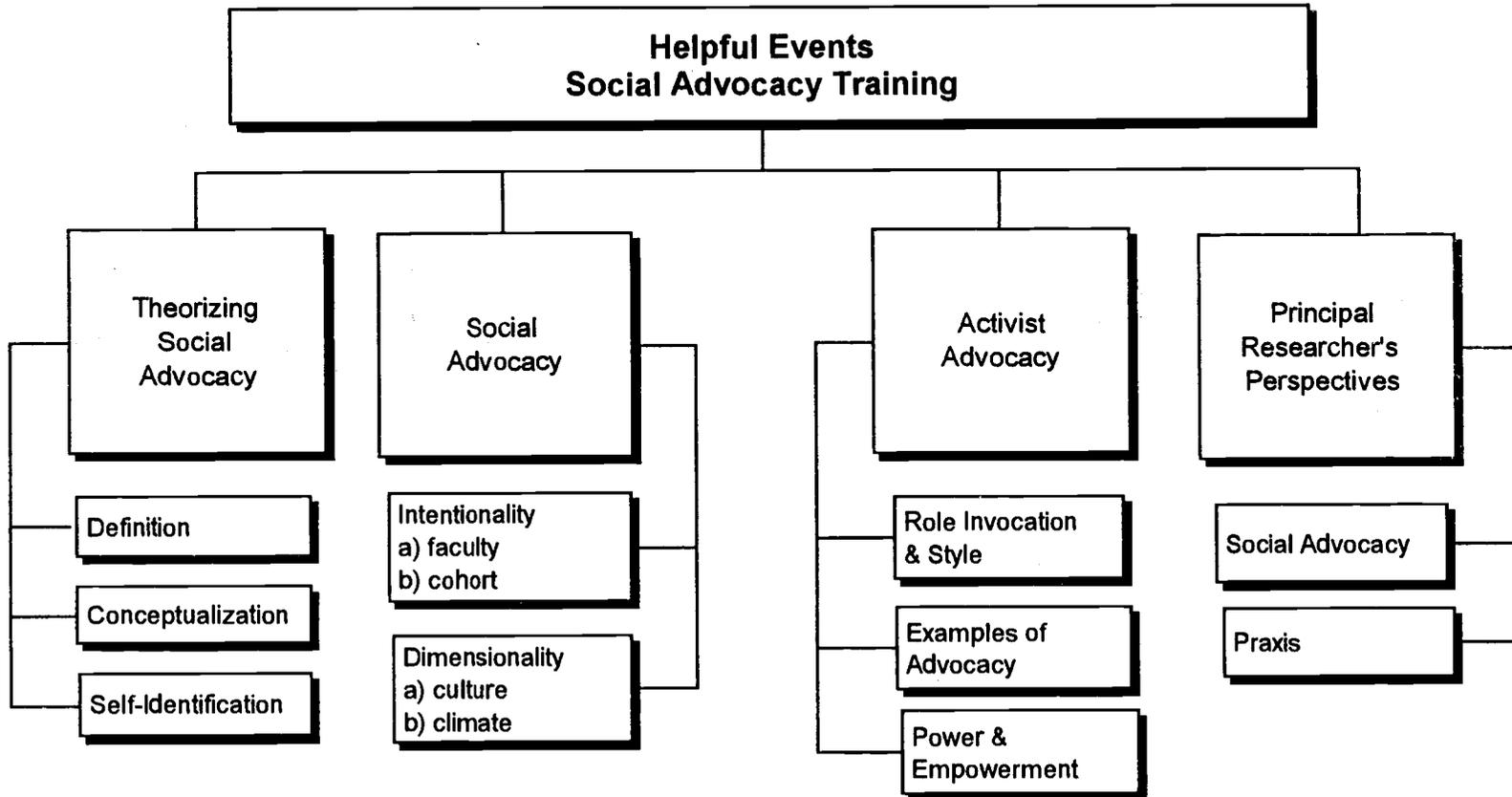
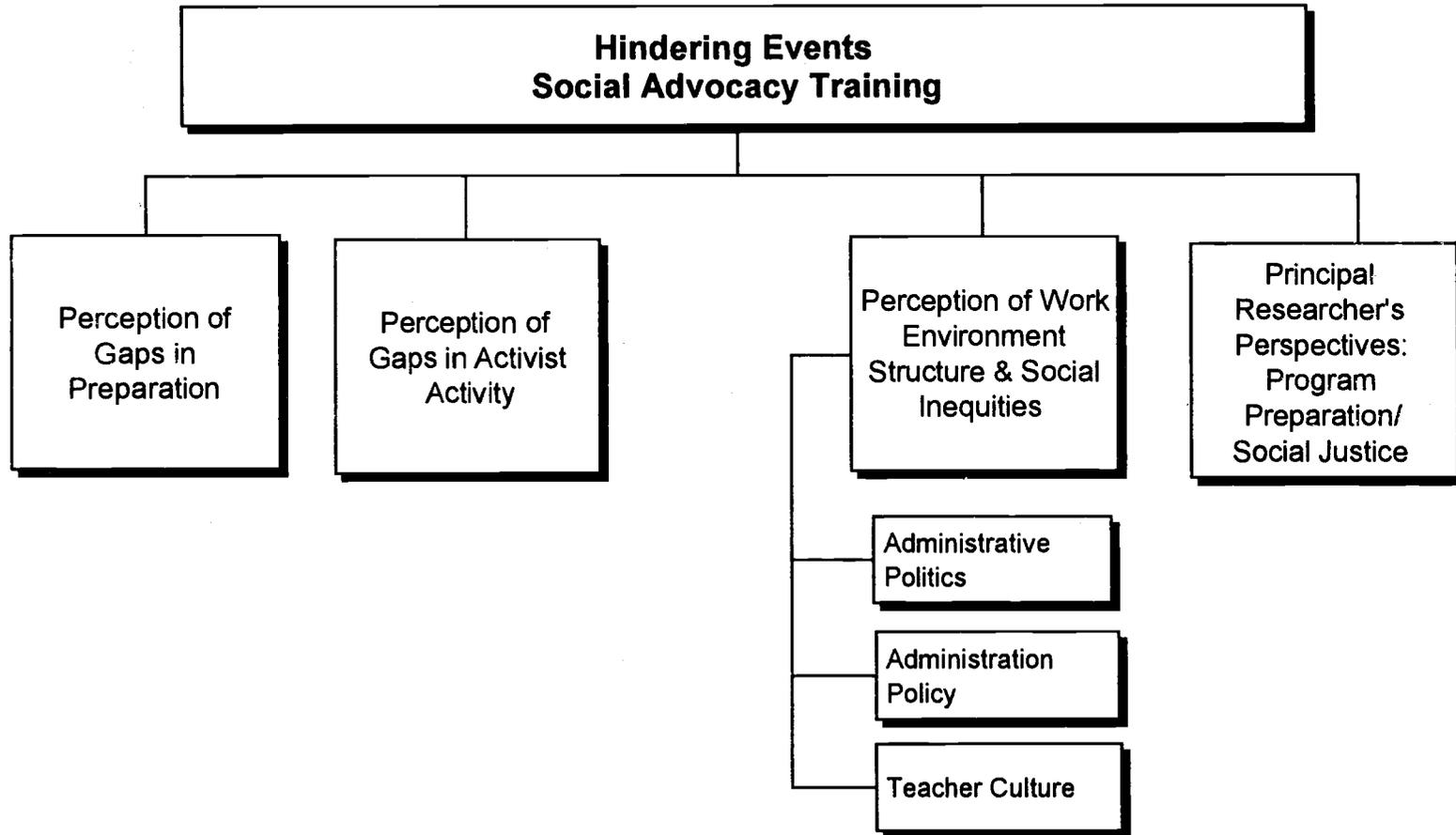


Figure 5.2 Qualitative Findings: Hindering Events



Theorizing Social Advocacy

The act of theorizing social advocacy was seen as a helpful event in training, which shapes each individual's professional practice of social advocacy. Small group discussion within the cohort, selected class exercises, consultations with a faculty mentor, and internship assignments were the most common occasions for theorizing of social advocacy for these co-researchers. Theorizing social advocacy for each co-researcher includes self-identification as an activist student advocate and articulation of a definition of intentional social advocacy. Co-researchers elaborate upon this definition through employing it as their basis for the conceptual framework used to assess need, create, and implement advocacy projects on behalf of client and client groups.

Definition

Definitions, role, and function of social advocacy for school counselors are placed on a continuum of possible responses to social injustice or repressive sociocultural environmental conditions. This continuum consists of a range of responses from direct action on behalf of clients to facilitation of empowerment of client or client group to combat toxic environments. These toxic environments are barriers that negatively impact healthy human development. The co-researchers' ability to make decisions regarding social advocacy role invocation, the ability to design, promote, and carry out student advocacy projects, along with the capacity to continue to self-identify as activist school counselors are helpful events.

paradigm, which has emancipatory intent as part of its praxis-oriented goal, appears consistent with the program's philosophy and orientation (Lather, 1986).

Suggestions have been made regarding building of emerging theory relative to social advocacy in counselor education that is experientially grounded in professional school counselors' descriptions of helpful and hindering events of preparation in a social advocacy model. This may have near-term and long-term usefulness to social advocacy models in the field of counselor education of school counselors. In the near-term, the findings of this research may present material for continued analysis and critique of the program involved in this study. Over the long-term, findings reported in this study may provide the impetus for future research that seeks to engage in emancipatory theory building in the area of counselor education for social advocacy.

Conclusion

The research question for this qualitative study was stated as, "What do practicing school counselors perceive as helpful and hindering events in their Oregon State University's (OSU) master's level pre-service school counselor social advocacy training?" Major findings of this study provide accounts of perceptions of the helpful and hindering events of social advocacy training in OSU's counselor education program.

Secondary findings of this study connected co-researchers' self-identification as advocates with the experience of the cohort's critique and support of social advocacy for most school counselors in this study. Experiential components were valued over didactic program components. Self-efficacy appeared to be regarded as

the reality test of counseling practice under professional supervision is the purpose of counseling practica and internships in this program.

Self-identification

Co-researchers' acts of student advocacy are consistent with their respective articulated definitions and appear to be connected to high degrees of self-advocacy and self-efficacy as activist student advocate for four out of five co-researchers. Positive and helpful events of theorizing social advocacy while in training for four of the five co-researchers is linked to validation of and support of self-identification as social activist prior to entry in the program. For the remaining co-researcher in the group of five co-researchers, internalization of the value of self-identification as a social change activist and the articulation of a belief system which includes social responsibility are described as helpful events of program preparation in social advocacy. All five co-researchers expressed preferences for collaboration and employment of a non-confrontive style in role invocation and decision-making relative to social change actions.

The remaining co-researcher not included in this group of four is the only school counselor who has not engaged in on-going self-advocacy. This is the same individual whose mentor and program advisor was described as modeling a long-term commitment to activist advocacy. This co-researcher reported a marked sense of being "overwhelmed" in the face of numerous "inequities in the community."

Social Advocacy

Intentionality

Counselor education faculty who designed the social advocacy model grounded the model in “intentional philosophy, curriculum, and processes that prepare graduates to work as social activists in their professional settings” (Collison et al., 1998).

As discussed in Chapter Four, intentionality makes social action the core program component. Intentionality shapes the conceptual framework. Program content and context must be infused by intentional social advocacy philosophy which then functions to center, guide, and shape the School of Education, faculty research interests, curriculum, processes, and conscious teaching strategies. This program prepares graduates to be reflective counseling practitioners whose proactive social advocacy facilitates client empowerment to combat oppression, yet also includes counselors’ direct action for social change (Collison et al, 1998; Osborne et al., 1998).

Co-researchers’ perceptions varied on the degree to which the helpful event of the presence of intentional social advocacy philosophy was evidenced in all areas of the program. Contradictory perceptions surfaced as to the level of program preparation received that was directly applicable to social advocacy in school counseling. Despite varying positions on this point, all five co-researchers were able to engage in informed conceptualization of the intentional aspects of the role and function of school counselor as student advocate. In terms of the stated goal of

the social advocacy model of program training, conceptualization is seen as a helpful event of the experience of the program. All five co-researchers described advocacy efforts ranging from preventive intervention to remediation, including direct action and facilitation of client empowerment.

The first co-researcher interviewed described the program's social advocacy preparation as heavy on theory, and light on realism relative to intentional practice of activist advocacy. The same co-researcher described the cohort's critique of a social advocacy project which she created during internship, selected course content (multiculturalism), and faculty and cohort's validation of self-identification as advocacy as a helpful events.

The second co-researcher interviewed described a faculty member as a mentor who constantly modeled intentional activist advocacy and challenged students in all of his classes to engage in advocacy projects as a part of community involvement. The rest of the faculty is reported to have touched on social advocacy in "subtle ways" taking "secondary routes" to the topic. The same co-researcher is the only one of the five who has not consistently practiced self-advocacy on the job. This co-researcher describes membership in the cohort, content of a research course, and creation of a social advocacy piece for the final portfolio as helpful events. The experience of the cohort's support of activist advocacy is described as "incredibly powerful" and supportive to activist advocacy self-identification and social justice values. The research course material was "somewhat helpful" because it included research methods for locating social advocacy research as data for

inclusion in a social advocacy proposal. It was also described as a course that needs to be more relevant to the needs of preservice school counselors. The creation of a social advocacy project in the final portfolio, for this co-researcher, served to “give me a few goals,” and “broaden my focus to make sure I’m touching some of these advocacy issues” (B1.1, 49-58).

The third co-researcher interviewed states, “I got a lot of information out of students, sometimes more than the professors” (C1.1, 24-32). C1 voices the opinion that. “the professors thought it [social advocacy] would be a facilitation instead of a leadership most of the time” (C1.1, 24-32).

All of the co-researchers cited the cohort model as essential to their success in the program and to their development as advocates. The cohort provided a support system whose value was never underestimated. Recognizing that negative consequences may occur as a result of taking a proactive stance to prevent or remediate some injustice for client or client groups, some of the co-researchers value consultation. All co-researchers value support from colleagues.

All of the co-researchers described creating, augmenting, and maintaining a support system. All five co-researchers voiced the belief that the existence of a viable support system increases validation of self-identification as an advocate. This self-identification includes that of critical school leader who identifies sources of oppression in school and community environments. It is the experience of these counselors that their support systems provided critique of proposals, assisted in research, and located funding for initiation and implementation of effective social

advocacy efforts. Members of their support network of self-identified social activist are reported to include area school counselors, graduate school faculty, public school students, administrators, faculty and parents, community groups, personal friends and family.

Dimensionality

As mentioned in Chapter Two, dimensionality refers to socioenvironmental factors of culture which impact personal dimensions of identity for counselor, client, and client group. Cultural biases that impact society also influence the culture and climate of public schools.

All of the co-researchers are professional counselors and members of the middle class. Each participates in unearned societal privilege derived from membership in the dominant group. As holders of the power, which derives from the position of professional counselors who work in schools, each person can elect to use that influence to develop broad-based agreement and support for social action.

As women, each is a potential target of some form of harassment in the climate of a male-dominated hierarchy where men hold the power to influence operations at their respective school site. Following the end of the second interview, one of the five co-researchers acknowledged incidents of harassment and gender biased comments from the school's principal as part of her daily work environment.

All of the co-researchers subscribe to a professional philosophy of social activism and a personal value system which supports working for social justice in an unequal society. The culture and climate of each co-researcher's work place directly impacts upon each co-researcher's feelings of self-efficacy and may require heightened self-advocacy according to five researchers.

Three of the five co-researchers were able to critically analyze the culture and climate of the school and larger school community in terms of degree of intolerance of students from poor and troubled families. In these instances, teachers and administrators as school board members were reported as slow to understand this devalued client group, and resistant in terms of collaborative support of social advocacy for students from poor and troubled families. Issues of child abuse and neglect, parental substance abuse, homelessness, hunger, health and hygiene were targeted for advocacy efforts. The degree of success that such social change actions achieve depends in large measure on widespread support and cooperation from school administrators, students, parents, faculty, and members of the community. In those instances in which the local culture and climate is intolerant of socially devalued clients or client groups, that aspect of culture is mirrored in the attitudes of certain teachers and to some extent in the culture and climate of the school.

Two of the five co-researchers incorporated cultural diversity into ongoing advocacy efforts. These campaigns include individual and group counseling, special projects classroom socialization units for students, and development of a personal supportive relationship with culturally different students. Three of the co-

researchers made violence prevention the core of yearlong preventive interventions, which began in school and eventually spread to the wider community. The same three co-researchers reported learning from experience that culture and climate within the school could actively encourage or discourage parental participation in the educational life of the school.

Activist Advocacy: Culture, Power, and Empowerment

Two of the co-researchers reported direct opposition by powerful senior faculty to a specific and important student advocacy project. This overt opposition led to the abandonment of that project. All of the co-researchers acknowledged that issues of administrative power and policy from either the school principal or school board play out in the culture of schools and impact directly on their role as advocate.

Four out of five co-researchers reported that some K-12 teachers with seniority are the source of resistance to social change initiatives. Fear of change, allegiance to the status quo, and a marked unwillingness to share power was reported as reasons for obstructive behaviors relative to student advocacy. For these four, perception of the connection between the power held by senior staff to organize the realities of school life, through knowledge production of what is or is not oppressive or to directly impact what will or will not be the subject of advocacy efforts, was emancipatory.

Politics, issues of power, and counselor and client empowerment are intermingled in all aspects of professional counseling in schools (Adams, 1973; Stubbins, 1970). The power of certain public school teachers, principals, and members of school boards to determine what counts as knowledge of oppressive elements in the school environment is acknowledged by the co-researchers. Co-researchers' struggled, with varying degrees of success, to gain emancipatory knowledge through perception of the ways in which power of those senior in the bureaucratic hierarchy of schools (faculty, principal, school boards) dictate what is known within and about the school environment. One counselor reported that school district politics played a large part in opposition to funding of an after school program which targets at-risk youth. In that same school district, the principal, school board, and co-researcher had a total of four meetings over issues of the job contract and incidents involving gender bias. Another counselor reported that politics, cultural bias, and neglect characterized the school board's treatment of the school population. This neglect was described as being directly related to a middle class unwillingness to acknowledge the role which poverty plays in the lives of students and their families. The remaining three co-researchers reported a history of inconsistent application of school rules by faculty and administration as the source of unequal treatment for select groups of student. This state of affairs contributed to a school culture and climate described as "just chaos." Power to change these situations was developed through consensus and exerted only when a series of crises involving questionable interpretations of school policy occurred.

Principal Researcher's Perspective: Social Advocacy and Praxis

In all phases of the research process, consistent with elements of Lather's emancipatory intent, the process of co-researcher /researchers' dialectical dialog provided opportunities to surface and explore contradictions introduced by issues of power and privilege as components in the relationships of counselor to student, counselor to parent, counselor to faculty, counselor to administration, and counselor to school system's hierarchy. Structural and institutionalized oppression connected with poverty was analyzed by three of the group of five co-researchers. All five co-researchers reported having experienced negative consequences for involvement in student advocacy around issues of poverty, child abuse and neglect, and unequal treatment. The experience of negative consequences served to highlight oppressive elements in the school environment. In this sense, co-researchers were in an emancipatory process of freeing themselves from their taken-for-granted assumptions regarding the degree, brand, and function of institutionalized power of within the school bureaucracy.

Although oppressive environmental elements that impacted counselors were sometimes the same as those adversely impacting students, only two co-researchers applied critical reflection to this matter by openly acknowledging that this was the case. In these examples of oppressive environmental elements and their negative consequences for counselors and students, one involved the administrative style of a school principal, the other involved both the actions of an area school principal and the actions of the local police.

Critical reflection upon theory and practice followed by social action to bring about changes were consistent with each co-researcher's idea of social advocacy. The research process for three of the five co-researchers represented the first time each had engaged in critical reflection on the effectiveness of program preparation for social advocacy. For the remaining two co-researchers, consultation with their counseling support network, including OSU counselor educators, had taken place. All of the co-researchers acknowledged that the press of work, especially last minute projects assigned by the principal, often placed advocacy projects at the bottom of their list of duties.

Perception of Gaps in Preparation

The co-researchers' perceived gaps in preparation are seen as hindering events in program preparation for the advocacy role. Hindering events fall into two broad categories which are summarized as (a) lack of adequate knowledge of the realities of school politics and power structure and, (b) lack of depth of preparation in awareness, knowledge, and skills required for effective activist advocacy for school counselors.

Perception of inadequate depth of preparation for the nature and amount of power and control exerted by members of school administration, teachers, and members of the larger community over the daily operations of schools was shared in some measure by all five co-researchers. One co-researcher characterized this lack of preparation as the difference between theoretical social advocacy and the realities of activist advocacy. Another highlighted the gap by pointing out the

exclusion of routine and timely comparison of program content to the details of the mission statement for the purpose of course correction when and if such a correction was required.

Sequencing, depth, and length of internship in schools came under criticism. The co-researchers indicated the infusion of social advocacy in all areas of the program was not part of their program experience. All of the co-researchers agreed that the elements of specific program content, modeling of social activism by some faculty, aspects of internship, and cohort support of social advocacy represented helpful program components. Since theory informs practice, didactic material must be combined with a strong experiential learning component in programs of counselor education for social advocacy, according to this group of activist counselors.

Program Content Suggestions

Co-researchers' suggestions for inclusion of items into program content are primarily based on what each appears to have missed most in preservice training. One co-researcher pointed out the need for specific training and strategies to deal with difficult people. This training would cover matters of law and legal actions relevant to professional practice for activist counselors. A major part of the training would center on issues related to gender bias and harassment that may occur on the job.

All of the co-researchers indicated that a more experienced-based approach would enhance this program. One co-researcher suggested that all students could be

asked to complete volunteer work in social advocacy during the first year of program preparation. Better planning and timing of practica and internships for the provision of opportunities to work with social advocacy oriented groups or in agencies was recommended. Taking note of the increased incidents of violence in schools, conflict resolution, a grief counseling course, and training in lobbying techniques were also suggested.

OSU's master's-level counselor education employs a critical-social perspective in an CACREP-accredited program that mandates multicultural education. This program is built on a social advocacy model based on a social justice philosophy (Collison, 1998; Osborne et al., 1998). Use of the Freirian critical social research paradigm, which has emancipatory intent as part of its praxis-oriented goal, appears consistent with the program's philosophy and orientation (Lather, 1986).

Suggestions have been made regarding building of emerging theory relative to social advocacy in counselor education that is experientially grounded in professional school counselors' descriptions of helpful and hindering events of preparation in a social advocacy model. This may have near-term and long-term usefulness to social advocacy models in the field of counselor education of school counselors. In the near-term, the findings of this research may present material for continued analysis and critique of the program involved in this study. Over the long-term, findings reported in this study may provide the impetus for future

research that seeks to engage in emancipatory theory building in the area of counselor education for social advocacy.

Conclusion

The research question for this qualitative study was stated as, “What do practicing school counselors perceive as helpful and hindering events in their Oregon State University’s (OSU) master’s level pre-service school counselor social advocacy training?” Major findings of this study provide accounts of perceptions of the helpful and hindering events of social advocacy training in OSU’s counselor education program.

Secondary findings of this study connected co-researchers’ self-identification as advocates with the experience of the cohort’s critique and support of social advocacy for most school counselors in this study. Experiential components were valued over didactic program components. Self-efficacy appeared to be regarded as important to counselor job performance within the sociocultural and environmental context of the school and community.

The findings of this study are viewed as a possible first phase of emerging emancipatory theory-building relative to experientially grounded theorizing of social advocacy counselor education.

Data collection methods involved two semi-structured personal interviews and one structured telephone interview for a total of 15 sampling units. The description of helpful and hindering events within the context of the culture and climate of the program was related to reported perceptions of how facilitative or

non-facilitative these respective events were to co-researchers' perceptions of their role and work as activist counselors.

This study employed the Freirian critical social qualitative research approach in conjunction with a semi-structured interview format, and reflective journal writing by principal researcher and co-researchers. In the research process, the principal researcher created notes and observations in the form of memos, conducted a brief demographic telephone interview of each co-researcher, received peer review, and created oral and written interpretative summaries with co-researchers. The principal researcher and co-researchers worked collaboratively in the overall research process.

Four questions used in the semi-structured interviews helped to organize and broaden responses to the research question. Slight variations in the wording of these four semi-structured interview questions were employed in the in-person interviews. These four questions served to initiate a range of in-depth responses that served in the creation of a descriptive account of the co-researchers' perceptions of helpful and hindering events of OSU's social advocacy counselor education program relative to the principal research question. The principal researcher's perspective is included as a section in this descriptive account.

In the semi-structured interviews, questions One and Two were used in the first of two in-person interviews with each co-researcher. Questions Three and Four were used in the second set of in-person interviews. Each co-researcher provided detailed responses to all four questions as reflected in the descriptive account.

Follow-up questions to these four questions were also employed in order to foster principal researcher/co-researcher collaboration and to encourage understanding and depth of responses. These four questions are listed below:

1. What meaning do you make of the terms “social advocacy” and “social change agent” as they apply to your identity, beliefs, and values as a practicing school counselor?
2. How has the process and content of preservice graduate program training in social advocacy been helpful and/or hindering to your understanding of its meaning?
3. How have your graduate training and professional experiences empowered or failed to empower you to function as a social advocate or change activist school counselor?
4. If you could add or delete social advocacy training components in reshaping your graduate program, describe your choice(s) and the rationale employed to support them.

In addition to the co-researchers’ perceptions of helpful and hindering events of preservice training, the research process provided an opportunity for each co-researcher to define social advocacy, contribute her respective working philosophy of social advocacy, and articulate perceptions of OSU’s social advocacy program preparation. The research process provided the opportunity for each co-researcher to describe and critically reflect upon social advocacy preservice training in the light of experiences as critical leaders through their work as activist

professional counselors in schools. There is evidence of praxis in some accounts of lived experience for some of the co-researchers. In some instances the process of employment of a working definition and continued conceptualization and critical reflection upon work as activist counselors in schools is an act of praxis as described in Chapter Two. As activist counselors, some co-researchers are engaged in the process of facilitating the empowerment for socially devalued clients. Some co-researchers are using the power of their professional positions in schools to speak for their clients who have little social power. Some co-researchers continue to challenge the status quo by identifying and advocating changing conditions of inequity and injustice found to be part of the social environment of schools. These activist counselors seek support for advocacy, and create and implement interventions that target these inequities for elimination.

In addition to description of salient aspects of the lived experiences of training and co-researchers' reported perceptions of helpful and hindering events in a social advocacy training program, this study includes examples of the co-researchers' advocacy efforts on the job. The co-researchers' lived experiences of preservice training and experience as activist counselors in schools contributed to each counselor's recommendation for suggested changes in OSU's social advocacy counselor education program.

Recommendations for Additional Research

There are three recommendations for future research which are listed below:

1. A qualitative study to be conducted of social advocacy training employing OSU's program graduates with an increase in size and levels of cultural diversity of the sample.
2. A focus group study that includes an entire cohort from this program relevant to social advocacy training for counselors.
3. A mixed design, five-year longitudinal study of social advocacy training in this program.

Theory-building which is praxis-oriented is gaining acceptance in social science. A timely recommendation on the subject of the advancement of praxis-oriented emancipatory research comes from Lather as she states, "Rather than establishing a new orthodoxy, we need to experiment, document, and share our efforts toward emancipatory research (Lather, 1986, p. 272).

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APPENDICES

APPENDIX A

APPLICATION FOR APPROVAL OF THE OSU INSTITUTIONAL REVIEW BOARD (IRB)
FOR THE PROTECTION OF HUMAN SUBJECTS***A brief description (one paragraph) of the significance of this project in lay terms.***

This application is for IRB approval of a dissertation research project, a multiple-case study, employing a volunteer sample of school counselors. The project's purpose is the exploration of practicing school counselor's perceptions of helpful and hindering events in Oregon State University's (OSU) master's level preservice school counselor social advocacy training. In 1992, counselor education faculty at OSU reconstituted its master's level counselor education program. The faculty created and implemented a social advocacy model for counselor education. They stated, "A social advocacy model is built on the philosophy that professionals take individual or collective action to correct injustices or to improve conditions for the benefit of an individual or group" (Osborne, Collison, House, Gray, Firth & Mary Lou, 1998, p. 19). Program culture and philosophy shape application and admission processes, curriculum, instructional strategies, cohort design, and dictate the inclusion of a social advocacy application in the portfolio final (Osborne et al., 1998). Exploration of the perceptions of a sample of program graduates, professional school counselors, will serve to encourage critical reflection which can lead to transformative learning and emancipatory knowledge concerning the culture, process, and content, including the role and function of this social

advocacy approach to counselor education from stakeholders trained in a program accredited by the Council for the Accreditation of Counseling and Related Education Programs (CACREP). This research can provide valuable information to the field on the model as part of emerging curriculum content which is nontraditional and reflects social and political change (Ornstein & Hunkins, 1988; Torres, Ottens, & Johnson, 1997).

A brief description of the methods and procedures to be used during this research project.

The proposed dissertation research project will employ the Freirian critical social perspective to conduct and analyze a multiple-case, descriptive qualitative study. The study will consist of a purposive volunteer sample of five master's-level practicing school counselors who are graduates of OSU's counselor education program. Purposive sampling is employed in order to obtain a potential participant pool of (a) graduates from the period 1996-1998, (b) who are employed school counselors, and (c) who are located within a 50-mile radius of Corvallis. From this list, five names will be drawn to receive letters requesting research participation. Participants who decline participation will be replaced from the original pool. In the event that there are not sufficient numbers of potential participants in the pool as defined, the pool will be expanded by first increasing the radius of the area and/or second by changing the entry date of the pool from 1996 to 1995.

Data collection will include (a) two sets of audio-taped, in-person, semi-structured interviews with tape transcription; (b) one structured telephone interview

(per participant); (c) participant and researcher reflective journals; (d) peer debriefing, review of relevant databases, coding and recoding of emerging subject categories, concepts, and themes using manual coding and the electronic coding software, QRS NUD*IST. The emergent nature of the qualitative research questions, responses and procedures may yield data which dictate that either the emerging topic, number of participants and/or procedures might result in a change during the course of this study. Between interviews, participants will be asked to refrain from discussion of them with others in order to focus more fully upon detailed description of individual experience.

A description of the benefits (if any) and/or risks to the subjects involved in this research.

Benefits:

The need for training in social advocacy and multiple paradigms has been recognized (Lewis & Lewis, 1971; Carey, Reinat & Fontes, 1990; Kurpius & Rozecki, 1992). The importance of social advocacy to the counseling profession is underscored by its selection as both the theme of the 1999 American Counseling Association's (ACA) annual convention ("Advocacy: A Voice for our Clients and Communities") and the theme of its publication of a year-long series of articles in "Counseling Today" during the year 1998-1999. Counselor education programs, program graduates, and the field of school counseling can benefit from research in this area in order to integrate contextually derived understandings into reflective and research-based knowledgeable practice.

Risks:

All reasonable effort will be made to protect and preserve the essential dignity, worth, cultural diversity, anonymity and confidentiality of the participants, consistent with the nature and format of a dissertation research project. Research activities involve no more than minimal risk as relates to breach of confidentiality.

A description of the subject population, including number of subjects, subject characteristics, and method of selection. Include any advertising, if used, to solicit subjects. Justification is required if the subject population is restricted to one gender or ethnic group.

A written request and later a follow-up telephone call for voluntary participation in the study will go to five names on the department's list of students who graduated from OSU's master's level school counselor education program during the period Winter Term, 1996 to Fall Term, 1999. From this list totaling 27 names, a purposive sample of five will be drawn. Volunteers will continue to be solicited until a final participant pool of five is constituted. Replacement of the study's participants, if needed, will follow the same selection process. Purposive sampling will be used in order to select practicing school counselors and to maximize cultural diversity in terms of school level (elementary, middle/junior, or high school), location (urban, suburban, rural), participants and school population.

A copy of the informed consent document. The informed consent document must include the pertinent items from the "Basic Elements of Informed Consent" and must be in lay language.

An Informed Consent document is attached.

A description of the methods by which informed consent will be obtained.

A written informed consent document will be read to the subjects selected. The elements in the informed consent will then be explained and discussed with the subject. The subject will then be given an opportunity to read it before signing it.

A description of the method by which anonymity or confidentiality of the subjects will be maintained.

Any information obtained from the subjects including taped, in-depth interviews, transcripts of taped interviews, and subject's journal will be kept confidential within the limitations of the dissertation research format. A code number and a data coding system will be used to insure that the confidentiality of records and identification of the subjects will be maintained. The only persons who will have full access to this information will be the investigator and her major professor. No names will be used in any data summaries or publications. Tapes will be erased when the dissertation has been approved by the university.

A copy of any questionnaire, survey, testing instrument, etc. (if any) to be used in this project.

See following page.

June 8, 1999

Dear

I am writing to ask you to be a participant in a research study. You are one of only five persons who have been selected because you are a school counselor and you graduated between 1996 and 1998. Waulene Pennymon would like to conduct two tape-recorded interviews with you this summer. The interviews will be about your experiences in the counselor education program and your work as a school counselor.

In addition to two tape-recorded interviews of about 45 minutes length, I may also need to conduct a telephone interview with you to clarify information. I would also ask you to keep a reflective journal of your important reactions between interviews. Each research participant will contribute essential input and collaboration throughout data collection and interpretation.

This is an opportunity to assist in the provision of updated information on the training of school counselors. During this period of school reform and expanded counselor responsibilities, your input can provide needed research data on the connection between training and the role and function of school counselors.

Please indicate your willingness to be a volunteer participant to the researchers, Dr. Brooke Collison and Waulene Pennymon, doctoral student, by contacting:

Waulene Pennymon
Oregon State University
Education Hall, Room 100
Corvallis, OR 97330
(541) 737-0670 (school), (541) 758-3855 (home)

Thank you for your consideration of this research project.

Sincerely,

Brooke Collison, Ph.D.

APPENDIX B

FOUR SEMI-STRUCTURED INTERVIEW QUESTIONS

1. What meaning do you make of the terms “social advocacy” and “social change agent” as they apply to your identity, beliefs and values as a practicing school counselor?
2. How has the process and content of preservice graduate program training in social advocacy been helpful and/or hindering to your understanding of its meaning, role and function in your professional practice? Please discuss your experiences of the program, cohort, curriculum, and faculty regarding social advocacy.
3. How have your graduate training and professional experiences empowered or failed to empower you to function or decline to function as a social advocate or change activist school counselor?
4. If you could add or delete social advocacy training components in reshaping your graduate program, describe your choice(s) and the rationale employed to support them.

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Ornstein, A. C., & Hunkins, F. P. (1988). Curriculum: Foundations, principles, and issues. Englewood Cliffs, NJ: Prentice-Hall.

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APPENDIX C

INFORMED CONSENT DOCUMENT

Title of the Research Project. “School Counselors’ Perceptions of their Social Advocacy Training Program: Helpful and Hindering Events”.

Purpose of the Research Project.

The purpose of the dissertation research project is the exploration of practicing school counselors’ perceptions of helpful and hindering events in Oregon State University’s (OSU) master’s level preservice school counselor social advocacy training.

Researchers: Brooke Collison, Ph.D., Coordinator, Counselor Education Department, and Waulene E. Pennymon, doctoral student in Counselor Education.

Procedures

1. What participants will do during the study. I will participate in three successive interviews (2 in person, 1 untaped telephone interview to be summarized through the taking of notes), taped in-depth semi-structured interviews, over the course of 4-6 week period during summer 1999. Each session will last approximately 45 minutes. I will be asked to keep a journal of my reflections during the interview. Access to journals will be limited to the researchers. My journal will be returned to me upon completion of this study.

2. Foreseeable risks or discomforts. The only potential risks or discomforts to me as a subject in this research project are those minimal risks relevant to a breach of confidentiality.

Benefits to be expected from the research.

The direct and less direct, long-term benefits to me and/or others is the fact that results from the study will provide rich description on the perceptions of graduates who experienced graduate training within OSU's social advocacy counselor education program philosophy and model. The meaning of their experiences may serve to illuminate the dimensionality of that model in the training of preservice school counselors.

Confidentiality.

Any information obtained from me including taped, in-depth interviews, transcripts of taped interviews and subject's journal will be kept confidential. A code number and a data coding system will be used to insure the confidentiality of records and of my identity. The only persons who will have access to this information will be the researchers, and no names will be used in any data summaries or publications.

Tapes will be erased upon completion of this study.

Voluntary Participation Statement.

I understand that my participation in this study is completely voluntary and that I may either refuse to participate or initiate withdrawal from the study at any time

without penalty. Withdrawal procedure will consist of an exit interview with the researcher.

If you have questions.

I understand that any questions I have may be directed to Brooke Collison, Ph. D., Oregon State University, Education Hall, Room 108, Corvallis, Or 97331-3502, (541) 737-5968 or Waulene E. Pennymon (same address), (541) 737-0670. If I have any question about my rights, I should contact Mary Nunn, (541) 737-0670.

Understanding and Compliance.

My signature below indicates that I have read and that I understand the procedures described above and give my informed and voluntary consent to participate in this study. I understand that I will receive a signed copy of this consent form.

Signature of subject
(or subject's legally authorized
representative)

Name of Subject

Date Signed

APPENDIX D

DEMOGRAPHIC INTERVIEW QUESTIONS

1. Name (Research Project Designated name)
2. Address?
3. Work Site?
4. Address (work site)?
5. Job Title? Date of Employment?
6. Years employed in present job? Years as Professional Counselor?
7. Dates Attended OSU/MA Counselor Program? Date Graduated?
8. School Population: Rural, urban, suburban?
9. School Population Description? (SES Status, Parent/Counselor Contact, Interaction)?