COLOR-CONSCIOUS MULTICULTURAL MINDFULNESS (CCMM): AN INVESTIGATION OF COUNSELING STUDENTS AND PRE-LICENSED COUNSELORS

By

EMILIE AYN LENES

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Dedicated to you, the reader in this moment right now. May we evoke curiosity and compassion with one another.
ACKNOWLEDGMENTS

Synchronicity and grace have guided my way, and I thank the divinely orchestrated fabric that somehow enabled this dissertation to come to completion. Despite all the literature I have read, and the profound education that I have received from an incalculable number of exceptional people, I know that I still have many areas of development. I am on a lifelong journey of dismantling my own social conditioning. Our American society has been built upon racist roots and oppressive systems that advantage some groups of people and marginalize others. Awareness of this has given me a sense of ethical responsibility to be on a collective team of people who are working towards tikkun olam. This dissertation has drawn upon interactions throughout my lifetime, but especially over the past decade at the PACE Center for Girls. Individual and group conversations continuously enlighten me, as well as participation in multicultural and/or mindfulness conferences and trainings over the years. I acknowledge those whose insights have been integrated on a level beyond my ability to always remember precise attributions. Undoubtedly, there is someone who may be reading this right now, who contributed in some way(s) that I neglect to mention. I trust that you know in your heart, that you are deeply appreciated and your contributions are precious to me. We all make mistakes. Undoubtedly, there is some content somewhere within this dissertation that does not communicate my true intended message. Constructive feedback is as a gift. I welcome contact and learning if anyone would like to teach me something related to these topics. I am so overwhelmingly thankful for all the people who have educated me and expanded my understanding of humanity.

Growing up color-blind, I was unaware of my White privileges, and the racism and racial socializations systematically inherent within predominantly White neighborhoods and schools. I started this dissertation as a novice related to color-blind racial attitudes. I have received freedom and opportunities as I grew up with many privileged identities (e.g., White, able-bodied,
cisgender, economically comfortable, highly educated, in a heterosexual relationship, with American citizenship). These privileges are juxtaposed with my very personal resonance with groups of people who are mistreated due to an identity they were born with. I am aware that my ancestors survived the holocaust and the Passover story of freeing the Jewish slaves resonates with me on a transgenerational level.

When I first began freely writing these acknowledgments from the bottom of my heart, this prologue began with my parents, Dr. Bruce and Barbara Lenes. My mom and dad gave me the gift of life and have deeply instilled the value of education, hard work, dedication, perseverance, sacrifice, and love into the core of my sisters, my niece and me. My mom and dad have reminded me to choose wisely with all the choices I may be presented with in my life. They recommend choosing health and happiness as priorities. In the moments when giving up on school due to health concerns crossed my mind, my parents let me know, in no uncertain terms, that they will still be completely proud of me, regardless of whether I finished this doctorate. Simultaneously, they also cheered me on, daily.

My parents also have had innumerable conversations with me about color-blindness, color-consciousness, multiculturalism and mindfulness. We have watched movies together about the horrors of slavery and also the aftermath of present day institutional discrimination. My mom and dad have receptively listened to me read the entirety this dissertation, in pieces and sections. They have also attended presentations on these topics and shared new insights with their friends. My parents have given me expansive perspectives to consider. My mom has shed more than one tear for me while I was going through this sometimes tormenting process. Now, my mom gets to have a husband and a daughter that she can call Dr. Lenes.
I also experience a solar system of gratitude for my beloved husband Anthony Cortez, who lives, breathes, eats, and embodies mindfulness with more integrity and consistency than anyone else I have ever encountered. Anthony held the sacred space, hours and hours a day, inspiring me to give my focus and attention to what was there in front of me in the moment. He repeatedly reminded me that spirituality and holistic health are of utmost importance. Anthony also cooked nutritious and delicious meals and kept soothing music continuously playing in the house. He played his guitar each week for our “Mindful Living” class. Anthony’s patience with me, and his generosity of spirit brings me to tears on a very regular basis. Furthermore, Anthony went to all my CCMM practice trainings and contributed his reflections. We have had many deep conversations on challenging multicultural topics. We practiced using mindfulness techniques while noticing the strong emotions that arose. We maintained respectfulness even when we had a difference of opinion or life experience. Our cat Flowie would meow and purr and keep the loving energy intact. She would sit on my lap for hours at a time while I typed. After much deep listening, we realized that we both had already genuinely agreed with one another. There is a universal sameness underneath our skin color and human identities, on both a spiritual and scientific level. Also, there are staggering sociopolitical disparities based on one’s identity that dramatically affects people’s daily lives. We are morally obligated to whatever our part is regarding pursuing justice and virtue.

Anthony’s beloved mom and dad, my Mother-In-Love (MIL) and Father-In-Love (FIL), Joan and Anthony Cortez, have provided bountiful nourishment for us, both physically and emotionally. They have been truly heroic in my life and I am utterly in awe of their outpouring of generosity. Despite the fact that their house was already a refuge to multiple other family members at that time, my MIL and FIL opened their home to us when our pipes burst and our
home was under crucial reconstruction. We needed a place to stay during the most intensive part of this dissertation process, the back-to-back weekly and weekend training sessions. Furthermore, that same year, we needed to mandatorily evacuate due to Hurricane Irma flooding. My MIL and FIL helped put sandbags at our doors to prevent the flooding from entering our home. Then, they took us in again until the flood warning was over. A couple months after we were able to move back home, our heater broke in the coldest part of winter. Thus, they lent us multiple space heaters. Uniting with the Cortez family has majorly improved my daily life and has enabled my dissertation to go on, despite any roadblock or natural disaster.

I will never be able to fully express my deepest gratitude to my little sis Jul. She has always been with me in the moments when I felt that “I cannot.” We are so connected. Knowing me better than I know myself, Julie made me laugh through my tears while lecturing me on how to get over my procrastination, and reminding me of who I am and what I am capable of. My big sister, Laura Lenes, reminded me of our tendency towards persistent overachievement, and integrating spirituality and creativity into our work. I loved when she pointed out to me that I was being religion-blind. Her courage to be a leader and stand up and speak out for what she believes in has inspired me and emboldened me. My niece, Callie, brought me laughter along the way and motivates me to “Let it Go,” and sing and dance in the metaphoric rain. My Uncle Ira sat at the beach with me, listening to various dissertation sections, helping me get clear on the methodology. He also checked in with me every Shabbat and sent me good vibes. My uncle reminded me that even if the work felt mountainous, if we pace ourselves, mountains can be beautiful and refreshing as we climb them. I also thank the generations of strong and educated women, including the Grandmothers, Lynne Schlitt, Evelyn Lenes, and Lillian Levine, who made me feel as if my accomplishments gave them nauchas.
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LIST OF ABBREVIATIONS

ACT  Acceptance and Commitment Therapy
CCMM  Color-Conscious Multicultural Mindfulness
CoBRAS  Color-blind Racial Attitude Scale
DBT  Dialectical Behavior Therapy
FFMQ  Five-Facet Mindfulness Questionnaire.
LGBTQIA+  Lesbian, Gay, Bisexual, Transgender or Transsexual, Queer or Questioning, Intersex, Asexual, and all other sexualities, sexes and genders
MAKSS-CE-R  Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised
MBCT  Mindfulness Based Cognitive Therapy
MBSR  Mindfulness Based Stress Reduction
POC  Person of Color
SES  Socioeconomic Status
UF  University of Florida
**LIST OF TERMS**

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<tr>
<th>Term</th>
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<td>Ableism</td>
<td>Wolbring (2008) defined ableism as discrimination towards people with physical, mental, developmental, or psychiatric disabilities or impairments in favor of nondisabled people.</td>
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<td>Ageism</td>
<td>Ageism is the discrimination, stereotyping, or bias against a person, usually older, based on their age (Palmore, 2001).</td>
</tr>
<tr>
<td>Anti-Semitism</td>
<td>Anti-Semitism is discrimination or hostility towards those of the Jewish faith (Bunzl, 2005).</td>
</tr>
<tr>
<td>Cisgenderism</td>
<td>Cisgenderism can be defined as the oppressive systemic ideology of power and privilege which pathologizes, denies or degrades gender identities, gender expression and gender roles that do not conform with gender assigned at birth (Lennon, &amp; Mistler, 2014).</td>
</tr>
<tr>
<td>Classism</td>
<td>Classism can be defined as the sociopolitical dominance based on income and the systemic unequal treatment of people whereas some groups of people prosper with economic power, social influence, perceived worth, control of resources, and various privileges, while other groups of people experience oppression and lack of access to resources (Smith, Foley &amp; Chaney, 2008).</td>
</tr>
<tr>
<td>Colonialism</td>
<td>Colonialism is a term for the authoritative extension and control over foreign lands and people for personal economic, political, and/or religious benefit (Mamdani, 1996).</td>
</tr>
<tr>
<td>Color-Conscious</td>
<td>Within a color-conscious approach (Vittrup, 2016), race and other relevant topics are discussed to encourage the recognition of privilege and oppression.</td>
</tr>
<tr>
<td>Color-Blind Racial</td>
<td>Color-blind racial attitudes is the belief that race does not matter (Neville, Lilly, Duran, Lee and Browne, 2000). Color-blind racial attitudes in the United States include the denial unawareness of three important realities: (a) White racial privilege, (b) institutional racism discrimination, and (c) discrimination blatant racism (Neville et. al, 2001).</td>
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<tr>
<td>Racial Attitudes</td>
<td></td>
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<tr>
<td>Colorism</td>
<td>Colorism is a subset of institutional and individualized racism in which skin tone can implicitly or explicitly affect the intensity or frequency of racial discrimination, as well the privileges associated with lighter skin (Hunter, 2016).</td>
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<tr>
<td>Ethnocentrism</td>
<td>Ethnocentrism means to judge or create perceptions of other cultures based solely on the values and experiences of one’s own culture (Taylor, &amp; Jaggi, 1974).</td>
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Heterosexism  Lennon and Mistler (2014) explain that heterosexism is a cultural ideology of attitudes and behaviors of prejudice and discrimination against people in the LGBTQ+ community. Heterosexism is a term that in recent years has been often used in replace of the outdated term of homophobia (Lennon, & Mistler, 2014).

Homophobia  Homophobia is negative or anti-gay attitude towards people in the LGBTQ+ population. In modern literature, this term has been often replaced with the term heterosexism (Lennon & Mistler, 2014).

Intersectionality  Crenshaw (1989) coined the term ‘intersectionality’ to illustrate the complexity and compounding nature of how a person’s layers of identities can interact to influence a person’s oppression and privileges. Each individual has multiple cultural contexts that comprise aspects of their identity (e.g., race, socioeconomic status, gender, nationality, sexual orientation, age, religion affiliation, attractiveness, language, body size, or ability), and societal privileges and oppressions concurrently and contextually exist for each individual (Ming Liu, 2017).

Islamophobia  Islamophobia is the prejudice against the Islam faith or Muslims (Bunzl, 2005).

Lookism  Lookism involves the bias against individuals who are considered physically unattractive or do not meet accepted beauty standards (Warhurst, van den Broek, Hall, & Nickson, 2009).

Meditation  Meditation can be defined as a practice of self-regulation of the mind and body, whereas attention is intentionally trained and focused (Moore & Malinowski, 2009).

Microaggressions  According to Sue et al. (2007), there are three types of microaggressions: (a) microassaults are (typically intentional and overtly racist words or behaviors [e.g., wearing a swastika or referring to an Asian American as Oriental]), (b) microinsults (often unconsciously putting down an aspect of someone’s identity [e.g., “You are the smartest Black person I ever met” or “How did you get this job?”]), and (c) microinvalidations (often unintentionally minimizing or invalidating someone’s experience of discrimination [e.g., saying “I don’t see color,” or when Asian Americans (born and raised in America) are repeatedly asked where they were born, and complimented on their English, and thus, feel as if they are perpetual foreigners in the country they were born]).

Mindfulness  Kabat-Zinn (1982) described mindfulness as intentionally paying attention to the present moment, and letting go of judgment. Mindfulness encompasses (a) self-regulation of one’s attention, and (b) an accepting, curious, nonjudgmental, orientation to the present moment experience
(Stratton, 2015). Additionally, mindfulness is characterized by deliberate and “experiential openness, curiosity, and acceptance” (Lau et al., 2006, p. 1448).

Misogyny Misogyny can be defined as the discrimination, prejudice, and systemic inequality against women that can be apparent through workplace inequality, sexual harassment, violence against women, or sexual objectification (Fairchild, 2015).

Multicultural Competence Multicultural competence involves the art of discerning when to apply generalized cultural knowledge, and also the legitimate importance of embodying the flexibility to individualize responses to each unique client’s needs and life circumstances (Fuchs et al., 2013).

POC A person of color (POC) refers to anyone who is not white, and experiences systemic racism (Alvarez & Neville, 2016).

Race Race is a socially constructed phenomenon with no biological basis (Garcia & Sharif, 2015) that is often used in America to distinguish skin color and other physical characteristics (Drevdahl, Philips, & Taylor, 2006).

Racism Garcia and Sharif (2015) defined racism as a social system that reinforces inequalities, advantages and disadvantages based on race (e.g., people in a racially stratified society such as America have disparities in legal, social, political, healthcare services, educational materials, resources, and economic systems). Yoo, Steger and Lee (2010) explained that the complexity of racism entails individual and group levels of societal power, which can be blatant or subtle, and intentional or unintentional.

Rape culture Rape culture refers to the notion that rape and other forms of sexual violence and mistreatment are entrenched in institutional practices and cultural norms (Aosved & Long, 2006; Klaw et al., 2005). Burnett et al., (2009) explains that rape culture includes typical responses that normalize perpetrators, promote double standards, silence victims, blame victims, and perpetuate rape myths (e.g., incorrect assumptions related to consent).

Sexism Sexism can be defined as the oppression, power, privilege and discrimination based on maleness or masculinity being hierarchically valued (Lennon & Mistler, 2014).

Sizeism Sizeism can be referred to as individual or systemic discrimination or shame inducing actions related to perceptions of who is too small or who is too big (Chrisler & Barney, 2016).
Social Privileges  Black and Stone (2005) explained social privileges as entitlements, advantages, immunity, and power of a particular group to receive benefits based on birthright, instead of personal merit. Individuals may have social privileges related to various factors (e.g., race, socioeconomic status, gender, nationality, sexual orientation, age, religion affiliation, attractiveness, language, body size, or ability), and may or may not be aware of. Some individuals have an awareness of their privileged status while others do not (Black & Stone, 2005).

Transphobia  Transphobia can be defined as negative attitude or prejudice towards people who identify as a different gender than they were assigned at birth (Nagoshi et al., 2008).

White Fragility  Robin DiAngelo (2011) coined the term White Fragility to indicate that in depth racial conversations can be inhibited when White people experience strong emotions (e.g., fear, guilt, cognitive dissonance, anger, defensiveness) and then exhibit corresponding behaviors (argumentativeness dismissiveness, withdrawal, silence, etc.)

Xenophobia  Xenophobia can be defined hostility, hate crimes, and fear of people from other countries (Hale, Kransdorf, & Hamer, 2011; Hjerm, 1998).
COLOR-CONSCIOUS MULTICULTURAL MINDFULNESS (CCMM): AN INVESTIGATION OF COUNSELING STUDENTS AND PRE-LICENSED COUNSELORS

By

Emilie Ayn Lenes

May 2018

Chair: Jacqueline Smith
Major: Counseling and Counselor Education

Racial disparities are apparent in institutional (macro), individual (micro), and relational circumstances (Hargons et al., 2017). Through the years, Black people have continuously had to defend their dignity and reinvent themselves after the horrible cruelties they have endured (Angelou, 2014). Despite persisting racial inequities (e.g., economic, workforce, housing, criminal justice, education), many people naively believe that racism no longer exists (Alexander, 2012). Color-blind racial attitudes are beliefs that race should not, and does not matter, and involve the denial of White privileges, institutional discrimination, and blatant racism (Neville et al., 2000). Those raised in a dominant cultural groups often have unawareness of diverse realities. In counseling and counselor education, color-blindness may have unintended detrimental consequences (e.g., relationship ruptures, mistrust, systemic disadvantages, misinterpretations, invalidations, pathologizing differences, microaggressions; Sue & Sue, 2012).

Challenging emotions (fear, anger, anxiety, shame, guilt, fragility, fatigue, defensiveness, discomfort) and thoughts (stereotypes) often arise when unknowing White individuals are informed about microaggressions or that they have benefited from privilege (DiAngelo, 2011). Mindfulness practices may help with emotional regulation, empathy, compassion, and also have been correlated with multicultural competence (Ivers et al., 2016). Therefore, the researcher
developed the Color-Conscious Multicultural Mindfulness (CCMM) training and conducted a randomized control trial.

With repeated-measures ANCOVAs, Spearman Correlations, and Pearson Correlations, the researcher found that counseling students and pre-licensed counselors (N = 39), who participated in the 12-hour CCMM training, reported significantly increased multicultural knowledge, skills, and total multicultural competence, as well as total mindfulness, nonreacting, and nonjudging. Additionally, participants reported significantly decreased total color-blindness (including unawareness of White privilege, institutionalized discrimination, and blatant racism). Furthermore, this study provided evidence of a significant positive relationship between multicultural competence and mindfulness, and some preliminary evidence of an inverse relationship between components of color-blindness with multicultural competence and mindfulness, respectively.

Counselor educators and counselors are inherently in positions of power and are ethically obligated to cultivate intrapersonal and interpersonal multicultural knowledge, awareness, and skills. CCMM trainings may motivate enhanced social responsibility towards anti-racism, alleviate some multicultural mistakes, and foster relationship repairs. Future research can focus on examining action-oriented CCMM trainings geared towards fostering institutional justice.
CHAPTER 1
INTRODUCTION

Chapter 1 focuses on introducing the key variables in this study: multicultural competence, color-blindness, and mindfulness. The researcher provides a definition and explanation of the current problem of racism (Garcia & Sharif, 2015) and color-blindness (Neville et al., 2000) and how this relates to multicultural incompetence (Chao, 2013). Additionally, the researcher presents the recent upsurge of mindfulness as an educational tool for counselors (Christopher et al., 2011) in the context of a newly found relationship with multicultural competence (Ivers et al., 2016). The chapter also includes the presentation of a tripartite (awareness, knowledge, skills) training model that counseling researchers have used as a framework for cultivating multicultural competence (Arredondo et al., 1996; Johnson & Jackson Williams, 2015; Steinfeldt & Steinfeldt, 2012; Sue, Arredondo, & McDavis, 1992).

The researcher uses the tripartite training model as a framework for designing a mindfulness-based multicultural training aimed at decreasing color-blindness. The purpose of this study was to evaluate the effectiveness of training counseling students and pre-licensed counselors about multicultural competence, mindfulness and color-blindness. The researcher discusses the aim of the study and presents the research hypotheses in this chapter. Furthermore, the chapter includes an overview of the remaining chapters. As the researcher mentions various groups of people throughout this project, there is a sincere acknowledgement of the intricate diversity within any group identity. No description provided throughout this document is meant to apply to every individual within that group.

Contemporary and Historical Context

In the beginning of our human evolution, people who were of different tribes were often a threat to survival, so humans have historically helped those who were similar or related to one’s
own social group (Banaji & Greenwald, 2016). However, human language capabilities (i.e., categorization, evaluation, association) that can serve as a survival skill in some circumstances, have gone awry when applied in ways that objectify and dehumanize people in different social groups (Lillis & Levin, 2014). ‘Good’ people (those who intend to be egalitarian and to treat everyone with the same respect), have bias unconsciously emerge in their minds, emotions and body sensations (Banaji & Greenwald, 2016). Well-intended people can and do contribute to oppression and racism, often unintentionally; and therefore one must distinguish between individual and institutional racism (e.g., rules, customs, and practices that disadvantage POC) (Boutte et al., 2011; Sue et al., 2007). Garcia and Sharif (2015) defined racism as a social system that reinforces inequalities, advantages and disadvantages based on race (e.g., people in a racially stratified society such as America have disparities in legal, social, political, healthcare services, educational materials, resources, and economic systems). Yoo, Steger and Lee (2010) explained that the complexity of racism entails individual and group levels of societal power, which can be blatant or subtle, and intentional or unintentional. Smith (2014) further clarifies that stereotypes, prejudice, and discrimination have historically been differentiated concepts meaning beliefs, attitudes, and behaviors, respectively. Further distinctive conceptualizations of stereotypes, prejudice, and discrimination are appraisals, emotions, and tendencies for emotionally driven actions, respectively (Smith, 2014).

Sue (2003) explains that although he values and appreciates colleagues, neighbors, and friends of all skin colors, each person, including himself, harbors biases and has participated in discrimination. Although people resent, fear, and defend against being labeled racist, they may tell or laugh at racist jokes, have a deficit of diversity in their close friend circle, deny the importance of race, feel prohibitive fear regarding dialoguing about race, lock their door when a
POC walks by their car, racially discriminate within romantic relationships for oneself or loved ones, or operate from either positive or negative racial stereotypes (Sue, 2003). In her book, “Why are all the black kids sitting together in the cafeteria?” and other conversations about race in the twenty-first century, Tatum (2017) explains that historic and present-day racism subtly and overtly shapes how POC and White people navigate society. The internal process of implicit bias contributes to maintaining the unjust status quo of institutionalized racism that privileges White people to overall have better jobs, healthcare, homes, loans, interest rates, and lighter criminal sentences for the same or worse crimes (Banaji & Greenwald, 2016). Thus, Lillis and Levin (2014) explain that mindfulness processes can serve as an internal tool to help with multicultural capacity, such as (a) increasing awareness of automatic thoughts, (b) increasing the ability to take on another perspective, (c) promoting cognitive flexibility, and (d) promoting prosocial behavior aligned with one’s chosen values (e.g., fairness, compassion, treating people with respect).

Banaji and Greenwald (2016) assert that with our increasingly diverse multicultural society, it is now a survival threat to not be able to relate with those who are different than us (e.g., inability to effectively work with diverse clients, peers and professionals). Accordingly, researchers are recently beginning to explore how mindfulness techniques can be used to help people accept their thoughts, emotions, and body sensations as fleeting and human, and to be willing to engage in meaningful interactions with others despite natural (albeit often irrational) discomfort that may arise (Fuchs et al., 2013; Heselmeyer, 2014). Mindfulness strategies of internally focused present moment attention, curiosity and compassion may be able to help people to transcend socialized automatic biases and retrain the human mind to be more aligned with one’s ideals of justice (Lillis & Levin, 2014).
Multiculturalism appears to be a zeitgeist of our present day American society (V. de Chalambert, personal communication, January 14, 2017). In cross-cultural situations, good intentioned individuals may misunderstand their clients, and be challenged based on visible and invisible differences (e.g., ability, age, beauty, body size, citizenship, ethnicity, gender, immigration status, incarceration history, mental health status, neurological stability, language, race, religion, sexual orientation, socioeconomic status [SES], spirituality (Fuchs, Lee, Roemer & Orsillo, 2013; Kumas-Tan, Beagan, Loppie, MacLeod, & Frank, 2007; Sue & Sue, 2012). Although counselors likely do not often intend to cause harm, a common adage in social justice communities is ‘impact is more important than intention.’ Clinicians are in a position of power and when they unconsciously and unintentionally express their biases, they often do not recognize what their diverse clients are experiencing (Fukuyama, Puig, Wolf, Baggs, 2014; Sue et al., 2007). Ignoring the potential salience of identities within counseling and educational contexts can invalidate and minimize a client’s reality (Fukuyama et al., 2014).

Historical traumas (e.g., genocidal violence, the holocaust, the colonialization, brutality and displacement of African Americans and Native Americans) have had severe psychological and emotional consequences that continue to influence our society (Crawford, Nobles, & DeGruy Leary, 2003; Lemberger & Lemberger-Truelove, 2016; Wilkins, Whiting, Watson, Russon, & Moncrief, 2013). The painful realities of history cannot be undone, but circumstances in the present and future can be different as we move forward with courage (Angelou, 2014). Although research is needed that addresses the mistreatment and inequalities that currently exist for many groups of people, such as the LGBTQ+ population (Bidell, 2014; Kalish Blair, 2016) and Muslim Americans (Osborn, 2016), researchers may obscure the importance of understanding and studying the unique nuances of cultural discrimination when the focus is too
broad (Carter, Forsyth, Mazzula, & Williams, 2005). While the intersection of a person’s multi-layered identities can certainly compound and intensify experiences of oppression, race often eclipses other identities (Robinson-Wood et al., 2015). Therefore, while the researcher recognizes the importance of addressing the multifaceted areas of oppression (e.g., ableism, ageism, anti-Semitism, cisgenderism, classism, colonialism, colorism, ethnocentrism, heterosexism, homophobia, islamophobia, lookism, misogyny, racism, rape culture, religious imperialism, sexism, sizeism, transphobia, xenophobia), this study focuses primarily on cross-racial relations.

The racial categories in the U.S. Census (2010) that people could choose from included a list of options (American Indian/Alaska Native, Asian Indian, Black/African, Am./Negro, Chinese, Filipino, Guamanian/Chamorro, Japanese, Korean, Native Hawaiian, Other Asian, Other Pacific Islander, Samoan, Vietnamese, White, or some other race), whereas a distinct, separate question was created asking if a person was of Hispanic, Latino, or Spanish origin. Terry and Fond (2013) noted that Hispanic or Latinx (also known as Latino/Latina) people have experienced greater satisfaction with self-identifying when asked about race and ethnicity in a combined question (race/ethnicity). However, in the U.S. Census (2010) ethnicity is a distinct question from race, whereas ethnicity is the heritage, lineage, nationality, or country of origin of a person’s parents or ancestors (e.g., German or Puerto Rican; Lerma, Zamarripa, Oliver, & Cavazos Vela, 2015). Alternatively, race is a socially constructed phenomenon (Garcia & Sharif, 2015) that is often used to distinguish skin color and other physical characteristics (Drevdahl, Philips, & Taylor, 2006). Lukinbeal, Price, and Buell (2012) explained that Hispanics were not officially considered a racial group in U.S. Census (2010), although many people consider their race to be Latinx or Hispanic.
A person/people of color (POC) refers to anyone who is not White and experiences systemic racism (Alvarez & Neville, 2016). POC have experienced discrimination in America for hundreds of years (Carter et al., 2005), and inequities continue today (Graff, 2016). The historical traumas of a racial group can affect the confluence of an individual’s internalized experiences (e.g., compensatory and striving efforts), and oppressive environments (e.g., the person’s current social location; Lemberger & Lemberger-Truelove, 2016). Individual acts of racism are inseparable from their political socio-structural context (Pedersen et al., 2005). For example, Graff (2016) explained the hardship that has characterized African Americans lives, and the historical context (e.g., slavery, sharecropping, segregation, Jim Crow laws, disenfranchisement, unequal distribution of educational resources, racial caricatures) that has contributed to mass incarceration. Alexander (2012) explains that in many states 90% of prisoners for drug related offenses were Black or Latinx, and this is propagated by unjust practices such as the government paying and coercing witnesses, the school-to-prison pipeline, over policing racially targeted neighborhoods, police searching citizens without cause, and plea bargains that encourage innocent people to accept a guilty verdict instead of a harsh mandatory sentence. Furthermore, Ramaswamy and Kelly (2015) reported that there are still considerable racial inequities in education, financial status, housing, and healthcare.

Traumatic geographical dislocations (e.g., the transatlantic slave trade, Native American removal from ancestral homelands, internment camps) and violence towards one’s racial group can exist in an internal consciousness where the present and past are intertwined (Bhullar, 2015). Flynn (2015) explains that “along with the position of privilege, White people also have to carry a history of genocide, manipulation, force, theft, lying, and dehumanization” (p. 122). Memory can be prospective, vicarious, and integrative of the past, present, and future, and these
capabilities of memory germinate in sociopolitical and transnational levels (Waterson, 2010). Socially conditioned memories (e.g., media depictions of human rights violations) can influence the collective memory of both the oppressor and oppressed racial groups (Messer & Bell, 2010; Waterson, 2010). For example, Chung (2010) reports that Korean Americans describe how they have been mistreated because of cultural and language barriers, misrepresented in the media, and treated as foreigners, no matter the number of years they have lived in this country.

It is important to acknowledge heterogeneity within Black communities, as well as the shared experience of institutionalized and personalized racism, based on the color of their skin (De Walt, 2011). Black ethnic groups (e.g., African American and Caribbean Black) have meaningful demographic, situational, and resource differences between and within their ethnicities (Lacey, West, Matusko, & Jackson, 2016; Odell et al., 2006). Throughout this dissertation, the term “Black” will be used as a term to include African Americans, Afro-Latinx, people of mixed race and African descent from various islands, countries and continents, with the understanding that “Black” individuals should have the choice of deciding which of these terms they want to use to describe themselves (Andrews, 2009).

While there is a strong emphasis on Black and White racial groups throughout this project, it is important to remember that race is not a binary construct and all cross-racial interactions are worthy of investigation. Individuals from various identity groups or mixed groups can feel minimized, unacknowledged, or supplementary when racial discussions are too heavily dedicated to the Black/White racial binary (Yoo et al., 2010). In regards to the U.S. population, in 2010, nine million people reported being mixed race (Liebler, Porter, Fernandez, Noon, & Ennis, 2017). Americans who belong to two or more heritages often feel pressure to make a choice about which group they belong to, and this can feel significantly limiting,
invalidating, and impossible for many individuals (Jeffreys & Zoucha, 2017). Therefore, it is important to appreciate and acknowledge bi- and multi-racial identities without stigmatization or alienation. Relatedly, a nuanced and understudied aspect of racism is colorism (also known as shadism), which is a societal process of prejudicial hierarchy based on skin tone and hair texture (Gasman & Abiola, 2016; Hall, 2016; McGee, Alvarez, & Milner, 2016). Darker skinned people experience daily indignities (verbal or behavioral) that may be intentional or unintentional (Brooms & Perry, 2016), and the lighter one’s skin is or the straighter their hair, the higher up on the social hierarchy one is often placed (C. McTier, personal communication, November 19, 2017).

Nuances with identification are common within other cultural groups as well. Anguiano (2016) explained that people who have ancestry in Spanish speaking countries are typically referred to as Hispanic, while people with heritages in Latin American countries and the Caribbean are generally referred to with the (gender neutral) term Latinx. Contreras (2017) explains that identity terms are not interchangeable, and a person’s preference should always be followed. Self-identification can include, but is not limited to, the following: Latino/a/x (lineage from Latin America or a Spanish-speaking culture), Hispanic (lineage from a Spanish-speaking culture), Chicano (sometimes used by people in the Southwest with Mexican lineage), Mexican-American, Puerto Rican, Brazilian, Cuba, and many other specific identifications (Contreras, 2017). Context matters in the Latinx and Hispanic sociopolitical experience in the United States, and the pervasive pan-ethnicity and identity-based oppression ignores the diverse needs of this internally diverse and rapidly growing population (Anguiano, 2016; Contreras, 2017; Lukinbeal et al., 2012). For example, Busey & Cruz (2015) explain how imperative it is to
be aware of the sociocultural intricacies of Afro-Latin@s, and how unrecognized, inaccurate or stereotypically this population is often portrayed in the media and curriculums.

Similarly, another example of overgeneralization and misconceptions that occur are within the Native American populations, where an assumed overarching pan-Indian culture minimizes and denies individual and intersectional differences and the nuances of various tribal memberships (Steinfeldt & Steinfeldt, 2012). Moreover, Asian Americans, who are distinctively racialized, often have their experiences invalidated when they are forced to situate themselves somewhere in the falsely constructed Black/White racial binary (K. Rewis, personal communication, June 9, 2017). Chung (2014) explains that in addition to the racial stereotype of being referred to as the model minority, Asian Americans have reported having their opinion overlooked, as well as being overgeneralized across very importantly distinct cultural groups (e.g., being expected to represent the voices of all people from Cambodia, China, India, Japan, Korea, Philippines, Thailand, Vietnam, and all other Asian countries). Further, while organizing based on a collective identity can promote social justice (e.g., a pan-Asian Nonprofit), individuals should take ethnicity, race, socioeconomic status, immigration status, gender, and occupation all into consideration to ensure empowerment for marginalized voices (Chen, 2014). Although each racial group has distinctive and nuanced experiences worthy of specific investigation, exploration of each of these distinct racial groups is outside the scope of this project. However, there are many collective experiences of racism, oppressions and hardships that transcend minority distinctions. Also, every layer of intersectional identity contributes to individualized experiences.

**Intersectionality**

Crenshaw (1989) coined the term ‘intersectionality’ to illustrate the complexity and compounding nature of how a person’s layers of identities can interact to influence a person’s
oppression and privileges. A person’s cultural identity is dynamically context-dependent within innumerable circumstances within an ever-evolving world (Fuchs et al., 2013). Each individual has multiple cultural contexts that comprise aspects of their identity (e.g., race, socioeconomic status, gender, nationality, sexual orientation, age, ability, religious or spiritual affiliation, attractiveness, language, body size) and societal privileges and oppressions concurrently and contextually exist for each individual (Ming Liu, 2017). Accordingly, the revised Multicultural and Social Justice Counseling Competencies (MSJC; Ratts, Singh, McMillan, Butler, & McCullough, 2016) emphasize the intersectionality of a person’s identities, along with dynamics that can affect the counseling relationship, such as societal power, privilege, and oppression (Crenshaw, 1989; Ratts et al., 2016).

Pederson, Walker, & Wise (2005) acknowledged that race is often conflated with class and that people of various races are affected differentially based on their educational background, socioeconomic status, and heritage. Case (2015) reported that an intersectional lens can be helpful when White students learn about race and White privilege because if they have a nonracial identity that has resulted in systemic discrimination, they can draw emotional connections about distinctions regarding privilege and oppression. Classism, sexism, homophobia, ableism, racism, ageism, islamophobia, xenophobia, beauty-ism, transphobia, and patriarchal structures can compound to create a spectrum of power differentials for individuals (Carbado, 2013; Patrick & Connolly, 2009). Researchers found that reflecting on experienced oppressions or privileges encouraged students to situate themselves within larger systems of power (Powers & Duffy, 2016). When counseling professionals consider how their own social status is multifaceted and cumulative, they may heighten their awareness of how clients view them, and about blind spots they may have when viewing their clients (Case, 2015).
People in majority identity groups (e.g., White, Male, Christian) that also have a marginalized identity(s) (e.g., class) and have experienced many challenges in their lives, often experience confusion, resistance, defensiveness, frustration and anger when learning about their unearned advantages (Berila, 2014). Although most people would not consider themselves racist and would not engage in blatantly racist behaviors, racial stereotypes may subtly and unconsciously motivate their responses (DiAngelo, 2011; Nadal, Griffin, Wong, Hamit, & Rasmus, 2014). Ming Lui (2017) explains that although social class is inherently a hierarchical system that indicates differential access to resources, White racial affiliation, regardless of one’s financial status, is a privileged position in our society. To illustrate this concept, DiAngelo (2012) provides a metaphor of a White woman in a lower socioeconomic status pushing two boulders up a mountain (classism and sexism), and White privilege is analogous to wind that can help propel a person who is pushing other boulders up a mountain. To further elucidate this metaphor, a Black woman in a lower socioeconomic status, with all other factors the same as a White woman, would be pushing three boulders up a mountain (classism, sexism, and racism). It is a privilege for the White woman to have that wind, and also to not be pushing the third boulder (R. DiAngelo, 2018, personal communication, March 8, 2018; Figure 1-1). Although a White person may suffer extreme hardships (e.g., social class), if a POC was experiencing that same hardship (e.g., social class), racial oppression would add an additional layer of challenge (Ming Liu, 2017).

The intersection of race and socioeconomic status is prevalent in the School-to-Prison Pipeline, which is defined as the collection of policies that allow schools (often in lower income areas with a majority of POC) to use punitive and criminalizing methods of consequences (Alexander, 2012; Howard, 2016; Ming Liu, 2017; Owens, 2017; Seroczynski & Jobst, 2016).
POC, immigrants, and women are uniquely vulnerable in the justice system, and endure abuse and suffer in distinctive ways (Alexander, 2012). Likewise, Carbado (2013) asserts that when considering how people are treated in the justice system, the experiences of Black and White women are not the same. Accordingly, Berila (2014) explains that the gendered experience is shaped by a matrix of intersectional identities such as race, religion, ability, class, nationality, and sexuality. Moreover, the experiences of Black women and Black men are not the same (Carbado, 2013). Relatedly, Jackson and Macklin (2015) discuss how the film industry has a history of racism and sexism. Additionally, researchers have found that people in the Black gay community experience unique and complex challenges that exist at the intersection of race, gender, and sexuality (Walsh, 2016). Furthermore, a double or triple minority burden in the United States (e.g., race, ethnicity, sexual orientation, nonnormative gender) can have cumulative effects of discrimination, and may result in an absence of safe, affirming, validating, and inclusive spaces (Berila, 2014; Rivera-Ramos et al., 2015). The massacre at the LGBTQ+ Pulse nightclub in Orlando, on Latin night, also highlights the complexities of intersectionality (Kalish Blair, 2016). For example, within Latinx communities, heterosexism and homophobia can be especially prevalent based on cultural norms (Rivera-Ramos, Oswald, & Buki, 2015).

Cisgender is a term that is used to refer to an identity where one’s gender identity and gender expression is consistent with the sex assigned at birth (Israel, 2011; Oberheim, DePue, & Hagedorn, 2017). There are many more inclusive gender classifications that can help people feel authentically identified (e.g., transman, transwoman, two spirit) and also nonbinary terms (gender fluid, trans, queer, gender nonconforming; Oberheim et al., 2017). Transgender civilians and military (those whose gender identity or gender expression is not congruent with their sex assigned at birth) are among the most marginalized communities (Blosnich et al., 2016).
Additionally, race, ethnicity, gender and other identities can further complicate one’s level of oppression at an intersectional level. For example, a Filipino transgender individual has additional layers of oppression compared to a White person who is transgender.

Despite having the knowledge that society affords her distinct advantages based on some of her identities, Israel (2011) acknowledged the challenges she found with examining her privileges as a light-skinned, able-bodied, cisgender person who had experienced financial comfort. Israel (2011) explained that it was more natural for her (and many others) to focus on her own lived experiences of oppression (e.g., being female, mixed race, bisexual, Jewish, Buddhist). For any given individual, privileged identities can coexist with intersecting oppressed identities (Ming Liu, 2017) and people are continuously contextually located along a spectrum of societal power.

One way that instructors can initiate challenging discussions regarding privilege is to ask students to consider able-bodied privilege (e.g., housing is accessible without barriers to mobility, not needing to call for special accommodations; Case, 2015). Based on the intergenerational and current power distributions in our society, White, able-bodied, cisgender, heterosexual, Christian men receive multiple layers of a privileged status (Fukuyama et al., 2014; Ming Liu, 2017). There are additional privileges associated with American citizenship and English fluency. Privilege supports the dominant groups’ structural, systemic, and individual power dynamics, and listed below is an incomplete list of examples of various privileges indicated by Israel (2011):

- White privilege (e.g., can speak in public without entire race being represented)
- Social class privilege (e.g., don’t need to skip a meal because there isn’t enough money to buy food)
- Male privilege (e.g., prestigious elected officials are mostly male)
• Heterosexual privilege (e.g., not having to fear physical, emotional, financial or psychological consequences of people finding out about one’s sexual orientation)

• Able-bodied privilege (e.g., no assistant technology needed for sight, sound or mobility)

• Christian privilege (e.g., work or school has the day off on significant religious holidays)

• Cisgender privilege (e.g., strangers do not assume they can ask personal genitalia or sexual questions)

• Age privilege (e.g., not harmed by media portraying seniors in a negative light)

In women’s activism, dual identities of gender and ethnicity at times are coalesced (e.g., Jewish woman), and at other times one identity or the other becomes more or less salient (Kulman, 2015). Exploring the compounding nature of both visible and potentially invisible identities (e.g., sexual orientation, religion, immigrant status) provides a more comprehensive and thorough understanding of privilege and oppression (Case, 2015). Disparities in socially valued resources are apparent in institutional (macro), individual (micro), and relational privilege and oppression (Hargons et al., 2017; Ramsay, 2014). Thus, efforts for restorative racial healing are needed in multiple areas (e.g. training, education, activism, outreach, therapeutic interventions).

Lukinbeal et al., (2012) explained that divides can be located not just between cultural groups, but also within groups. For example, while race is an important thread in the intricate ever changing fabric of socio-spatial inequality in America, intersectional differences (e.g., national origin, income, skin color, immigration status) potentially differentiate social capital and solidarity among the Hispanic and Latinx populations (Lukinbeal, et al., 2012). The undocumented participants in Terriquez’s (2015) study explained that some factors that contributed to the difficulty of remaining in college included: being perceived as illegal, sub-standard job opportunities, financial hardship, the reliance that family members have on their earnings, the precarious legal status of loved ones, and excessive pressures. Furthermore, the
toxic effects of racism are a common barrier for members of minority groups at predominantly white institutions (PWIs) (Harper, 2012).

Racism, classism, and sexism have intertwined effects for faculty members that are POC, and these include blatant and subtle racism, devaluation, and the burden of representing all minorities (Behar-Horenstein, West-Olatunji, Moore, Houchen, & Roberts, 2012; Zambrana et al., 2017). Problematic statements and behaviors are often dismissed with victim blaming statements where minorities are told that they are overreacting or playing the race card (Zambrana et al., 2017). Researchers have discussed intersectionality related to African American female faculty reporting continuously experiencing stereotypes, marginalization, and the compounding challenges of motherhood, tenure, and promotion (Haskins et al., 2016). Ramsay (2014) noted that intersectionality entails the awareness of dynamic and varied contextualized experiences, which include the social influence of historical differences for interrelated systems (e.g., gender, race, class, sexuality). Being ‘tokenized’ is explained by Turco (2010) as social isolation, heightened pressure and stereotyping due to having a low number of representation from the social group in the context, where people incorrectly assume that the words, actions, or experiences of one or two people, who are part of a particular identity group, represent that entire community. Alternatively, it is a privilege that when a White Man speaks, he is not assumed to represent all men, or to represent the entire White race. Similarly, when a heterosexual cisgender person speaks, they are not assumed to represent all heterosexual cisgender people. Russell and Bohan (2016) explain that people in minority groups have been infantilized, tokenized, and marginalized, even by people who believe in values of equality and consider themselves allies.
In addition to potentially feeling ‘tokenized’, isolated, devalued, and receiving unequal support from superiors, African American female faculty also are often asked to advise additional student groups, emotionally support Black students in their department, and represent both women and African Americans, often without additional compensation (Haskins, Ziomek-Daigle, Sewell, Crumb, Appling, & Trepal, 2016). A range of environmental and interpersonal challenges (e.g., microaggressions) can contribute to a sense of loneliness and isolation within high achieving Black women in higher education (Robinson-Wood et al., 2015). African American mothers in academia persevere with self-care strategies, internalized success, and cultivating support systems (Haskins et al., 2016).

**Progress and Perseverance**

Visualizing the sacrifices of historical ancestors can bring strength and power to currently challenging situations, and can provide inspiration for the future (Angelou, 2014). Scholars emphasize the importance of honoring resilience, joy, and personal agency, and caution against focusing too heavily on sorrow, oppression and suffering (Russell & Bohan, 2016). Haskins and Singh (2015) highlighted the importance of using personal accounts and literature to acknowledge the triumphs of marginalized groups. In their book, *Jews and Blacks: A dialogue on Race, Religion, and Culture in America*, Lerner and West (1996) explore controversial topics (e.g., Zionism and affirmative action) and model how hope can triumph over despair. Themes of religion and spirituality may commonly intersect with race and ethnicity (e.g., the disruption of American Indian spirituality through genocide and colonization, and the return to indigenous practices for healing and recovery; Duran, 2006; Fukuyama et al., 2014).

Critical Race Theory (CRT; Bell, 1995) promotes the exploration of personal narratives of resilience, oppression, and liberation within the lived experiences of POC, and advocates that this is a valuable lens for counselor education pedagogy (Haskins & Singh, 2015). For example,
Native Americans have been developing judicial strengths to establish control over the natural resources, hunting and fishing rights that are protected by their treaties (Perry & Robyn, 2005). Additionally, Asian Americans have overcome many structural barriers (e.g., historically unfair practices, Asian exclusionary laws; Takaki, 1993; Yoo et al., 2010).

As an exemplar of artivism (intentionally using creative methods as a form of social justice activism), Julio Salgado includes both Spanish and English in his digital representations of intersectionality with one term to represent co-existing identities in his *I am UndocuQueer!* series (Hart, 2015; Seif, 2014). In Salgado’s masterpieces, he resists power structures that are exclusionary and oppressive by fostering an alliance of solidarity between the LGBTQ+ population, POC, and undocumented people (Hart, 2015). Seif (2014) interviewed Salgado, who at age 11 came from Mexico to the United States for his sister’s life threatening kidney condition and long recovery. Salgado is now the co-founder of a re-humanizing organization named Dreamers Adrift, and is gaining national attention (e.g., being showcased on the cover of the *Time Magazine*) (Hart, 2015; Seif, 2014). Salgado protests the silencing of the LGBTQ+ population and the criminalization and dehumanization of undocumented people, while presenting images that invoke resiliency, hope, and compassion (Hart, 2015; Seif, 2014).

Another stellar example of the integration of art and activism is presented by Angela Davis Johnson (2016) whereas race, class, and gender are explored in her masterpieces. Moreover, the visual artist Demont Peekaso Pinder, uses his creative talents to comfort the families of the victims of police brutality, and to raise community consciousness in a memorable way (Fletcher, 2018; Park, 2018).

Furthermore, Dillard (2016) affirms experiences of resiliency, sovereignty and purpose of Black Americans. In the 1960s, the *Black-is-Beautiful* initiative was born out of the civil rights
movement and a fight for Black equality (Steele, 1990). Creativity has been perpetually embodied in response to centuries of forced migration and despairing conditions (Angelou, 2014). Jackson & Macklin (2015) explain that freedom of expression and self-determination is at the heart of many movements. Poetry, music and writing have been a source of activism, coping, resiliency and creative self-expression that can help with resisting and disrupting institutional racism and healing from racial trauma (e.g., "Why the caged bird sings" by Maya Angelou; “Strength, Courage and Wisdom” and “There’s hope” by India Arie; and “We are Trayvon” by Plies) (Jackson & Macklin, 2015). Through the years, Black people have continuously had to defend their dignity, and have had to reinvent themselves after the horrible cruelties and torturous conditions they have endured in America (Angelou, 2014). Considering the lack of positive representation in mainstream media, some brilliant and empowering Black leaders (Earl and Barbara Graves) founded magazines such as Black Enterprise and Essence, where Black people are positively represented (Jackson & Macklin, 2015). Moreover, Jackson and Macklin (2015) describe various examples such as the Combahee River Collective, which centered and highlighted the education circles and Black publications. Black women who have participated in progressive social movements over the decades have been described as creative, talented, joyful, brilliant, unapologetic, high achieving, bold and beautiful (Howard, 2016; Jackson & Macklin, 2015). Hargons et al. (2017) explain the importance of the term ‘unapologetic’ for tone or tactics because a strong emotional response is needed to disrupt the status quo. Experiencing rightful rage is an appropriate and fitting response to extreme injustice (S. Nash, personal communication, September 30, 2015). We need to develop enough courage to stand up for ourselves, stand up for others, and engage in good deeds; the accumulation of our efforts can make a difference (Angelou, 2014). Emotional Emancipation Circles (Grills, Aird, &
Rowe, et al., 2016) are healing environments for Black people that aim to overturn the malignant and historically deceitful propaganda (e.g., media depicting inferiority), and emphasize the acquisition of full humanity, power, liberation and self-esteem through story sharing, narrative rebuilding, emotional wellness skills, and community action.

In response to the murder of an unarmed teenager, Trayvon Martin, and the subsequent acquittal of George Zimmerman, three pioneering women (Alicia Garza, Patrisse Cullors and Opal Tometi) initiated an international, intersectional activist movement, #BlackLivesMatter, which organizes, campaigns, and protests racial violence while affirming the human dignity of marginalized lives (Hargons et al., 2017; Howard, 2016; Jackson, 2016). The Black Lives Matter movement has brought social attention to immigration activism, health care rights, criminal justice reform, domestic workers, and domestic violence (Jackson, 2016). The Website (https://blacklivesmatter.com/about/) emphasizes that the Black Lives Matter movement that affirms the lives of the most subjugated intersectional Black communities (e.g., individuals in LGBTQ+ community, people that are undocumented, have criminal records, disabled, or have a nonbinary gender).

Attempts have been made to discredit the #BlackLivesMatter movement by framing a fallacious argument that by asserting that Black lives matter that indirectly implies White lives do not (Kluger, 2016). This is analogous to the argument that by acknowledging the detrimental human impact on whales, dolphins are being deemed worthless (Kluger, 2016). Another fitting metaphoric parallel would be to run through a cancer fundraiser, yelling about other diseases (Carney, 2016). “Protesters and activists on social media did not seek to invalidate the lives of non-Blacks, but rather to momentarily draw attention to the systemic violence and oppression that Black people in the United States face on a daily basis” (Carney, 2016, p. 194). The
individuals who replace the word ‘Black’ with the word ‘all’ are promoting a color-blind racial ideology, diffusing the purpose and influence of the movement, while dismantling the progress the hashtag was meant to promote (Carney, 2016; Kluger, 2016). Accordingly, Zuckerberg, the CEO of Facebook, forcefully chastised his employees for the disappointing, deeply hurtful, and unacceptable behavior of writing “All Lives Matter” in place of “Black Lives Matter” (Zorthian, 2016). Although many individuals and communities have initiated social justice efforts (e.g., solidarity against environmental racism at Standing Rock, Black churches for voting rights and against educational inequalities, literacy enrichment programs), there is still much work to be done in the pursuit of equality and fair treatment (Howard, 2016; Robertson & Avent, 2016; Ward, 2016).

**Multicultural Competence**

Ivers et al. (2016) defined multicultural competence as a counselor’s effectiveness at helping a client who has a different cultural worldview or cultural group affiliation(s) than the counselor. Thornton and McEntee (1995) reported that multicultural competence is not a product or outcome, but involves a series of experiential social interactions. Multicultural competence is an interpersonal approach that regardless of one’s theoretical orientation, should be integrated into all aspects of the therapeutic interaction (Fuchs et al., 2013). Multicultural competence involves the art of discerning when to apply generalized cultural knowledge, and also the legitimate importance of embodying the flexibility to individualize responses to each unique client’s needs and life circumstances (Fuchs et al., 2013). In contrast, multicultural incompetence (e.g., life experiences being undermined, being perceived as pathological because of cultural differences, majority cultural values being imposed on them) may result in “horrendous outcomes” and a “human toll” where minority clients are “greatly harmed” in counseling (Sue & Sue, 2012, p. 39). Counselors who have low multicultural competence can be
ineffective, victim-blaming, unable to relate, invalidating, demoralizing, imposing values, pathologizing, misdiagnosing, and may foster premature termination from counseling (Bray & Balkin, 2013; Fuchs et al., 2013; Mims, Higginbottom, & Reid, 2008). People may forget words and actions, but they remember how they felt within an interaction (Angelou, 2014). Cumulative effects of subtle and nuanced modern day racism can result in self-doubt, isolation, frustration, invalidation, emotional turmoil, and flattened confidence (Sue et al., 2007). Although most people (counselors included) espouse values of equality and do not consider themselves capable of racist words or actions, Hays (2008) asserted that, “sociopolitical realities of minorities (e.g., oppression experiences) are often reflected and perpetuated within the counseling relationship (p. 95).”

**Sociopolitical Realities and the Tripartite Framework**

Sue et al. (1992) discussed two important sociopolitical realities that indicate a need for a multicultural perspective. First, the historical and current realities of oppressive racism in the U.S. influence the worldview of clients and counselors. Growing up in America socially conditions inhabitants with racial biases that have roots in centuries of propaganda and stereotypes that malevolently assign inferiority of racial groups that are POC (Grills et al., 2016). Thus, a White counselor may be socially conditioned with racial biases about the dominant culture. Accordingly, a client that is a racial minority may have a healthy distrust (survival skill) of a White counselor’s conscious and unconscious motives. The second socio-political reality is that counseling is contextualized within the broader scope of society (Pedersen et al., 2005; Sue et al., 1992). Thus, taking the pluralistic context into consideration is important for understanding the more comprehensive experience of what may be influencing the client.

Within the Council for Accreditation of Counseling and Related Educational Programs (CACREP; 2016) Standards, there is a call for program objectives to address multicultural and
pluralistic knowledge and needs (Standard 2.B). There is a historical context that includes the accumulation of generations of disproportionate wealth for White individuals (DiAngelo, 2011). Additionally Lemberger and Lemberger-Truelove (2016) explained that historical traumas might involve generations of pervasive social, psychological, and emotional influence on one’s health and sense of well-being. If counselors do not consider the influence of historical traumas, systemic discrimination, implicit bias, and current microaggressions on their clients, then clients may be harmed, misdiagnosed, and treatment may be ineffective (Wilkins et al., 2013). Cook et al. (2012) remarked that despite the increase in U.S. diversity, minority clients are less likely to continue counseling after one session and receive fewer counseling resources than White clients. The underrepresentation of diverse mental health providers and the invisible ethnocentric norms (e.g., color-blind racial attitudes) reinforce cultural encapsulation (e.g., espousing traditional counseling theories that espouse White European American values; Cook et al., 2012). For example, communication styles, such as eye contact and emotional expression, may differ across cultural groups (e.g., African American, Asian, Latinx, Native American; Sue et al., 2007). Therapists with dominant values may misinterpret or pathologize their clients for acting appropriately in accordance with what they were taught as a child.

Ming Liu (2017) explains that privilege has been decontextualized, and it is important to account for the socio-structural (e.g., legal, professional, economic and educational) juxtaposition of White privilege with White supremacy. The historical and sociopolitical (distribution of power) context creates White supremacy, as well as marginalizes communities of color (Ming Liu, 2017). Recognizing and taking responsibility for one’s participation in an unequal society is an essential step towards ameliorating oppression (Freire, 2000). The historic, normalized, and deeply entrenched power dynamics on an institutional level disproportionately
benefit White people and disadvantage POC (DiAngelo, 2011; Feagin, 2006). An insulated environment of privilege and status can skew a person’s perspective of reality and reflect an internalized dominance (DiAngelo, 2011; Whitehead & Wittig, 2005). Individuals in dominant groups need to remain conscious of not reinforcing a paternalistic power dynamic, and to remember that true allyship entails addressing oppressive structures (Cammarota, 2011; Russell & Bohan, 2016). As practitioners increase awareness of systemic racism, their own racial identity, and White privilege, they can become more skilled at allyship (having interracial dialogues, culturally-relevant approaches, advocating, and action steps towards equity; Case, 2015). Rather than being a hero who speaks for (and thus silences) an oppressed voice, a true ally is an engaged participant, listener, and supporter of the leadership and voices of people in minority groups (Cammarota, 2011; Russell & Bohan, 2016).

Sue et al. (1992) presented a tripartite framework for the cultivation of a culturally competent counselor that includes (a) awareness, (b) knowledge, and (c) skills. Researchers have reported that the three components of the tripartite framework are foundational to multicultural competence (Bidell, 2014; Dunn, Smith, & Montoya, 2006; Hays, 2008; West-Olatunji & Shannonhouse, 2013). Within the tripartite framework, Sue et al. (1992) also reported multiple assumptions. The first assumption is that a different cultural context does not mean that it is deviant or inferior. Another assumption in the tripartite framework is that human beings are conceptualized in relationship to their cultural group identities, and obstacles may be related to the larger society instead of the individual (Sue, Arredondo, & McDavis, 1992). Thus, Haskins & Singh (2015) encouraged counselor educators to explore the social construction of Whiteness and how White supremacy interacts with gender, sexuality, and class to result in unearned privileges and invisible daily interactions on a personal and institutional level (e.g., the legal
Sociopolitical disparities include the presence of desirable social assets (e.g., financial, educational, legal) and the absence of undesirable social realities (e.g., microaggressions, representation in the media).

**Microaggressions**

Although race is a socially constructed phenomenon (Strom et al., 2009), there is a pervasiveness of racial microaggressions in our society, which are derogatory or negative insults that may be intentional or unintentional (Davis et al., 2016). Common verbal and nonverbal racial microaggressions include denial of racial reality, alien in one’s own land, ascription of intelligence, being treated as a second class citizen, and assumption of criminality (Sue et al., 2009). According to Sue et al. (2007), there are three types of microaggressions: (a) microassaults are (typically intentional and overtly racist words or behaviors [e.g., wearing a swastika or referring to an Asian American as Oriental]), (b) microinsults (often unconsciously putting down an aspect of someone’s identity [e.g., “You are the smartest Black person I ever met” or “How did you get this job?”]), and (c) microinvalidations (often unintentionally minimizing or invalidating someone’s experience of discrimination [e.g., saying “I don’t see color,” or when Asian Americans (born and raised in America) are repeatedly asked where they were born, and complimented on their English, and thus, feel as if they are perpetual foreigners in the country they were born]). Microaggressions can be persistent, deceptive, and traumatic (Robinson-Wood et al., 2015).

Color-blindness is an important micro-invalidation to consider because people may use this ideology as an excuse, and justify and rationalize culturally conditioned prejudicial words and actions, which denies the experiential reality of a person who is in a minority population (Sue et al., 2007). When people nullify a person’s racial experience by telling them it’s in their mind, disbelieving, and dismissing the reality of that person’s experience, this can have
deleterious effects on the POC, as well as one’s relationship with this person (Robinson-Wood et al., 2015). Unintentional microaggressions may create a rupture in the working alliance that may lead to poor counseling outcomes, such as decreased responsiveness and premature termination (Davis et al., 2016). Sue et al. (2007) postulated that therapist bias might be one of the reasons for premature termination and the underutilization of mental health services by minority clients (e.g., African American, Asian American, Latinx/Hispanic American, Native American).

When microaggressions were present in the classroom, students who were POC reported experiencing insults, invalidation, denigration, frustration, anger, and depleted energy. In contrast, White students typically responded to microaggressions with confusion and disorientation (Sue et al., 2009). Additionally, dominant group members frequently dismiss microaggressions, whereas minority members are blamed for being too sensitive (Midgett et al., 2016). Sue et al. (2007) stated that regardless of whether POC react to microaggressions, there could be both internal and relational consequences that can create psychological and physical effects for the person. Additionally, Black individuals experience discrimination and oppression daily, and social media has become an outlet for exposing this racism (Garcia & Sharif, 2015; Hargons et al., 2017). Thus, deep engagement with race as a cultural and social issue is essential to racial justice (Obasogie, 2010), and the counseling profession is called to take action towards equality and social justice (Hargons et al., 2017).

When counselors work with clients who differ from them (e.g., culture, sexual orientation, race), it poses particular challenges within the therapeutic relationship (Sue et al., 2007). Relationship ruptures from microaggressions are distinct because the offense is related to some aspect(s) of one’s identity (Davis et al., 2016). Clients’ perceptions of bias, unintentional
microaggressions, and years of societal marginalization may present as resistance to feedback and a tentativeness to trust (Goodrich & Shin, 2013).

When counselors demonstrate that they understand the power of societal privileges and speak out against oppression (e.g., racism, heteronormative assumptions, sexism, classism, ableism, human rights violations, sexism, homophobia, racism, ageism, islamophobia, xenophobia), this can positively influence the therapeutic alliance with clients (Cook, Lusk, Miller, Dodier, & Salazar, 2012). Sue et al. (2007) recommended that counselors (a) make a concerted effort to monitor microaggressions, similar to the way that counselors are trained to do with transference and countertransference in the counseling relationship, (b) understand the potentially detrimental effect of microaggressions, including their own, and (c) take responsibility for making corrective actions. Additionally, Steinfeldt and Steinfeldt (2012) stated that counselors can be critical consumers of societal portrayals of minority populations, and advocate for change on professional, organizational, and societal systemic levels. The shift towards multicultural competence involves dispelling color-blind racial beliefs (Ryan, Hunt, Weible, Peterson, & Casas, 2007).

**Color-Blindness**

Neville et al., (2000) defined color-blind racial attitudes as beliefs that race should not, and does not, matter. Color-blind racial attitudes include the denial of three important realities: (a) White privilege, (b) institutional discrimination, and (c) blatant racism (Neville et al., 2001). Although the intentions of color-blind individuals may include a sincere aspiration to be multiculturally harmonious, avoid discomfort, and to unify all people into one human race, this ideology limits discussions on race and cultural differences, and thus increases the potential for unexamined biases and microaggressions (Cook et al., 2012; Smith, 2015). The majority of White Americans think of themselves as moral, good, and decent people who believe in equality,
and they do not believe that they act in discriminatory ways (DiAngelo, 2011; Sue et al., 2007). Thus, the invisibility of racial microaggressions, to the perpetrator, can lead someone to be defensive when someone acknowledges the hurtfulness of their (potentially unconscious) words or actions (DiAngelo, 2011; Sue et al., 2007). Color-blind beliefs may foster victim blaming and the minimization and distortion of individuals’ lived experiences (Messer & Bell, 2010; Neville et al., 2001).

People who are overtly racist deliberately believe that they are superior, while color-blind attitudes are a subtler form of racism that entail a lack of awareness (Neville et al., 2001; Todd, Bodenhausen, Richeson, & Galinsky, 2011). Carney (2016) explains that color-blindness appears egalitarian on the surface, but underneath it is actually a dangerous ideology because those who do not face racial oppression have a false sense of comfort and are convinced of an illusion that interpersonal discrimination and structural racism no longer exist. Discussions and empirical studies focused on race can be difficult and controversial (Strom, 2009). Skin color and facial features (e.g., lip fullness, hair texture, nose shape) are used to socially categorize people into racial categories (Dunham, Stepanova, Dotsch, & Todorov, 2015). However, human beings are approximately 99.9% genetically identical, and only a fraction of the 0.1% of leftover DNA includes societal and cultural distinguishing characteristics that constitute race (e.g., skin color; Drevdahl et al., 2006). Additionally, biological determinations of race cannot be reliably and accurately measured (Drevdahl et al., 2006; Maglo, 2011; Strom et al., 2009), and there are more within group differences than between group differences for various racial categories. Thornton and McEntee (1995) explain that social realities for individuals, as well as groups, are based on socially constructed and contextualized knowledge. Race is often determined based on how much melanin one has in their skin, but is arbitrarily and subjectively decided based on
geographic location (Hepworth Clarke, 2016). For example, Hepworth Clarke (2016) explained that as a multiracial individual, in United States, she was categorized as Black, while in Jamaica she was categorized as White.

Children must be taught that fundamentally, people are inherently equal in importance, and more the same than different – we all cry, bleed, worry, feel lonely, eat, laugh, breathe, and die (Angelou, 2014). Pigment in one’s skin is a superficial characteristic, and many people assert that spiritually, we are all one human family. While these may be understandable spiritual beliefs, the influence of social constructions can considerably affects someone’s daily life. Although race is socially constructed, constructs invented by humans (such as money, marriage, and race) can have dramatic effects on people’s lived experience (Ramsey, 2016). Thus, Angelou (2014) also asserted that children must be taught about the existence of racial differences in how people have been and are currently treated in American society. Pederson et al. (2005) reports that many people incorrectly assume that interventions must either focus on the sameness or the differences between people. Alternatively, it is significant to recognize that people from different identities have many universal qualities of humanity, and yet they have also likely experienced meaningful differences throughout their lives based on the accumulation of their unique identities (Pederson et al., 2005), and the context in which they are, and have been, situated.

White Racial Privilege

Peggy McIntosh (2003) referenced a metaphor of an invisible knapsack of unearned social privileges that people who are White often unknowingly possess in life. Black and Stone (2005) defined social privileges as entitlements, advantages, immunity, and power of a particular group to receive benefits due to birthright, instead of personal merit. An individual cannot forfeit or deny these privileges; however, people can intentionally use their privileges counter-
hegemonically (McConnell & Todd, 2015; Min Lui, 2017). For example, a journalist could divert from the dominant political agenda, and alert readers about environmental racism in which 90% of farm workers in California are POC who work in dangerous conditions and receive earnings below minimum wage (Burch, & Harry, 2004). Similarly, a White faculty member could use their privileged status to educate others about the socio-political realities of White supremacy, and use their social location to promote anti-racism activism.

Inequality is justified or hidden when people assume that lack of hard work or effort determines who has less social capital (DiAngelo, 2011). The myth of meritocracy is debunked when one becomes aware that individuals from marginalized groups are not given the same access to opportunities, despite their excellence of character or intellect (DeCuir & Dixon, 2004; DiAngelo, 2011). In contrast to the typical dominant narratives, such as the myth of meritocracy and color-blindness, Sensoy and DiAngelo (2014) explain that to equalize the societally embedded unjust power dynamic, facilitators can intentionally provide extra airtime to amplify the marginalized perspectives. Color-blindness minimizes White privileges, historical artifacts, and current inequalities, which perpetuates the illusion that opportunity is based on merit (DiAngelo, 2011; Haskins & Singh, 2015).

Sue (2011) encouraged raising awareness about how a lack of color-consciousness regarding White privilege invisibly perpetuates racism and emphasizes the identification of one’s values, assumptions, and biases. Some individuals have an awareness of their privileged status, while others do not (Black & Stone, 2005). Although most people would not consider themselves racist and would not engage in blatantly racist behaviors, racial stereotypes may subtly and unconsciously motivate their responses (DiAngelo, 2011; Nadal, Griffin, Wong, Hamit & Rasmus, 2014).
Racism influences the way that both White people and POC navigate society, and if we do not acknowledge systemic advantages, these institutional disparities are perpetuated (Tatum, 2017). Lack of awareness of race as an organizing factor can minimize or misrepresent someone’s reality (e.g., mistakenly assuming the comfort of a POC in a classroom that is predominantly filled with White individuals), or mistakenly assuming that others respond to everyone the same, that everyone has the same opportunities, societal advantages or social capital (Alexander, 2012; DiAngelo, 2011). Having a nonracialized identity or social location (Whiteness) in America creates a state of naivety that is complicit and perpetuates the status quo of White Supremacy (DiAngelo, 2011; Ming Liu, 2017). Growing up within the dominant position, White people are accustomed to, and expect, racial comfort, and have not developed a tolerance for racial discomfort (DiAngelo, 2006; 2011). White privileges include a societal perception of racial superiority, as well as the ignorance of human suffering (Cammarota, 2011).

Privileged attitudes and beliefs (e.g., Whiteness) are supported by institutions (e.g., banks, schools), which regulate access to maintaining and gaining social capital (Ming Liu, 2017). Schools, banks, and state legislature who have historically privileged people in the White race have the authority to delegate resources (e.g., money, housing, education), privileges, and power (Ming Liu, 2017). For example, family lineage and privileged life experiences may maintain unequal access to private schools and studying abroad (Haskins & Singh, 2015). Some practical instances of White privilege during a typical shopping experience include the availability of band aids matching skin, children’s toys that are representative, makeup, and hair products that match one’s skin color or hair needs, as well as the accessibility of books, magazines, and birthday cards that positively represent White Americans (Cook et al., 2012).
It is common for White people to see their own Whiteness reflected back to them in prosocial ways (e.g., media images, religious icons, teachers, textbooks, historical memorabilia, news, role models, standards of beauty, heroes and heroines) while POC are often represented in adverse ways (DiAngelo, 2011; Feagin, 2006; Ming Liu, 2017). Cammarota (2011) encourages media literacy that decodes the social logic embedded within images and films. Racially coding language (e.g., referring to a predominantly White neighborhood or White school as a good school) has socialized people to internalize and reinforce negative connotations for POC (DiAngelo, 2011; Johnson & Shapiro, 2003). White people often have been socialized to associate positive images with Whiteness, and negative images of people who belong to other racial groups (DiAngelo, 2011; Feagin, 2006). Accordingly, most White people are unprepared to have complicated and intricate racial dialogue because their schools, workplace, media, neighborhoods, and historical perspectives centralize White interests (DiAngelo, 2011). Howard (2016) explains that children who are POC are most likely to attend racially segregated and low income schools that employ police officers to criminalize the same behavior that is handled by school officials in higher income and predominantly White schools. Black children have less access to educational resources such as gifted classes and highly qualified classroom teachers, in conjunction with a higher likelihood of expulsion and suspension, which has implications for disparate educational outcomes (Howard, 2016). White people typically have a limited understanding of the complexities of institutional racism because it is beneficial to White dominance to not consider the way Americans are socialized with embedded racism within mainstream educational settings (Derman-Sparks, Ramsey & Olsen Edwards, 2006; DiAngelo, 2011).
Robin DiAngelo (2011) who, as a White professor, discussed topics of racial inequality and noticed patterns of behavior of White people in response to racial dialogue, coined the term White fragility. The construct of White Fragility indicates that racial dialogue with White people can evoke strong emotions (e.g., fear, guilt, cognitive dissonance, anger, defensiveness) and corresponding behaviors (crying, argumentativeness, dismissiveness, withdrawal, silence, etc.) that inhibit in-depth racial conversations (DiAngelo, 2011). Berila (2014) explains that human survival mechanisms include shutting down and missing out on activities. These responses to racial communications reinforce the status quo, and are counterproductive to creating a more just and equal society (DiAngelo, 2011; Droogendyk et al., 2016).

White supremacy is a historically embedded system of racial superiority that has individual, cultural, and institutional components. White supremacist beliefs have informed and influenced public policy over the years (Jamison, 2017). When White people engaged in antiracism efforts feel accused of taking on the role of oppressor, a racist, or from benefitting from White Supremacy, they can become overtaken by White Fragility, White Resistance (Flynn, 2015; Goodman, 2011), White Guilt (Flynn, 2015; Steele, 1990), and White Fatigue (Flynn, 2015). All of these distinct, yet related, constructs contribute to shutting down important conversations regarding activism towards racial equality. For example, many White people who fail to understand their own racial socialization or their participation in an institutionally racist society deny an allegation of racism by asserting that they have Black friends; thus, they externalize racism as only existing within others, and absolve themselves from any responsibility for promoting social justice (Cammarota, 2011). White resistance is an unwillingness to reevaluate one’s perspective or to participate in self-reflection, often due to anxiety or fear (Goodman, 2011). White Guilt and White Shame can become self-indulgent, whereas those
strong emotions yearn for care and attention (Milazzo, 2017). These reactions can derail a conversation to center Whiteness rather than POC, which thus reproduces and perpetuates the unjust societal structure of power (Milazzo, 2017). White Fatigue (Flynn, 2015) involves a White person’s tiredness of talking about race and their incorrect assumption that they already have learned what they need to know about race. Learning is often truncated when White students do not have the stamina that is needed for interracial healing and addressing societal and institutional problems (Flynn, 2015).

Although many White people in the United States regard themselves as not prejudiced, they often have been socially conditioned to possess unconscious negative feelings and beliefs about POC, and this creates damaging consequences such as economic disparity (Henkel et al., 2006). Discrimination and prejudice are still a pronounced issue (Dunham, Stepanova, Dotsch, & Todorov, 2015). Therefore, it is important to recognize the White privileges, institutional discriminations, and the overt acts of inequality that our clients, colleagues, and supervisees, are exposed to in American society. For example, in 2009, for each dollar that White individuals made, Black individuals made 63 cents, and Hispanic individuals made 73 cents (Vittrup, 2016).

**Institutional Discrimination**

Sue (2003) asserts that institutional racism is more problematic than overt racism due to its pervasiveness and infiltration into many areas of life (e.g., economic, housing, education, criminal justice, employment). Researchers have found racial discrimination to be correlated with lower self-esteem (Liang & Fassinger, 2008; Yoo et al., 2010), depression, anxiety and additional mental health and chronic health conditions (Gee, Spencer, Chen, Yip, & Takeuchi, 2007; Yoo et al., 2010). Past racial relations affect the present racial relations, and the historical racial housing disparities combined with current institutionalized and individual bias, catastrophically affected the predominantly Black neighborhoods during and after Hurricane
Katrina, disproportionately to the predominantly White neighborhoods (Henkel et al., 2006). The racism embedded in America’s wealth disparities (income, assets, upward mobility, access to loans or pre-existing wealth) has contributed to, and is exacerbated by, the racial segregation of Black people (Henkel et al., 2006; Milazzo, 2017). Racism is a relational phenomenon in which Black poverty has directly resulted in generations of White wealth, with social, political, symbolic and economic implications (Milazzo, 2017). Similarly, Steinfeldt and Steinfeldt (2012) acknowledged the poverty, health disparities, and inadequate educational opportunities provided for American Indian communities. Beyond the conscious bigoted actions, there is systemic racial violence that reproduces gendered and racialized hierarchies (Perry & Robyn, 2005). The social group that someone belongs to influences how they are treated (Banaji & Greenwald, 2016). Perry & Robyn (2005) provide examples of structural racism: marginalization (e.g., geographic relocation of Native Americans); exploitation (e.g., transferring the resources or results of one group’s labor to benefit another group, such as Native American land or the racialized job segregation of low paying jobs); cultural imperialism (e.g., representing a group as inferior, uncivilized, lazy, dependent, in need of White guidance, or unintelligent), and powerlessness (e.g., the government disregarding Native American treaties).

The goal of Critical Race Theory (CRT; Bell, 1995) is addressing racism and societal practices that silence voices of marginalized groups of people in institutional ways (e.g., the legal system and education; Haskins & Singh, 2015). Smith and Okech (2016) encouraged counselor educators and counselors to “be hard on systems, soft on people,” and when interacting with those who have internalized oppressive social conditioning, to uphold civility, respect, and empathy (p. 281). When honesty is brutal, the brutality is remembered more than the honesty (Angelou, 2014), so unaware people need to be treated with dignity as they are encouraged to
extend that same dignity to others. Alternatively, using bold conviction is important when pursuing the interruption of systemic oppression (Smith & Okech, 2016). Marginalization is not an individual action, but rather a product of a society of individuals using procedures and policies that have White supremacy embedded in its historical roots, power structures, and institutions (banking practices, law enforcement, educational segregation; e.g., Ming Liu, 2017). Minorities often experience a daily knowledge of a potential for victimization based on one’s group identity (Perry & Robyn, 2005).

**Blatant Racism**

Yoo et al. (2010) explain that subtle racism can entail being treated differently, overlooked, needing to overcome additional barriers, and being viewed with suspicion. Examples of racial indignities include when someone insults someone’s cleanliness or intellect, or if they reach out and handle a POC’s hair (Bradley, 2016) or cross the street if a POC is walking on their path. Blatant racism includes anti-immigration exclusionary laws, being physically assaulted, racial slurs, or being teased (Yoo et al., 2010). Sue (2003) recounts true scenarios of brutally violent hate crimes against African Americans, people in the LGBTQ+ community, immigrants, Jews, and Asians. In World War II, soldiers killed their enemies without remorse or empathy by seeing their opponent as inferior and objectified, and often used demeaning racial epithets (Sue, 2005). The Southern Poverty Law Center demonstrated a map of 917 hate groups (e.g., specifically targeting Blacks, Muslims, Jews, Arabs, POC, Mexicans, Immigrants, LGBTQ+ population) that are currently active in the United States (SPLC, 2017).

A high school police officer was found guilty of using excessive force that violated constitutional rights, by deploying chemical spray in response to minor actions of African American teenagers who were back talking or challenging authority (Howard, 2016). Hardie and Tyson (2013) also provide examples of blatant racism such as: threats, acts of violence,
comments about lynching, use of the n-word, nooses found hanging on trees, and race riots. Zambrana et al. (2017) found occurrences of overt racism in high research-intensive universities in the United States that included wage discrimination, and an assumption that the faculty that are POC would be available for all diversity related activities, which were time consuming and emotionally exhausting. Faculty from these predominantly White institutions (PWI) also reported being exposed to overtly racist comments during hiring committee meetings (Zambrana et al., 2017).

Extreme examples of overt racism include hate crimes, which alienate community members (Wickes, Sydes, Benier, Higginson, 2017). Hate crimes are violent, destructive, threatening, or unlawful behavior that is motivated by prejudice towards the victim’s social group (Blosnich et al., 2016) that can cause physical, emotional, and mental health detriments (Hein & Scharer, 2013). The historical roots of genocide and colonialization have characterized the relationship among White Americans and Native Americans, and there is a modern day continuance of political, economic, and social oppression (Perry & Robyn, 2005). Perry and Robyn (2005) describe various hate crimes against Native Americans (e.g., the Milwaukee newspaper uncovered a plot to assassinate tribal leaders, rocks thrown through truck radiators, effigies hanging in the woods, and spears found with Indian heads impaled on them). Additionally, salient violence towards the LGBTQ+ community was demonstrated at the massacre at the Pulse nightclub in Orlando, FL, specifically on Latin night (Kalish Blair, 2016), which had both racial and sexual orientation implications. In 2017, White Supremacists, Neonazis, Nationalist Socialist Movement, Alt-right, and Ku Klux Klan members marched in the streets with torches and DeAndre Harris, a Black man, was brutally beaten here by White supremacists. He suffered a concussion, fractured wrist, bruised elbows, and a head laceration.
that required stitches, and he was further victimized by being arrested for a felony he did not commit (Peters & Besley, 2017). Furthermore, 19 peaceful protesters were injured and one was murdered (Heather Heyer), as a car rammed into the street where they peacefully protesting White Superiority ideology (Peters & Besley, 2017). Yet another disturbing example of a racial hate crime in 2015 occurred in South Carolina at the Emanuel AME Church where a White Supremacist spoke of intentions to create a race war, and after being welcomed into a church, he shot and killed nine Black people (Maurantonio, 2017). Weatherby and Scoggins (2005) discuss the violence and terror that have been the historical foundation for White Supremacist groups such as the Klu Klux Klan, Neo-Nazi movement, and Aryan Nation, and emphasized the importance of counteracting hateful messages through social justice actions and education.

**Racial Experiences in Educational Settings**

Minority serving institutions include Asian-serving institutions (ASI), Hispanic-Serving institutions (HSIs), historically Black colleges and universities (HBCUs), and tribal colleges and universities (TCUs) (Hagedorn, 2007). Hispanic-serving institutions (HSIs), must have Latino enrollment that is at least 25% of the full-time students, which can mean that a HIS can also be a predominantly White institution (PWI; Green & Oesterreich, 2012; Laden, 2004). POC that are students in PWI may feel disparaged, invisible, hyper-visible, marginalized, tokenized, unsupported, and they may endure systemic and blatant racism in their academic programs (Berila, 2014; Harden, 2012; Laden, 2004).

The number of faculty who are POC is disproportionately low (e.g., Black women comprised only 2.9% of university professors in 2010; Bureau of Labor Statistics, 2013; Robinson-Wood et al., 2015). Researchers investigated the experiences of Black faculty ($N = 12$) in counselor preparation programs and found that instructors experienced discrimination, insufficient mentoring from their counselor educator peers and administrators, and felt both
invisible and hyper-visible in various circumstances (Constantine, Smith, Redington, & Owens, 2008). In a systematic literature review of seven reputable journals, Harper (2012) analyzed 255 articles regarding their references to racism. The results indicated that the toxic effects of racism was rarely mentioned as a hypothesis for disparities. For example, rather than racism or racist norms being named for the reason that Black faculty have less publications in highly valued journals, the hypothesis listed was related to the potential financial burden of conducting unpaid research (Harper, 2012). Zambrana et al. (2017) illustrate that there are comments and behaviors towards Puerto Rican, Mexican American, and African American faculty by their colleagues and students that suggest a prescribed lack of intelligence, legitimacy or qualifications, devaluation of one's research, and the burden of excessive multicultural work. The social burden of racial inequality is often carried by POC (Busey, 2016; DiAngelo, 2011). POC can become exhausted with continually being expected to teach White people about racial justice (Flynn, 2015).

There is subtle and overt bigotry in the United States; racism is alive and thriving (Sue, 2003). Despite all these tangible injustices, there is a dominant discourse of post-racism and color-blindness, where people claim to not notice race, and that race is not meaningful (Maurantonio, 2017; Zambrana et al., 2017). Color-blind racial ideology entails emphasizing racial sameness and equal opportunities, while denying racial differences and power differentials in society (Neville, et al., 2013). Furthermore, with the difficult emotions that may be evoked in students, there is a real risk for faculty who are POC to discuss White supremacy and White Fragility, especially considering how one’s race can affect student evaluations (Pittman, 2010). Thus, while holding the majority status, White faculty are called to be leaders with disrupting the status quo of White Supremacy, rather than role modeling neutral behavior (Busey, 2016; Caswell, 2017; DiAngelo, 2011; Hargons, et al., 2016, Roberts & Umaja, 2016).
In an illustrative example of the importance of strong leadership, the former University of Missouri President Tim Wolfe resigned after a series of activist events (e.g., football players boycott, a hunger strike) in response to his negligence regarding racism on campus (Hargons et al., 2017). Alternatively, many counseling psychologist facilitators (predominantly POC) have promoted racial healing in response to traumatic racial events at universities (Hargons et al., 2017). Some exemplifications include emotional emancipation circles, breathing exercises, mindfulness practice, affirmation, metta (loving-kindness) guided meditations, discussions, self-care resources, brief counseling, Black-empowerment interventions, centering and celebrating Black identities, and creating subgroups (e.g., POC groups, White ally development groups, collective processing and advocacy groups) to process racial trauma (Hargons et al., 2017).

Similarly, Masocha (2015) recommended group contexts of peer support as a space for higher education students to heal from racism and encourages using critical race theory (CRT) to consider the influence of sociocultural, political and economic locations.

Chang, Crethar and Ratts (2010) proclaim that as role models and leaders, counselor educators and supervisors cannot allow fear to prevent action. Students view faculty and supervisors as role models for how to participate in advocacy and social justice activism (Hargons et al., 2017; Singh et al., 2010). The Association for Counselor Education and Supervision (ACES) provides some examples of institutionalized support for social justice: (a) formulating committees related to human rights, (b) endorsing the American Counseling Association (ACA) advocacy competencies, (c) electing leaders who are social justice committed scholars, and (d) instilling in counseling students that social justice advocacy is necessary for optimal well-being (Chang et al., 2010). Haskins and Singh (2015) recommended that counselor educators (a) reflect on how their beliefs, views, and unconscious behaviors may be perpetuating
the status quo of institutionalized racism, (b) encourage conversations about color-blindness in education and society, and (c) examine the curriculum and ensure that they are addressing intersectional discrimination and integrating social justice principles that promote their students becoming change agents, personally and professionally.

With the encapsulation of the economic, social, and political power that White people disproportionately have within American culture, White people often lack awareness, understanding, investment, and agreement with racial perspectives that are not their own lived experience (DiAngelo, 2011; Ming Liu, 2017). A sense of belonging becomes something taken for granted by White people, who often live, play and work in segregated, racially homogeneous spaces (DiAngelo, 2011; Ming Liu 2017). When segregation is named, White people become noticeably uncomfortable, upset and can get agitated (DiAngelo, 2011). Counseling students often struggle with challenging contemporary topics (e.g., racial discrimination, social injustice, unearned privileges), and it “may behoove counselor educators to consider mindfulness nonreactivity as a framework for understanding student defensiveness towards multicultural concepts” (Ivers et al., 2016, p. 79).

**Mindfulness**

Mindfulness facilitators can help students make sense of the contextualized responses that emerge based on having being conditioned within a particular identity(s) in an inequitable society (Berilla, 2014). Mindfulness cultivates an enhanced ability to navigate the complex juxtaposition of self-awareness and awareness of the client (Chlebak et al., 2013; Shin & Jin, 2010). Vacarr (2001) endorsed mindfulness as a strategy for diverse encounters because multicultural competence focuses on confronting an individual’s insecurities and vulnerabilities, both interpersonally and intrapersonally. This section provides a background of mindfulness and an introduction to the rationale regarding how some internal processes that are correlated with
mindfulness are also associated with skills that are desirable for multicultural competence (e.g., empathy; [Bentley, 2008; Greason & Cashwell, 2009; Wyatt, 2012] and emotional regulation [Chlebak et al., 2013; Christopher et al., 2011; McCollum & Gehart, 2010]). Scholars have found that mindfulness is a teachable internal process that tends to significantly increase in people who participate in mindfulness training (Birnie, Speca, & Carlson, 2010; Jain et al., 2007; Shapiro, Oman, Thoresen, Plante, & Flinders, 2008).

For over 2,500 years, individuals have practiced mindfulness to alleviate suffering, and in recent years, mental health practitioners have demonstrated an “explosion of interest in mindfulness” (Pollak, Pedulla, & Siegel, 2014 p. vii). Since the 1990s, mindfulness has flourished in the counseling field, with widespread implications for both counselors and their clients. Additionally, research focused on the effects of mindfulness has increased in recent years (Brown, Marquis, & Guiffrida, 2013; Williams & Kabat-Zinn, 2011). Kabat-Zinn (1982) described mindfulness as intentionally paying attention to the present moment and letting go of judgment. Thornton and McEntee (1995) discussed mindfulness as consciously attending to the environment one is in, “being aware of being aware” (p. 254), and paying attention to paying attention, within a particular context. Relatedly, Sharma (2016) explains clinical mindfulness by emphasizing the observation of thoughts from a beginner’s mind, with a curious and new perspective. Berila (2014) recommended normalizing the reality that human minds will wander in various directions as one turns inward. A common translation of mindfulness is “to see with discernment” (Shapiro, Astin, Bishop, & Cordova, 2005, p. 165). In contrast, mindlessness is characterized by ignoring surrounding circumstances, and treating information as if it is not held within a context (Thornton & McEntee, 1995). Moreover, mindfulness encompasses two components: (a) self-regulation of one’s attention; and (b) an accepting, curious, nonjudgmental
orientation to the present moment experience (Stratton, 2015). Additionally, mindfulness is characterized by deliberate and “experiential openness, curiosity, and acceptance” (Lau et al., 2006, p. 1448). Lavie (2015) emphasizes that mindfulness involves cultivating a consciousness where one witnesses their own visceral reactions, which can increase a person’s capacity to tolerate distressing emotions, and can transform an experiential reality into a state of self-compassion.

Pollak et al. (2014) provide the metaphor that the untrained mind is like an orchestra that is missing its conductor, and mindfulness practices can help people to become the conductor of their own minds. Although mindfulness is commonly referenced as being at the heart of Buddhist meditation and has roots in Eastern practices, in 1979, Kabat-Zinn secularized the practice for Western application. This included the development of Mindfulness Based Stress Reduction (MBSR; Stratton, 2015). The mental health benefits of MBSR have “legitimized the value of mindfulness as an evidence-based practice model in the health care arena” (Decker, Brown, Ong, & Stiney-Ziskind, 2015, p. 33). The typical format of MBSR trainings include home practice that is recommended six nights per week, plus a total of 26 hours of formal instruction (eight weekly classes at two and a half hours per class = 20 hours, plus a six-hour mindfulness retreat session; Carmody & Baer, 2009). Researchers have found that an eight-week mindfulness course that includes home practice results in a significant increase in mindfulness (Beshai et al., 2016; Robins et al., 2012; Shapiro et al., 2007).

The investigation of integrating mindfulness into multicultural competence training is still in its infancy (Masuda, 2014). Cutting edge research by Ivers et al. (2016) and Campbell, Vance, & Dong (2018) recently found that mindfulness is significantly correlated with multicultural competence. Further research is needed in this area because mindfulness skills may
be important for counselors to develop in order to best serve their diverse clients’ needs. A training for counseling students could potentially be a valuable addition to the counselor education curriculum to cultivate the various mindfulness correlates (e.g., increased awareness, empathy, increased ability for emotional regulation) that appear to be also related to multicultural competence (Davis & Hayes, 2011; Pollak et al., 2014). With increasing cultural diversity in the US, counselor educators and researchers are obligated to investigate innovative and effective ways to train emerging counselors in developing multicultural competence (Ivers et al., 2016).

Statement of the Problem

Although the American history of Black and White individuals is intertwined (Bartoli et al., 2015), White children are often socialized differently than Black children (Bartoli et al., 2015; Sue et al., 2007; Vittrup, 2016). While most White people do not consider themselves capable of racist behavior (DiAngelo, 2011), 96% of African Americans reported racial discrimination in a one-year period (Sue et al., 2007). Specifically, with the intention of keeping their children safe, Black families often explicitly and strategically tell their youth to be vigilant of how their race may be perceived as threatening to others. While alternatively, White youth are often told to not notice or talk about race, so they are not seen as racist (Bartoli et al., 2015; Vittrup; 2016).

Although many mental health fields (e.g., psychiatry, social work, clinical psychology) have acknowledged the residual effects of slavery in America, there is a paucity of counseling literature about how racism, past and present, affects generations of Black individuals (Wilkins et al., 2013) and White individuals, and the implications of racism on cross cultural counseling relationships. Case (2015) explains that gaps in knowledge and lack of awareness can result in cross-cultural therapeutic encounters that alienate, over-pathologize, invalidate racial discrimination, or avoiding discussing race due to an attempt to avoid personal discomfort, guilt,
insecurities, or accidental offense. With the different social conditioning that individuals from different backgrounds are receiving, unintentional misunderstandings may occur in cross-racial counseling situations. When counselors do not create a safe space for racial discussions when working with members of marginalized and oppressed groups, clients may not trust the counselor (Case, 2015), which the counselor misperceives as client resistance. Similarly, in training situations, counselor educators need to be attentive to survival mechanisms of instinctual mistrust based on social conditioning, rather than pathologizing resistance or defensiveness. Thus, training regarding matters of race is crucial for counselor educators, counselors and counseling students.

Although scholars coined multiculturalism as the fourth force in counseling over two and a half decades ago, issues of race are not yet adequately incorporated into counselor education curriculums (Hargons et al., 2017; Smith, Foley, & Chaney, 2008). There is a myriad of shortcomings of multicultural competence training for counseling trainees and assessing their multicultural competence may provide important implications for program development (Hays, 2008). An increasing emphasis on multiculturalism within the counseling profession creates an opportune time to examine the pedagogy of multiculturalism within counselor preparation programs (Kağnici, 2014; Seward, 2014).

Counseling students are taught the importance of multicultural competence, yet many graduates have reported that their education was deficient in facilitating their multicultural counseling skills (Collins, Arthur, Brown, & Kennedy, 2015; Yousef & Ener, 2014). For example, Trahan Jr. and Lemberger (2014) asserted that it is imperative to acknowledge that counselors are not exempt from prejudicial attitudes and biases, and that counselors may be unaware in the moment when they are harming a client. Cultural competence does not
automatically occur in counselors, and requires a continuous process of self-examination regarding assumptions, worldviews, biases, values, and beliefs (Schauss, Steinruck, & Brown, 2017). It is increasingly important that counselors develop skills (e.g., mindfulness) to help them navigate the emotions that may arise when working with clients of a different race. Furthermore, Schauss et al. (2017) advocate for testing and revising models that can help counselors-in-training challenge their automatic assumptions through mindfulness techniques and multicultural dialogue within group training settings.

Healthcare professionals may be ineffective in working with a diverse clientele because topics including racism, White privilege, discrimination, anti-White attitudes, prejudice, personal blame, cross-cultural experiences, quotas, and political correctness often lead to intense emotions such as anger, defensiveness, guilt, shame, fear, reactivity, anxiety, fatigue, and resistance (Flynn, 2015, Paone, et al., 2015; Sue & Sue, 2012; Torino, 2015). Resistance is not usually a deliberate choice, but an automatic reaction to preserve a previously held worldview (Goodman, 2011). Guilt often arises when individuals recognize that they may have some unearned advantages, and do not know how to make a situation better (Flynn, 2015). The purpose of increasing awareness of privileges includes transcending feelings and reactions (e.g., guilt, resistance, alienation, paralysis) and moving towards the recognition of how one can use their privileges to take action on the individual, meso, and/or macro levels to benefit those who are disadvantaged and marginalized (Cook et al., 2012). There should not be a separation between intellectual scholarship and active commitment to community involvement, and it is necessary to develop collective action strategies for political and socioeconomic change (Green & Oesterreich, 2012; Mujeres Activas en Letras y Cambio Social, 1984).
Need for the Study

Over the next 30 years, the U.S. is projected to continue diversifying (United States Census, 2012). Counselor educators have indicated that counselor preparation programs need to update their curricula as the field of multiculturalism continues to evolve (Ivers et al., 2016; Sue & Sue, 2012). Research in this area is both timely and important in light of the societal salience of racial interactions, such as the high-profile situations where unarmed Black people have been killed during interactions with police officers (e.g., Stephon Clark, Aiyana Jones, Amadou Diallo, Eric Garner, Philandro Castile, Rekia Boyd, Tarika Wilson), and the prevalence of the #BlackLivesMatter movement (Brooms & Perry, 2016; Grills, et al, 2018; Hargons et al., 2017; Plant & Peruche, 2005). Racism is historically and contemporarily embedded in economic inequality, voting disenfranchisement, and geographic control such as residential redlining, housing segregation, and mass incarceration (Aalbers, 2013; Fisher-Stewart, 2017; Ming Liu, 2017; Pulido, 2015). Caswell (2017) advocates for turning collective grief and rage into action, and asks how one can expect students to promote social justice if faculty members are not engaging in these pertinent and timely topics in their classrooms?

Helping behavior can be motivated by experiencing anger at a violation regarding how oneself, or someone that one cares about, is being treated (Batson, Chao, & Givens, 2009). Researchers have found that the mutual cultivation of both moral outrage regarding injustice and also a sense of efficacy can boost motivation for advantaged group members to work towards the prosocial actions for others (Thomas & McGarty, 2009). Considering the way people have been socialized, mindfulness practices may offer tools for understanding and navigating the layers of these conditioned internal and external responses (Berila, 2014). Unfortunately, many White individuals (including counselors in training and counseling professionals) were unknowingly raised to have color-blind racial beliefs, despite the realities of racism (Bartoli et al., 2015;
Vittrup; 2016). Thus, a need still exists for an enhanced curriculum that is “race conscious,” and based on social justice principles (Garcia & Sharif, 2015, p. 29) because educational programs lack sufficient accountability, guidelines, and role modeling related to social justice education for counseling and counseling psychology professionals (Beer, Spanierman, Greene, & Todd, 2012; Hargons, et al., 2017; Singh et al., 2010). The unavoidable effect of systemic racism must be addressed in multicultural training (Bartoli et al., 2015). Diversity trainings about inclusion are remiss if they do not include difficult conversations about the deeply embedded roots and contemporary realities of racial injustice (Fisher-Stewart, 2017), and steps towards racial justice. With the awareness that people of different racial groups are often socialized differently, are at differing stages of racial identity development, and also at different stages of counselor identity development, educators may need to provide individualized trainings (Schauss et al., 2017).

There is a call for more research to determine what helps students to bridge theory and practice with multicultural competency (Arthur & Achenbach, 2002; Hill et al., 2013; Villalba & Redmond, 2008). Multicultural courses need to be supplemented with emotional curricula that include mindfulness techniques (Grant, 2014). Mindfulness training may enhance multicultural awareness and skills. However, there is a paucity of evidence-based trainings to provide support for this hypothesis (Masuda, 2014).

Although scholars have found a relationship between mindfulness and multicultural competence, this is still an understudied phenomenon and more research is needed in this area (Ivers et al., 2016; Tourek, 2014). Specifically, the researcher found only two peer reviewed studies (Campbell et al., 2018; Ivers et al., 2016), and one dissertation study (Tourek, 2014) that examined this relationship. Although researchers have supported the integration of mindfulness into curriculum for helping professionals (Decker, Brown, & Stiney-Ziskind, 2015), Bohecker,
Wathen, Wells, Salazar, and Vereen et al. (2014) noted a continued need for mindfulness research in counselor education, specifically related to studies with an experimental/control group, pre/posttest design. Intervention studies could potentially enhance our understanding of the positive relationship found between mindfulness and multicultural competence and the negative relationship that exists between multicultural competence and color-blind attitudes (Neville et al., 2006). This researcher found no intervention studies to date that investigated how experiential mindfulness interventions may affect the multicultural competence of counseling trainees and pre-licensed counselors. There is also a gap in the literature related to identifying and understanding the variables that may be influenced by participating in a multicultural mindfulness training. Additionally, there are no known studies that investigated the possible relationship between mindfulness and color-blind racial attitudes. Therefore, further research seems warranted to investigate the effects of a multicultural mindfulness training.

**Purpose of the Study**

POC may have experienced racial tension and racial discomfort intergenerationally and throughout their lives, and issues of race are also now in the forefront for White people (Jackson & Macklin, 2015). Nevertheless, color-blindness is a term that may be unfamiliar to counseling students and counselors, and societal power dynamics (including race and poverty) can influence the counselor/client relationship in important ways (Bray & Balkin, 2013). A color conscious approach encourages discussions of race to address privilege and oppression, and pursue equality (Sue, 2011; Vittrup, 2016). Haskins and Singh (2015) accentuate the imperative of inclusivity and cultural sensitivity within counselor education curriculums, and racial justice is an important consideration (Hargons et al., 2017). Considering the magnitude of denial of racism in American society, students’ capacity to increase racial awareness is an important
finding that may have implications for anti-racism behavior and increased social responsibility (Kernahan & Davis, 2007).

The purpose of this dissertation study is to assess the effect of a 12-hour Color-conscious Multicultural Mindfulness (CCMM) training on counseling students and pre-licensed counselors’ mindfulness, color-blindness, and multicultural competence. Mindfulness training may have practical applications to facilitate the acquisition of multicultural competencies. Thus, the aim of this study is to provide a conceptual and empirical basis for further research into three important, and potentially related, constructs for counseling students and pre-licensed counselors: multicultural competence, color-blindness, and mindfulness. Based on the multicultural competence tripartite framework, the goals of each week of the training in this study will be trifold: to increase self-awareness, knowledge and skills. Each session of the training is specifically targeted towards self-awareness (mindfulness skills), knowledge (content related to multicultural competence), and skills (experiential practice activities). The researcher will examine the following research hypotheses:

**Research Hypothesis One**

Counseling trainees who participate in a CCMM training will have increased multicultural competency compared to individuals who do not complete the CCMM training.

**Research Hypothesis Two**

Counseling trainees who participate in a CCMM training will have decreased color-blind racial attitudes compared to individuals who do not complete the CCMM training.

**Research Hypothesis Three**

Counseling trainees who participate in a CCMM training will have increased mindfulness compared to individuals who do not complete the CCMM training.
Research Hypothesis Four
There is a negative relationship between multicultural competence and color-blindness.

Research Hypothesis Five
There is a negative relationship between color-blindness and mindfulness.

Research Hypothesis Six
There is a positive relationship between multicultural competence and mindfulness.

Considerations of Group Work in Counselor Education
There is a substantial body of literature indicating that counselors-in-trainings personal and professional development can be fostered by experiential mindfulness groups (Bohecker et al., 2016). Yalom (2005) asserted that the social self could not be understood without considering one’s interactions with others. Instructors who value the diversity and the dignity of their counseling students will be open to becoming partners in the learning process, and will create a humanizing learning environment by starting the first class with an invitation for group members to share about their essential identity, including culture, race, class, gender, sexual orientation, ability, and other important signifiers (Brubaker, Puig, Reese, & Young, 2010). Smith-Adcock et al., (2004) point out the potentially challenging juxtaposition of empowering students and redefining hierarchies, while holding an awareness of the political power they have as instructors of the course.

Acknowledging differences in power dynamics, training, and status can elicit countertransference among group members and group leaders (Luke & Hackney, 2007). Identity characteristics and power dynamics related to gender, social class, race, sexual orientation, ability, and race work together in an intersectional way to affect the educational group process, and consciousness can be raised through respectful conflict and diverse perspectives (Smith-Adcock, Ropers-Huilman, & Choate, 2004). Structuring experiential activities by creating
smaller groups within the counselor education classroom can help lessen anxiety related to
public sharing (Swank, 2012). Creative mindfulness activities can provide the opportunity for
group members to orient themselves inwardly, in addition to orienting within the group, which
can foster growth and awareness (Lenes & Fields, 2015). Being responsive to what is happening
in the moment of the group is more important than making sure that each step of the creative
mindfulness activities are followed (Lenes & Fields, 2015). Facilitators should be mindful that
students may feel vulnerable about their disclosures in a professional setting (Brubaker, Puig,
Reese, & Young, 2010). Therefore, they may need to refer students for additional counseling
services.

When addressing topics that can be vulnerable for counseling students creating a safe
group space (e.g., addressing confidentiality, respecting students’ privacy) is very important
(Lenes, Swank, & Nash, 2015). If a student in a group training becomes embarrassed for being
emotional, group facilitators can role model validating feelings and also encourage the
counseling skill of enhancing one’s own comfort with vulnerability, and how this may foster
empathy for clients (Lenes & Fields, 2015). Accordingly, experiential group activities in
counselor education can help to promote connecting the classroom learning with the real-world
(Swank, 2012). Group dialogue can provide a context for increased compassion, healing
relational dynamics, and the magnification of individual and collective strengths (Smith-Adcock,
Webster, Leonard, & Walker, 2008). Group members often express gratitude for the opportunity
to witness, connect with, and learn from one another (Swank & Lenes, 2013). Schauss et al.
(2017) advocate for nurturing group cohesiveness, constructive feedback regarding multicultural
skill development, and using mindfulness techniques to break down barriers.
Overview of the Remainder of the Study

Chapter 1 provided a background of the focal points of this study: multicultural competence, color-blindness, and mindfulness. Chapter 2 presents the relevant literature related to these variables. Then, Chapter 3 outlines the methodology of this research project and Chapter 4 focuses on the results. Finally, Chapter 5 includes a summary, limitations, and implications for practice and research.
Figure 1-1. Illustration of the wind of white privilege and the boulder of racism. Artwork by Kristen Shader. Metaphor adapted from R. Diangelo’s vision (personal communication, March 3, 2018). Adapted with permission.
CHAPTER 2
REVIEW OF THE LITERATURE

This chapter focuses on a review of the literature on multicultural competence, color-blindness, and mindfulness. The chapter highlights the inverse relationship found between multicultural competence and color-blindness, as well as the positive relationship identified between multicultural competence and mindfulness. Additionally, the researcher emphasizes the value of experiential learning in counselor education related to multicultural competence training and mindfulness training. Furthermore, the chapter focuses on ethical considerations related to multicultural training and mindfulness training in counselor education. In conclusion, the researcher provides a rationale for a multicultural mindfulness experimental study with counseling students and pre-licensed counselors.

Multicultural Competence

Ivers et al. (2016) defined multicultural competence as a counselor's ability to work with a client who has a different cultural worldview or cultural group affiliation than the counselor. Also, culturally relevant adaptations to client-centered evidence-based treatments are an important consideration because clients respond differently based on their individuality and the unique intersections of their identities (Fuchs et al., 2013). Over the next 30 years, the diversity in the U.S. is projected to continue increasing (United States Census, 2012). Allport’s (1979) contact hypothesis indicated the presupposition that positive experiences within direct contact with people who are culturally different can result in changes to negative prejudicial attitudes. Importantly, Kumash-Tan et al. (2007) indicated that increased contact does not necessarily result in multicultural competence. Therefore, the quality of contact is important. A meaningful example of successful intergroup contact is a multicultural immersion experience which includes: pre-planning training, sustained time interacting, reflecting, and developing genuine
relationships with culturally diverse others, debriefing and working with a skilled facilitator and peer mentorship to make meaning out of the experience (West-Olatunji, & Shannonhouse, 2013).

In order for intergroup contact to reduce, rather than potentially exacerbate cross-cultural tension, four conditions must be met: (a) create equal status, (b) establish a noncompetitive atmosphere, (3) collaborate on shared superordinate goals, and (d) alleviate cross-cultural tension. Under these conditions, pluralistic dialogue can increase support and strategies for action (Pederson et al., 2005).

The Tripartite Framework

The tripartite framework for the cultivation of a culturally competent counselor includes (a) awareness, (b) knowledge, and (c) skills (Sue et al., 1992). Midgett, Hausheer, and Doumas (2016) explained the distinctions among the three components. Multicultural awareness is the ability to notice one’s own stereotypes and biases. Multicultural knowledge refers to a counselor’s understanding of both their own worldview, as well as the client’s worldview. Finally, multicultural skills involve a counselor’s ability to use appropriate and effective intervention strategies with diverse clients. Some qualitative studies (e.g., Kağnici, 2014) and a scant number of quantitative studies (e.g., Delphin-Rittmon et al., 2016) demonstrated that multicultural training improves all three components of the tripartite multicultural competence framework: awareness, knowledge, and skills. Other scholars have found that multicultural trainings may help with some components of multicultural competence and not others (Chao, 2012; Ivers et al., 2016; Midgett et al., 2016).

Kağnici (2014) provided a course outline with creative content ideas for fostering multicultural competence (e.g., games, cultural genogram, reflection papers, group presentations, class discussions, reactions, presentations, written assignments), and then examined these ideas in two studies. In one study, the researcher qualitatively explored counseling students’ (N = 30)
reflection papers, while the other study focused on an investigation of survey results as a follow-up with participants \(N = 21\). The qualitative findings indicated that the multicultural course influenced multicultural awareness, knowledge, and skills. Additionally, the survey data indicated that one year after the completion of the course, there was maintenance of increased multicultural competence (Kağnici, 2014). While these studies contributed to the existing literature on the outcomes of a multicultural counseling course, limitations include the small sample size and the elective nature of taking the course, which may have resulted in participants that are not representative of the larger counseling student population (Kağnici, 2014).

Additionally, Delphin-Rittmon et al. (2016) examined the effectiveness of a two-day training with community mental health providers \(N = 45\), and the results indicated that participants’ self-reported awareness, knowledge, and skills increased, as measured by the Multicultural Awareness, Knowledge, and Skills Survey (MAKSS; D’Andrea, Daniels, & Heck, 1991). The researchers recommended future studies with a random pretest posttest control group design. Additionally, the participants were licensed for an average of 14.6 years. Therefore, replicating this study with counseling students could provide insight about possible changes in awareness, knowledge, and skills of participants who have less experience. To further an understanding of the tripartite model, the researcher discusses each of the components (awareness, knowledge, and skills) of the model in detail in the following sections.

**Awareness**

Sue and Sue (2012) asserted that one of the key ways to cultivate multicultural competence is for counseling trainees to actively increase awareness about their assumptions. Multicultural awareness is the ability to notice one’s own stereotypes, enculturation, worldviews, values, and biases (Midgett et al., 2016; Sue & Sue, 2012; West-Olatunji & Shannonhouse, 2013). Counselors are mandated to have self-awareness about how their biases may influence
their counseling sessions with diverse clients (Suthakaran, 2011). In developing cultural self-awareness, one must have the foundational skills to be able to cultivate self-awareness. Arthur and Achenbach (2002) highlighted the paucity of detailed curriculums for experiential multicultural courses and reported that experiential learning increases self-awareness. Additionally, Tomlinson-Clarke (2000) found that graduate level counseling students reported that their multicultural course was insufficient with developing their cultural self-awareness and that they therefore needed additional training. Burnett, Hamel, and Long (2004) also asserted that it is important for counseling students to participate in multicultural experiential exercises that extend beyond acquiring knowledge. While these researchers provided a meaningful description of a 6-week counseling course in multicultural competence and supplied sample comments from student’s journals, there was no formal research study that examined the effectiveness of the curriculum. Furthermore, Ivers et al. (2016) found no significant relationship between (N=199) master’s level counseling students’ multicultural course completion and their multicultural awareness.

A common manifestation of modern racism is when people deny prejudiced beliefs, yet demonstrate implicit bias (Todd et al., 2011). The dissonance between these inward and outward beliefs may relate to shame that the person feels in admitting their prejudices, fear of offending someone or appearing racist, or it may relate to a lack of awareness (Masuda, 2014). Hill, Vereen, McNeal, and Statesbury (2013) illustrate this by pointing out that “Addressing multicultural issues in a course can meet the requirements of the standards without creating an atmosphere of self-awareness” (p. 270). Arguably, self-awareness is a key component of the educational experience and more research is needed to examine how empirically based teaching methods can cultivate self-awareness.
Knowledge

A counseling student’s multicultural knowledge entails understanding others’ cultures and the sociopolitical and institutional systems that are operating within society (Ivers et al., 2016; West-Olatunji & Shannonhouse, 2013). In examining multicultural training with counseling students (N = 460), Chao (2012) found that training was associated with multicultural knowledge, but not multicultural awareness. Additionally, Midgett et al. (2016) indicated that although their service-learning project of participating in the Tunnel of Oppression had a meaningful effect on group counseling students’ (N = 20) multicultural knowledge, the student’s multicultural awareness did not change. Similarly, Midgett and Doumas (2016) further examined service learning in two additional counselor education courses (Foundations in Counseling and Career Counseling; N = 38), where students worked as job coaches with refugee families and found a significant change in multicultural knowledge, but no change in multicultural awareness.

In seeking to explain these results, Midgett et al. (2016) hypothesized that addressing multicultural awareness may evoke defensiveness and anxiety. Additionally, the researchers only considered external factors in their study, which may explain why there was a change in multicultural knowledge, but not multicultural awareness. Future research may include a control group and focus on investigating various interventions to determine their influence on counseling students’ multicultural competence. Furthermore, Robb (2014) demonstrated that after art therapy graduate students (N = 519) participated in a multicultural course, multicultural knowledge and skills (but not multicultural awareness) significantly increased on posttest scores on the Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R; Kim, Cartwright, Asay, & D’Andrea, 2003). However, all of these studies lacked a control group, which does not account for possible extraneous factors influencing the study outcomes.
Considering all the evidence about the increase in knowledge, without consistently increased awareness and skills, Sue et al. (2009) asserted that training and education must include, but extend beyond, knowledge acquisition. Experiential learning may cultivate cross-cultural empathy (Arthur & Achenbach, 2002; Suthakaran, 2011). Cultural empathy is described as the capacity to overcome defensiveness, recover from mistakes, articulate the client’s point of view, and understanding resistance (Pederson, Crethar & Carlson, 2008). Tromski and Doston (2003) discussed a method of experiential multicultural training for counselors (interactive drama) and explained that information processing that is experiential can have a stronger influence on learning than information processed intellectually. Paone et al. (2015) emphasized the importance of accommodating a variety of learning styles in multicultural trainings and presented a multicultural intervention that included creative activities (e.g., sandplay, journaling, dialogue, personal genograms that represented learned racism and racial privileges through symbols).

**Skills**

Multicultural skills are related to a counselor’s ability to use appropriate and effective intervention strategies with diverse clients that take the client’s worldview into consideration (Midgett et al. 2016; West-Olatunji & Shannonhouse, 2013). Cates et al. (2007) discuss the discriminant validity found between multicultural knowledge and multicultural skills, meaning that these two distinct constructs are not significantly related. Therefore, trainees may not know how to translate multicultural knowledge into effective interventions. Despite the myriad of evidence-based multicultural trainings that increase multicultural knowledge, there is a gap in the literature related to strategies for increasing multicultural awareness and cultivating multicultural skills (Cates et al., 2007). In developing the curriculum, counselor educators have the
formidable task of balancing the teaching of counseling skills with addressing the developmental needs of their students (Bohecker et al., 2014).

In a conceptual publication, Torino (2015) asserted that experiential techniques are especially well suited to give space for strong emotions, and thus, they are crucial for teaching multicultural counseling skills. Rogers (1977) affirmed that effective therapeutic practice is the direct result of experience. When instructors provide an opportunity for students to practice counseling skills in the classroom, this may increase their clarity for later integrating the activity with a client (Lenes et al., 2015).

Counselors low on empathy within their cross-cultural relationships may be unable to appropriately and effectively implement interventions (Constantine & Gainor, 2001). For example, Arredondo et al. (1996) explained that if a highly qualified client who is Black repeatedly didn’t get a promotion, a counselor that does not have appropriate empathy may respond by encouraging a client to exert more effort at a job, or to adapt to their circumstance. This response invalidates their experience of racism and the legacy that the historical and present day conditioning can have on people’s decisions and lives. Bray and Balkin (2013) note that counselors that have a lower racial identity status can impede the counseling process through ineffective or harmful practices that locate the source of problem within the individual and ignore the discriminatory and structural causes of the problem. Fuchs et al. (2013) emphasized how important it is to validate the reality of systemic oppression and to help clients identify what actions are aligned with their values and are within their control. Validating the discrimination experience and exploring options of advocacy could perhaps be a more helpful response than encouraging them to adapt to that work environment.
Multicultural Competence and Counselor Education

When instructors increase their awareness of their own and their students’ intersectional identities, they may become more responsive to the learner’s needs and this may lead to a change on a larger scale (Powers & Duffy, 2016). Counseling students’ \( N = 118 \) multicultural competence typically increased when they had been in their graduate education program longer (Barden & Greene, 2015), supporting the hypothesis that multicultural competence is teachable. However, counseling psychology students in a mixed method study \( n = 260; n = 7 \) indicated that the amount of social justice education already incorporated into their training was significantly less than they would prefer, and that the social justice training experiences they most valued were related to mentorship, the curriculum, and a supportive environment.

Additionally, researchers found that graduate students \( N = 90 \) who received multicultural training for six weeks demonstrated a significant increase in cultural competence (awareness, knowledge, and skills), in contrast to the comparison group (D'Andrea, Daniels, & Heck, 1991). Furthermore, Dickson, Argus-Calvo and Tafoya (2010) found that among a sample of predominantly Hispanic students \( N = 60 \) cognitive prejudicial attitudes were significantly reduced after a training, but affective racial attitudes were not significantly influenced. The results of their study indicated that students from diverse backgrounds may experience multicultural training in different ways based on their unique experiences and that attending to both similarities, as well as differences, based on culture, are important considerations for counselor educators (Dickson, et al., 2010).

Notably, students who are POC typically enter into graduate programs with a higher level of cultural competence relative to their White peers (Jones, Sander, & Broker, 2013). Similar to other studies, Tourek (2014) found that White participants had lower scores on multicultural knowledge than ethnically diverse participants. However, Chao, Wei, Good and Flores (2011)
investigated 370 psychology trainees and found that although White students had lower multicultural awareness than their ethnically diverse counterparts at lower levels of training, at higher levels of training, there was not a significant difference. These results appear to indicate that White students may acquire increased multicultural competence if they participate in counselor training. However, additional experimental studies may help to further understand the development of multicultural competence, including the use of multicultural trainings.

In regards to multicultural counseling trainings, Kim and Lyons (2003) reported that while didactic teaching methods (intellectual activities such as reading, writing and Socratic discussions) may help cultivate multicultural knowledge, these methods may not be effective for addressing the affective component of racial attitudes. These scholars asserted that there is a lack of teaching strategies that address the behavioral, affective, and cognitive aspects of multicultural competence. Thornton and McEntee (1995) indicated that multicultural teachers must use various strategies to attend to the range of learning styles within a diverse group and suggested planning activities that illustrate various cultural points of view. Tailored from Emdin’s reality pedagogy, Busey (2016) recommended the following suggestions for classroom dialogue on racial issues: (a) allowing students to contribute to the curriculum, (b) positioning students as experts and validating their knowledge, (c) assigning meaningful roles to the students, (d) including symbolic artifacts in instruction (e.g., hip-hop songs), and (e) embodying a humility that allows students to critique or question the instructor. Scholars found that presentations by guest speakers with culturally diverse backgrounds predicted positive racial attitudes within counseling trainees (Dickson et al., 2010). Kim and Lyons (2003) advocated for the use of experiential diversity games such as Step Forward, Step Back, and Actions Speak Louder than Words, which involve embodied and kinetic learning experiences. Games and other
experiential activities can cultivate students’ interest and engagement in counselor education content areas (Swank, 2012).

Berila (2014) advocates for embodied multicultural learning where participants gaze inward and outward in order to question assumptions, identify problems, and find solutions. Heselmeyer (2014) explains that instructors can help students make meaning of their emotions that can foster long-term retention of the experiential material. The purposes of experiential learning in counselor education include raising awareness about multicultural matters, challenging frameworks related to cultural diversity, and developing cultural empathy (Arthur & Achenbach, 2002). Moreover, Heselmeyer (2014) encouraged multisensory experiential learning and indicated that facilitators can modify multicultural mindfulness trainings to include culturally representative materials such as song, dance, food, apparel or film. Valuable experiential activities include role-playing, conducting values clarification work, cross-cultural interviews, and watching and reacting to culture-oriented films (Kim & Lyons, 2003). Greene et al. (2014) indicated that experiential pedagogy can help student increase their multicultural competence and multicultural self-efficacy when given time to debrief, process, and role play conversations with clients after watching videos related to key intersectional multicultural topics, such as sexism (Last Chance for Eden, 2003), racism (e.g. The Tuskegee Airmen, 1995), classism (Crash, 2004), ageism (e.g. The Joy Luck Club, 1993), anti-Semitism (The Longest Hatred, 1993), physical disabilities (Ray, 2004), and privilege (Race: The Power of an illusion, 2003).

Additional films could be useful for exploring intersectionality. For example, anecdotes from this researcher’s experience indicate that the documentary For the Bible Tells Me So (2007) could potentially provide an educational experience that can help counselors explore issues concerning the juxtaposition of religiosity and heterosexism. While some counselors’ religiosity
can help them with openness and unconditional positive regard for everyone's unique identities, in other situations, a counselor's religion can contribute to sexism and heterosexism (Balkin et al., 2009). Furthermore, instructors have used the movie Crash in multicultural counseling classes to demonstrate the effect of biases on the relationship between well-intentioned students and their diverse clients (Villalba & Redmond, 2008). In evaluating the use of the movie Crash in class, semi-structured interviews (N = 5), and an exploration of standard evaluations of the class revealed that although one student did not seem to like how overt the movie was, other students appreciated how the film showed realistic portrayals and consequences of the complexity of racism. Most students had positive reactions to the movie (Villalba & Redmond, 2008).

Not all researchers examining multicultural competence teaching tools have found the same results. For example, Castillo, Brossart, Reyes, Conoley, and Phoummarath (2007) used the Multicultural Counseling Inventory (MCI: Sodowsky et al., 1994) to evaluate a course that included lectures, videotape demonstrations, attending cultural events, guest speakers, and experiential exercises that were intended to increase self-awareness of racial stereotypes among counseling graduate students (N = 84). The comparison group in this study was a counseling foundations course, and participants’ multicultural knowledge and skills increased in both classes. Consequently, the difference between the groups was not significantly different in multicultural knowledge and skills, although a significant effect was found for the multicultural awareness (Castillo et al., 2007). Thus, the research regarding the use of experiential activities to increase multicultural awareness, knowledge, and skills is mixed and there is a paucity of randomized control trials. Therefore, a need exists for replication studies that employ random
assignment to training and control conditions, as well as with larger sample sizes that have a more diverse representation of participants.

Hayes et al. (2004) investigated the effect of three conditions on licensed or certified alcohol and drug abuse counselors’ \( (N = 90) \) stigma and burnout following training and a three-month follow-up point. The three different conditions were (a) acceptance and commitment mindfulness training, (b) multicultural training, and (c) biologically oriented control group. These researchers found that compared to the control group, the multicultural training significantly affected stigmatizing attitudes at posttest, but not at the follow-up. While individuals who participated in the acceptance and commitment mindfulness intervention showed significant results at the three-month follow-up, their results were not significant following the intervention on the posttest. Also, on the burnout assessment, the participants in the acceptance and commitment mindfulness condition performed significantly better at both the posttest and the follow-up compared to the control condition, and the participants in the multicultural training condition performed marginally better than the control group at the posttest, but not at the three-month follow-up. The researchers hypothesized that a combined training that included both mindfulness and multicultural elements might produce a broader set of positive outcomes than either trainings could produce alone (Hayes et al., 2004).

**Multicultural Ethics**

Multiple professional organizations (e.g., American Counseling Association [ACA], Association for Multicultural Counseling and Development [AMCD]) have endorsed cultural competencies that call for counselors to have awareness, knowledge, and skills related to counseling diverse clients (ACA Code of Ethics, 2014). Mental Health professionals are ethically obligated to consider how their biases and privileges based on their intersectional identities may influence therapy sessions (Fukuyama et al., 2014). The ACA Code of Ethics
(2014) requires infusing multicultural topics into counselor preparation (Standard F.7.c.I). Specifically, training practices are mandated to address multicultural competence in the areas of awareness, knowledge, and skills (Standard F.11.c). Villalba and Redmond (2008) stated that in order to ensure ethical compliance, counselor educators should have a clear purpose for experiential activities used in counselor education (e.g., develop multicultural competencies). These authors emphasize the importance of pre-warning students of potential risks (e.g., experiencing difficult emotions such as discomfort, anger, sadness, or frustration) and giving ample debriefing time following an activity to ensure the ACA ethical standards are being upheld (Villalba & Redmond, 2008). Experiential activities that address issues of oppression, privilege, and power (e.g., the interactive theater called Tunnel of Oppression) can be emotionally evocative, and there may be hesitancy in debriefing after activities (Midgett et al., 2016). When students engage in experiential activities, instructors should be supportive and flexible with students from all racial backgrounds by providing information, responding to concerns and answering questions, and being aware of personal issues that may be triggered (Berila, 2014). Instructors may consider an alternative service-learning project for a student if they make this request (Midgett et al., 2016), and provide campus resources.

Sue, Lin, Torino, Capodilupo, and Rivera, (2009) highlighted the ethical dangers of poorly handled conversations about race, racism, and microaggressions in the classroom (e.g., reinforcing biased worldviews, attacking the personal integrity of students who are POC, and perpetuating institutionalized racism). To further explain race relations in the U.S., Esposito and Finley (2016) reported that well-intended, optimistic discussions of racial progress can potentially have the antithetical effects of conflating racial equality with opposing phenomena such as color-blindness, racial tolerance, racial apathy, evading responsibility, and reinforcing
the status quo of White privilege. To avoid professors’ lack of awareness, ignorance, or
dismissal of racial conversations, Sue et al. (2009) provided a list of recommendations. First,
educators on all levels can benefit from training and experience in facilitating difficult dialogues
on race. Additionally, instructors must acknowledge they are just as vulnerable to biases,
anxieties, and fears about race as other individuals. Concerted efforts at self-understanding as a
racial being is of paramount importance (Sue et al., 2009). Education must also transcend
intellectual trainings and experiential components must go beyond in-service training or the
classroom and must involve true interracial interactions in real life settings (Sue et al., 2009).
Furthermore, Sue et al. (2009) explains that group counseling skills are crucial for understanding
group processes and dynamics, discerning between process and content, creating an atmosphere
where students can genuinely listen to one another, and validating the emotional atmosphere
(defensiveness, anger, anxiety, etc.).

One of the foundational topics outlined within the Council for Accreditation of
Counseling and Related Educational Programs (CACREP; 2016) standards is related to revising
programs to be continuously aligned with the needs of clients in a pluralistic and multicultural
society (Standard 2.B1). Counselor educators are expected to provide self-growth experiences
for students and inform them that they are the ones deciding what information they want to share
in the educational context (ACA Code of Ethics, Standard F.8.c). Counselor educators need a
heightened awareness of the emotional dynamics in the classroom when conducting trainings
related to multicultural competence, color-blind racial attitude, and mindfulness.

**Color-Blindness**

Color-blind racial attitudes reflect a lack of awareness of racism and three important
realities are disregarded: (a) White privilege, (b) institutional racism, and (c) discrimination
(Neville et al., 2001). When individuals are color-blind, they do not believe that race is
meaningful in people’s lives and they deny institutional, individual, and cultural manifestations of racism (Burkard & Knox, 2004; Neville et al., 2013), which perpetuates societal injustices. Disparities in poverty rates, unemployment rates, and healthcare make it harmful and unrealistic to disregard race in such a socially stratified country (Neville et al., 2013). Researchers have described color-blindness as a framework used to minimize racial inequalities and deny the social significance of race (Chao, Wei, Good, & Flores, 2011; Neville et al., 2013). Although people may be attempting to create an inclusive environment by ignoring race, a stance of color-blindness is counterproductive, and disregarding race is an ineffective strategy for prejudice-reduction (Neville et al., 2013; Poteat, Lewis, & Spanierman, 2014). Color-blind individuals can either consciously or unconsciously deny racial realities. POC perceived individuals who were color-blind as less friendly and more likely to engage in racially insensitive actions (Chao, Wei, Good, & Flores, 2011; Neville et al., 2013).

Researchers have found that racial divisions have become more obvious in recent years (Luttig & Callaghan, 2016), which is contrary to the color-blind ideas of a post-racial America (Hall, 2016; Maurantonio, 2017; Neville, Awad, Brooks, Flores, & Bluemel, 2013). Ming Lui (2017) asserted that when an individual of a marginalized group holds privilege and power, this is often temporally and spatially limited. When people provide examples of POC (e.g., the first Black President) who seem to have transcended hegemonic racial barriers, there is not a portability of that individual’s privilege(s) to entire systems and structures of entrenched inequality (Cammarota, 2011; Ming Lui, 2017; Neville et al., 2013).

Harper (2012) acknowledged the taboo nature of discussing racism, and how universities often promote racial silence. However, Sue (2005) explained that silence about racial oppression indicates that one is complicit in the dehumanization of POC. Furthermore, Vittrup (2016)
examined color-blindness among White mothers ($N = 107$) and found that 70% were likely to use a good intentioned, yet counterproductive, color-blind and color-mute (don’t see race and don’t discuss race) strategy, which unfortunately preserves institutional racism rather than promoting equality. These mothers reported not discussing race for a variety of reasons, including: they didn’t think that race was an issue; they wanted their children to treat everyone the same; and they thought their children were color-blind. However, despite these intentions, refraining from bringing up racial topics leaves children susceptible to internalizing and justifying the stereotypes that are embedded in the media and institutions around them (e.g., disparities in educational resources, economic opportunities, and healthcare), maintaining a privileged status for the White race and the discrimination for the Black race (Vittrup, 2016).

Researchers gave two different narratives to children, one that endorsed celebrating differences and another that promoted color-blindness and sameness across races, and found that the children were less likely to be aware of and report racial discrimination if they read the color-blind narrative (Apfelbaum, Pauker, Ambady, Sommers & Norton, 2010).

Based on the accumulation of a decade of data from the Implicit Association Test (IAT), Banaji and Greenwald (2016) asserted that the pervasiveness of automatic White preference is found in 75% of those who take this assessment, while a striking 40% of individuals explicitly express their egalitarian values. Although our automatic preferences are difficult to explain, they often lead us towards less conscious decision-making. Banaji and Greenwald (2016) explained that most of our meaning-making is unconscious, citing Neuroscientist Nobel Prize winner Eric Kandel, who estimated that 80-90% of the brain works unconsciously. In a meta-analysis, researchers found that discriminatory behavior was associated with White preference on the Implicit Association Test (IAT; Banaji & Greenwald, 2016).
Implicit bias leads to institutional discrimination, which appears to have a more significant role on the disparities in our society than people who are conscious of their racism (Henkel et al., 2006). For example, Green et al. (2007) examined whether the magnitude of a doctor’s implicit racial bias (IAT) would predict recommendations for medical procedures for heart patients among physicians ($N=287$) who were randomly assigned Black or White vignette patients. Although the doctors reported no explicit racial bias and avowed that they would not perceive or treat Black or White patients differently, IAT results of unconscious bias suggested a racial disparity in their recommendations for medical procedures (Green et al., 2007). Similarly, while prejudices regarding paranoid delusions and substance abuse are overemphasized with African Americans and Native Americans (Sue et al., 2007), the false belief that Asians are the ‘model’ minority can lead therapists to minimize and underestimate their symptoms (Sue & Sue, 2003; Yoo, et al., 2010). Racial stereotyping can lead to the invisibility or neglect of health needs. For example, college students ($N=425$) who were influenced by the Model Minority Stereotype significantly misperceived Asian Americans’ mental health status (Cheng, Chang, O’Brien, Budgazad, & Tsai, 2017).

Bertrand and Mullainathan (2004) replied to ‘Help Wanted’ ads (with randomly assigned resumes with African-American (e.g., Lakisha) or White-sounding (e.g., Emily) names and found that the White names received 50% more callbacks. Sue et al. (2009) noted that instructors and counselors who were socialized in America are as vulnerable to stereotypes, biases, and anxieties about race as the others socialized in this country. Not discussing race is an ethical issue and “once teachers recognize that silence on [race, color, and racism] contributes to the problem, then they may be more likely to interrupt racism rather than ignore it” (Boutte, Lopez-Robertson, & Powers-Costello, 2011, p. 335).
In a mixed methods study of White college students that employed both survey data \((N = 541)\) and qualitative interviews \((N = 41)\), White respondents reported that they did not want to appear prejudiced. However, when there were inquiries about housing integration, affirmative action, interracial marriage, and other general and specific racial attitudes, they made various justifications and responses that indicated they were ‘blaming the victim’ (Bonilla-Silva & Forman, 2000). Researchers noted covert racist attitudes and a large number of the participants who made comments such as “I’m not racist, but…” and then followed that statement with a negative judgment of a Black person’s character, such as “they are lazy” (Bonilla-Silva & Forman, 2000, p. 50).

In contrast to these detrimental assumptions, participants in a qualitative study of high achieving African American high school students \((N = 9)\) in a predominantly White school reported high academic motivation, positive self-regard, effort, persistence, future orientation, and a belief that they were smart (Andrews, 2009). These students acknowledged the legacy of resilience in their racial group, as well as the additional hurdles that they experience due to their skin color (e.g., the historical burden and struggle of White privilege, societal stereotypes, harsher consequences, pressure of being a representative of their entire race, poor representation of Black people in the textbooks, the isolation of being surrounded by a majority of White students). Similarly, in a multi-case study, Griffin (2006) found that while high achieving Black collegians were mostly typical college students, they still experienced specific barriers (e.g., covert and overt racism) and thus, their achievements were even more noteworthy. Although respondents experienced biases (e.g., inaccurate assumptions that they were only at the university because of sports), participants described themselves as hard working, resilient, goal-oriented, self-motivated, and wanting to make their family proud (Griffin, 2006).
Jackson and Mackin (2015) explained that seemingly positive stereotypes (insurmountable expectations of strength, education, independence, and nurturing others) can be a burden for the wide spectrum of Black women in America, as well as the negative stereotypes. Similarly, Asian Americans frequently report the negative effects of the model minority myth and the potentially debilitating expectations of excellence in academics, in addition to being assumed to be a foreigner in one’s own country (Yoo et al., 2010). There is a White privilege of not having to prove oneself against stereotypes formed before even opening one’s mouth, and there is a lot of pressure to overcompensate for others’ prejudices (Jackson & Mackin 2015). In laboratory experiments, law enforcement officers (N = 48) who had no conscious awareness that they responded differentially based on race, fired their guns more often at Black suspects than White (Plant & Peruche, 2005). These findings suggest that differential treatment may contribute to the racial gap in legal systems, employment, and healthcare, and that color-blindness may reinforce the inequalities of the status quo.

Neville et al. (2014) found that college diversity experiences were associated with decreases in White college students’ (N = 857) color-blind racial attitudes over time. Additionally, Cole et al. (2011) found that university students (N = 173) were significantly more likely to deny the existence of blatant racism and have less awareness of White privilege if they had been in the control condition (introductory psychology course) in comparison to the students who took a diversity course. Moreover, Kernahan and Davis (2007) found that after taking a Psychology of Prejudice and Racism course, college students’ (N = 39) scores on the Color-blind Racial Attitude Scale (CoBRAS; Neville et al., 2000) significantly decreased in comparison to the control group (students enrolled in Behavioral Statistics). The studies used a comparison group, which can help control for extraneous variables and increase confidence that
differences are due to the multicultural training intervention (Castillo et al., 2007). However, while these results provide hopeful evidence that a diversity course may increase awareness of racism, privilege, and motivation to endorse anti-racism action, more research is needed to discern the key elements that led to change (Kernahan & Davis, 2007). Specifically, further intervention studies are needed to explore what factors within diversity courses contribute to decreased color-blind racial attitudes (Neville et al., 2014). Researchers have acknowledged that disrupting color-blind racial attitudes is a meaningful outcome that educators should strive to achieve (Cole et al., 2011; Neville et al., 2014).

**Color-Blindness and Counselor Education**

DiAngelo and Sensoy (2014) explain that anti-racism education may be an antidote to institutionalized and structural racism; they identify strategies that they found effective, as White faculty educators. Bartoli et al. (2015) outlined areas that White counselors need to know about race (e.g., there is meaning in talking about race with clients, race can be valued as a source of identity, systemic racism is personal for people, there are costs of racism to both POC and White individuals, including sadness, anger, guilt and fear). One strategy that faculty can use to promote curiosity and humility is *silence breakers* (DiAngelo and Sensoy, 2014), which is a technique that addresses taboos and fears that are common in racial discussions. *Analodies* can also be helpful for expanding students' conceptualization and way of viewing anti-racist topics (DiAngelo & Sensoy, 2014). A metaphor about air pollution emphasizes the importance of addressing racism in society: if we want to be able to breathe clean air, we must take on the responsibility to clean it up (Tatum, 2014). Institutional racism includes disparities in healthcare, economic opportunity, education, and housing. These inequalities influence where people grow up and the opportunities they have in life (Ramaswamy & Kelly, 2015). Jones (2000) illustrated how an individual’s environment affects their circumstances by using a metaphor about two
different-colored, potted flowers. The gardener planted red flowers in fertile soil and pink flowers in nutrient deprived soil and assumed that the flourishing red flowers were better than the perishing pink flowers. Therefore, she took better care of the red flowers. The initial placement of the flowers into different types of soil was not acknowledged and instead, the pink flowers were seen as deficient (Ramaswamy & Kelly, 2015). Individuals in dominant groups often attribute privatized character flaws of POC to explain inequalities, rather than unearthing the historical and current institutionally shaped inequities that maintain intergenerational disparities in cultural capital (Cammarota, 2011).

Berila (2014) provides the metaphor of how holding and looking through a camera lens is analogous to how one’s intersectional social positionality frames, what is seen, and how situations are framed. Similarly, DiAngelo and Sensoy (2014) provide the example of how the lens of a nutritionist in a grocery store might notice whether or not the food was organic or unprocessed, whereas a social justice educator might notice the race of the staff and the supervisors. In bridging that metaphor to the current study, while there is no biological basis for generalizing character traits to an entire racial group (Strom, Lee, Trahan, Kaufman, & Pritchett, 2009), individuals in some minority racial groups are often stereotyped as deficient, rather than acknowledging deficient environments. For example, Native American themed logos, mascots, and nicknames are caricatured, misused, ridiculed, and mocked. This violates the sanctity of their culture and contributes to societal ignorance (Steinfeldt & Steinfeldt, 2012). The public disrespect of this community can have destructive psychological effects internally and relationally for Native Americans, and the disenfranchised position that this cultural group holds in society does not provide them the institutional power to combat societal oppression (Steinfeldt & Steinfeldt, 2012).
Hachfeld, Schroeder, Anders, and Kunter (2015) found that teachers (N = 433) with higher color-blind beliefs demonstrated a significantly lower willingness to adapt teaching based on the cultural diversity of students. Thus, there is a crucial need to address racial socialization in training programs because White students and faculty who are color-blind think that noticing the race is racist and often have an aversion to talking about race, which can further perpetuate an unjust system (Bartoli et al., 2015). Although scholars in the criminal justice system, sociology, and public policy have all acknowledged and quantified the residual effects of slavery (RES) on Americans, there is a dearth of counseling literature on how RES influences multiracial counseling relationships (Wilkins et al., 2013). The ACA Code of Ethics (2014) mandates that counselors increase their awareness of bias within themselves and others because people have been pathologized based on historical prejudices (Standard E.5.c.). Gushue (2004) investigated the implicit racism of multiple White counseling and psychology students (N = 158) who rated the Black client as less psychologically healthy on a fictitious intake form, in which the only difference was that the client’s race was listed as Black or White. In addition to scoring lower on multicultural knowledge, participants with higher color-blindness had higher perceptions of severity of symptoms for their Black clients. Thus, the participants with higher color-blindness were more likely to distort a diagnosis based on race. Similarly, Gushue and Constantine (2007) found that psychology trainees (N = 177) with less advanced stages of White racial identity, had greater color-blindness. Furthermore, more integrated White racial identities were associated with a higher awareness of racism (Gushue & Constantine, 2007).

Researchers also indicate a disparity in how racially different clients are perceived by counselors with higher color-blind racial attitudes. For example, Buckard and Knox (2004) found that therapists’ (N = 247) greater levels of color-blindness was correlated with rating
African American clients as more responsible for solving their own problems, which may be detrimental to clients who are experiencing circumstances beyond their immediate control (e.g., discrimination). These researchers also found that color-blindness was negatively correlated with empathy, whereas those with higher empathy scored significantly lower on color-blindness. Therefore, counselors’ level of color-blindness may influence their level of empathy towards diverse clients, and thus, multicultural training is essential for the cultivation of sensitive practitioners. Training to dispel color-blind racial beliefs may be critical to multicultural competency (Buckard & Knox, 2004).

**Color-Blindness and Multicultural Competence**

Chao (2013) examined color-blind racial attitudes among 259 school counselors and found that individuals with the highest color-blind racial attitudes and the least multicultural training had the lowest multicultural competence. Spanierman, Poteat, Wang, and Oh (2008) also reported that White counseling trainees’ \( N = 311 \) years of training were positively associated with multicultural competence and inversely related to color-blind racial attitudes. These studies provide further support that increased multicultural competence and decreased color-blind racial attitudes are both teachable concepts. Dispelling color-blind racial attitudes may be an important step towards improving multicultural competence.

Moreover, Spanierman et al. (2008) conducted two studies that provide evidence of the importance of attending to the emotions of self-identified White psychology graduate trainees’ \( n = 311; n = 59 \). Specifically, these researchers found that (a) White fear was lower in the participants who had higher levels of multicultural training, (b) multicultural knowledge was predicted by White empathy, (c) White empathy and White guilt had a positive significant relationship with multicultural competence while White fear had a negative significant relationship with multicultural competence, (d) White empathy significantly predicted
supervisor’s (n = 49) observation of their supervisee’s multicultural competence (Spanierman et al., 2008).

Experimental studies that measure color-blindness and multicultural competence may increase confidence with predicting causation. Penn and Post (2012) examined color-blind racial attitudes and multicultural knowledge and awareness among play therapists (N = 510). Two subscales of the CoBRAS (unawareness of racial privilege and unawareness of blatant racial issues) were inversely related to multicultural counseling knowledge, and all three CoBRAS subscales were inversely related with multicultural awareness (Penn & Post, 2012). Another important finding of Penn and Post’s (2012) study is that in contrast to the significant relationship with multicultural knowledge, there was no relationship between multicultural education and therapist’s multicultural counseling awareness. Further research on multicultural classes, continuing education classes, and multicultural workshops is needed to confirm or expand these results.

Many White people perceive individuals from minority populations as being dangerous, unmotivated, and prone to drug use. These stereotypes have a negative effect on opportunities for achieving academic success, seeking employment, and having fair treatment in the criminal justice system (Fisher-Stewart, 2017; Hunt, 2007). Sullivan, Ong, La Macchia, and Louis (2016) investigated university students’ (N = 110) response to a vignette of a hate crime and found that if the justice system issued a lenient response on the perpetrator, prejudicial thoughts were heightened towards both the individual victim and the victim’s entire cultural group (Allison et al., 2016).

Bartoli et al. (2015) reported that justice concerns are important and implicit bias in the justice system has far-reaching implications. There is substantial literature which indicated that
for similar offenses, members of Black and Hispanic communities have a higher likelihood than a White person to be pulled over, searched, arrested, prosecuted, and given a harsher penalty (Obama, 2017). Racial profiling, coercive plea-bargaining, the school-to-prison pipeline, and disparities in sentencing all contribute to a perpetual cycle of marginalization and punishment (e.g., barriers to housing, voting, education, employment and public benefits) (Alexander, 2012; Obama, 2017). Baumgartner, Johnson, Wilson, and Whitehead (2016) reported national statistics regarding the rate of execution based on race and gender. Multiple states that employ the death penalty (e.g., Louisiana, Florida, Georgia, Arizona, Arkansas) have never executed a White person for the crime of murdering a male that is Black (Baumgartner et al., 2016). A legacy of racism is undeniable, considering the magnitude of inequities that continue to occur in the American justice system (Alexander, 2012; Obama, 2017). African Americans deaths that did not have accountability in the justice systems across the country included Tanisha Anderson, Sandra Bland, Michael Brown, Samuel DuBose, Jonathan Ferrell, Janisha Fonville; Ezell Ford, Freddie Gray, Eric Harris, Trayvon Martin, Natasha McKenna, Tamir Rice, and Walter Scott (Brooms & Perry, 2016; Grills, et al, 2018; Hargons et al., 2017; Howard, 2016; Plant & Peruche, 2005). With the intense emotions that can emerge related to racism (e.g., moral outrage, fear, mistrust, sorrow, sadness, grief, confusion, anger, sadness, shame, guilt, defensiveness) mindfulness skills may be helpful for emotional regulation and conscious responding.

**Mindfulness**

Mindfulness is defined as a type of internal processing in which the individual experiences awareness of what is happening in the moment, from a stance of observation (Shapiro, Brown, Thoresen, & Plante, 2011). Researchers have recommended that counselor educators and supervisors incorporate mindfulness practices within the counselor development
curriculum (Chrisman et al., 2009; Christopher et al., 2006; Johnson, 2015; Schauss et al., 2017). Bruin, Meppelink, and Bögels (2015) assessed the effects of a mindfulness course on international students ($N = 104$) and found that a seven-week curriculum resulted in an increase in nonjudgment and nonreactivity. Additionally, within a review of the literature, Brown, Marquis, and Guiffrida (2013) found support for each of the following beneficial self-reported outcomes with mindfulness: (a) improved well-being, (b) reduced stress, (c) lessened depression and anxiety symptoms, and (d) reduced compassion fatigue/burnout. Puig et al. (2012) also discussed how meditation, guided imagery, and/or relaxation provided wellness and promoted mental health. Furthermore, Christopher and Maris (2010) summarized multiple qualitative research studies over the previous decade and reported that one of the goals of a counselor education course on mindfulness was to cultivate students’ awareness of how well-being is affected by cultural components. They concluded that further research about mindfulness in training and supervision is warranted, especially with a quantitative design and larger sample size.

Furthermore, Birnie et al., (2010) described an experiential MBSR program that examined self-compassion and empathy of a community sample ($N = 51$). They included experiential activities (e.g., body scans, walking and sitting meditations, moving meditation, gentle yoga, loving kindness meditation, breathing exercises, and informal daily mindfulness), as well as other components (e.g., additional resources, didactic information, and requested daily practice at home). Birnie et al. (2010) found that mindfulness training resulted in increased self-compassion and improvement with taking the perspective of another person. Future research could replicate the study with counseling students. Random assignment would also add rigor in a replication study.
Quan, Kun, Xing-Hua, Wei-Dan, and Chang (2015) found that a six-week mindfulness training (intervention group, \( n = 25 \); waitlist control group, \( n = 29 \)) yielded significant results in mindfulness (as measured by the FFMQ) and emotional regulation of aggression, as compared to a wait list control group. Furthermore, Leppma and Young (2016) randomly assigned counseling students (\( N = 103 \)) to either a six-week experiential Loving Kindness Meditation Intervention group, or a control group of Interpersonal Skills. They reported a significant increase in dimensions of empathy in the Loving Kindness Meditation group, as measured by the Interpersonal Reactivity Index (Leppma & Young, 2016). However, the researchers did not measure specifically whether the counseling students’ mindfulness increased, and it is therefore unknown whether the intervention increased total or subscales of mindfulness on the FFMQ. In another compassion group study, Beshai, McAlpine, Weare, and Kuyken (2016) controlled for baseline differences between the experimental (\( n = 49 \)) and comparison group (\( n = 40 \)) of teachers on the FFMQ. They concluded that a customized mindfulness based intervention can significantly increase mindfulness (as well as significantly increase well-being and reduce stress). Beshai et al. (2016) noted that further research is needed to replicate this study with a larger sample and randomized control trial.

Relatedly, Shapiro et al. (2005) examined the effects of mindfulness with (\( N = 38 \)) health care professionals and reported that MBSR programs significantly increased self-compassion, while decreasing stress levels. While this study had random assignment of 18 participants to an MBSR group and 20 participants to a wait-list control group, it is important to note that there was a 44% dropout rate in the intervention group (Shapiro et al, 2005). The researchers concluded that the addition of an eight-week MBSR time commitment to an already demanding schedule might not be practical for a substantial number of healthcare professionals.
Jain et al. (2007) also examined mindfulness with 83 pre-medical or pre-health students by assigning them to one of three groups: (a) a four-week MBSR mindfulness meditation, (b) a four-week somatic relaxation, or (c) no treatment control. In both treatment groups, distress was decreased and a positive state of mind was increased, in comparison to the control group. The researchers also reported that mindfulness meditation specifically reduced distractive thoughts and behaviors, even more than the somatic relaxation. Although Jain et al. (2007) found significant reductions in rumination and distraction as measured by the Global Severity Index and Brief Symptom Inventory, the researchers did not measure mindfulness specifically. Therefore, it is unknown whether that four week MBSR intervention increased total mindfulness or subscale scores on the FFMQ. Undoubtedly, Jain et al. (2007) study provided an important contribution to the empirical literature about healthcare practice trainees. However, similar to many prior studies, the vast majority of participants were White women and more minority student representation in the sample could have provided nuanced results. Nonetheless, Jain et al. (2007) showed significant results after four weeks, which supports giving the four-week training option for the CCMM training. Thus, rather than two months, a one weekend intensive, or a one-month commitment, may be more feasible for counseling students and pre-licensed counselors with demanding schedules.

Despite the studies on training pre-health students, in the counseling literature, there is a lack of controlled studies focused on mindfulness training for preparing counselors. In examining the effects of mindfulness on clients ($N=124$), who were served by practitioners that either received mindfulness or where in a control group, Grepmair et al. (2007) found that clients who were treated by the meditating trainees reported better therapeutic outcomes, including increased reduction of symptoms such as insecurity, anger/hostility, and anxiety. Grepmair et al.
(2007) concluded that promoting mindfulness meditation in the training of helping professionals could positively influence treatment outcomes for patients. Similarly, McCollum and Gehart (2010) noted that when therapists in training practiced mindfulness ($N = 13$), they reported feeling better equipped to provide counseling services to clients by being calm, present, prepared for sessions, and being able to help clients slow down. Nonetheless, this study had a small sample size. Therefore, a need exists for additional studies with larger sample sizes to further substantiate the effects of a mindfulness training. Multiple factors, including total session time, number of in-class hours, spacing of the classes, instructor’s embodiment of mindfulness, participants’ homework practice, and their prior experience, may relate to significant outcomes of mindfulness studies (Carmody & Baer, 2009). Further research is needed to discern the types of counselor mindfulness practices that may enhance client outcomes and the amount of time needed for practicing these techniques to influence significant outcomes (Fuchs et al., 2013; Johnson, 2015).

**Mindfulness and Counselor Education**

Researchers have recommended that counselor educators and supervisors incorporate mindfulness practices within counselor preparation programs (Chrisman et al., 2009; Christopher et al., 2006; Johnson, 2015; Schauss et al., 2017). Although mindfulness is gaining popularity in counselor education programs, there is still insufficient empirical literature about this practice (Fulton, 2016). In a review of studies focused on mindfulness-related content within classes, Christopher and Maris (2010) concluded that counseling students who had been trained in mindfulness were more open, aware, and able to be less reactive when countertransference issues came up. They recommended future experimental studies focused on further assessing the effect of mindfulness on counseling students.
Christopher and Maris (2010) also indicated that counseling students reported learning skills in a mindfulness course that included (a) reduced discomfort with silence, (b) less preoccupation with themselves, (c) increased awareness and ability to observe themselves and be more engaged with the therapeutic process, and (d) increased patience. The counseling students reported that after the course, they were able to be more present and sensitive to the clients' verbal and nonverbal messages, as well as shift their inner dialogue towards greater compassion. Similarly, Maris (2009) reported that mindfulness helped counseling trainees with the ability to let go of control, increase presence, and tolerate ambiguity.

The mindfulness practice of suspending judgment can foster group cohesion, which is a vital element for counseling students’ growth (Behecker et al., 2014; Chrisman, Christopher, & Lichtenstein, 2009). For example, students’ \( N = 31 \) themes indicated that mindful movement, sitting meditation, yoga, and conscious relaxation in a counselor education environment fostered connectedness, interdependence, and group consciousness (Chrisman et al., 2009). Group process is the most researched and preferred method for mindfulness development (McCullum & Gehart, 2010), which is consistent with teaching mindfulness in a counselor education group setting. MBSR instructors encourage constructive and supportive feedback and problem solving as a group (Birnie, Speca, & Carlson, 2010). Bohecker, Vereen, Wells and Wathen (2016) examined the effects of using a mindfulness experiential small group (MESG) curriculum with counselors-in-training \( N = 20 \) and found that the intervention helped trainees with tolerating difficult emotions and developing cognitive complexity. The eight-week MESG program met various CACREP (2016) accreditation standards (e.g., group) and was also compatible with many theoretical frameworks (Bohecker et al., 2016). While Bohecker et al. (2014, 2016) contributed to the literature on mindfulness curriculum development, a need exists for additional
empirical studies. Future researchers may quantitatively examine the potential effect of an experiential mindfulness curriculum on enhancing counselor development. Using more robust methodologies (e.g., random assignment) would contribute to the evidence about the outcomes of experiential programs. While scholars have considered experiential methods to cultivate self-awareness as an ideal framework for professional growth related to diversity training, few rigorous studies have directly examined the benefits of these interventions with counseling students and pre-licensed counselors.

**Mindfulness Ethics**

There is a current debate about whether mindfulness is a spiritual practice, or a secular practice without religious or spiritual connotation (Stratton, 2015; Williams & Kabat-Zinn, 2011). The ACA Code of Ethics (2014) mandates that counselor educators (and counselors) respect diverse views and refrain from imposing their spiritual beliefs on those they serve. Thus, counselors need to be aware of how mindfulness is presented in professional settings, to avoid imposing on the spirituality of students and their subsequent clients. Because of the deeply personal nature of spirituality for people (counseling students and their subsequent clients), participants may become protective or defensive if they assume that the mindfulness practice has some opposition with their spirituality, religion, or lack thereof (Lenes, Baggs, & Puig, 2016). Lenes, Fields, and Swank (manuscript in preparation) illustrated the importance of this when a participant in their study expressed hesitancy to participate in a mindfulness experience because of her perception that it conflicted with her Christian beliefs. However, Trammel (2015) explained that some Christian students may be comforted to learn that there is congruence between mindfulness and a Christian ethical framework (e.g., fostering compassion).

Mindfulness and Christianity are connected with one another (e.g., intentional awareness of thoughts before actions, letting go of shame/condemnation, unconditional love; S. Wilder,
personal communication, March 12, 2018). Relevant Roman Catholic and Eastern Orthodox Christian perspectives (e.g., the "letting go and letting god" spiritual task, centering prayer) contain elements corresponding with mindfulness (Tan, 2011, p. 243).

Kabat-Zinn (2014) reported that mindfulness can be either a secular or spiritual practice and can support any religion, or no religion. Similarly, Shapiro et al. (2008) illustrated the broad scope of mindfulness and asserted that Mindfulness Based Stress Reduction (MBSR) can be practiced within or outside of all traditions, including those who are atheist and agnostic. There is also a large sector of people who practice mindfulness as a purely scientific cognitive training of the human mind for stress reduction. In order to effectively implement mindfulness into counselor preparation, examining the nonreligious nature of mindfulness is necessary. Thus, when counselor educators introduce mindfulness as a way to enhance multicultural counseling competencies, it is critical to first consider the personal and spiritual implications for diverse students on both a process and content level. It’s crucial to emphasize the scientific nature of mindfulness in order to be careful to not impose on anyone’s spiritual beliefs. Honoring spiritual diversity is an important foundational step before employing mindfulness tools to work on other areas of diversity. While the content of spiritual and religious diversity is particularly of interest in relation to mindfulness, one could potentially use the same inward processes of mindfulness (curious acceptance without judgment) to expand their competence with many areas of diversity, before using mindfulness to work on multicultural competency issues.

Research on mindfulness generally focuses on the benefits and there is a gap in the literature regarding potential negative effects of mindfulness. This could mislead readers to assume that mindfulness has benefits for anybody at any time (Hanley, Abell, Osborn, Roehrig, & Canto, 2016; Irving, Dobkin, & Park, 2009). While mindfulness practices can ultimately
provide tools to cope with overwhelming internal responses, students should be informed of the potential for strong emotions to arise. Historical traumas (e.g., for people experiencing PTSD, or the cumulative traumatic effect of race based oppression, internalized –isms) that had previously been compartmentalized can come into one’s awareness while participating in mindfulness practices (Berila, 2014). Although many counseling students said they experienced no negative outcomes in a mindfulness course, some students mentioned the difficult or painful emotions that came up when self-reflecting (Christopher et al., 2011). Furthermore, considering how valuable mindfulness practices can be, and also the potentially difficult reactions that can emerge while practicing, five principles for intentionally integrating mindfulness practices in a classroom setting include: (a) make the assumption that someone(s) in the room has endured a traumatic experience (e.g., sexual trauma, car accident), or has suffered from a mental health concern (e.g., eating disorder, anxiety), (b) provide introductory remarks that uncomfortable emotions or reactions may emerge during the meditation, (c) give advance notice that mindfulness practice is part of the course and either provide an alternate assignment or course, (d) provide resources on campus (e.g., health, mental health, trauma specific, multicultural, LGBTQ+, veterans), (e) remain grounded, calm, compassionate, kind, and nonjudgmental with various student reactions (which entails the facilitators engaging in personal work on themselves) (Berila, 2014).

Mindfulness group facilitators can model mindful principles of acceptance, compassion, and attention in the way they address the concerns and questions of participants (Pollak et al., 2014). Preparing students with a space to process and also a language to make sense of strong emotions, is an important aspect of introducing mindfulness practices in relation to difficult topics (Berila, 2014).
Irving, Dobkin, and Park (2009) explained that mindfulness is contraindicated for some individuals (e.g., clients with severe mood symptomatology). Although scholars have found that mindfulness decreases anxiety, in cases where the symptoms are too acute, counselors and counselor educators may offer alternative interventions. When counselor educators integrate mindfulness practices into the curriculum, they should consider the psychological risk for students in their class who are experiencing a fragile state, as well as communicate the potential risk to their clients who are presenting with acute symptoms of anxiety, PTSD, depression, or psychosis (Irving, Dobkin, & Park, 2009). Researchers recommend conducting studies focused on mindfulness training in order to empirically support conclusions about the effect of mindfulness on counseling trainees, as well as to determine the best context and timing for this training (Fulton & Cashwell, 2015).

**Mindfulness and Multicultural Competence**

Cultivating mindfulness is a lifelong pursuit (Kabat-Zinn, 2003) and similarly, cultivating multicultural competence entails a lifelong commitment to strategically challenge social injustice (Sensoy & DiAngelo, 2014). Scholars recommended that before facilitating mindfulness experiences, facilitators should first have substantive experiences with personal mindfulness practice (Virgili, 2013). Similarly, Sue et al. (2009) recommended that facilitators of multicultural trainings personally gain experience, trainings, and a real life interracial interactions. Accordingly, cultivating self-awareness as a racial being and acknowledging one’s own social conditioning, fears, and prejudices is an essential step before guiding others with cultivating multicultural competence (Sue et al., 2009). For a summary of ethical training implications related to mindfulness or multicultural training, see Figure 2-1.

Integrating mindfulness practices into University courses on topics of oppression and diversity can provide a learning experience that is deeply transformative (Berila, 2014). While
automatic thoughts emerge from the subconscious socialization in an unjust society, people do have control over their behavior. Mindfulness practice creates a different relationship with thoughts, whereas thoughts can be objectively witnessed and behavior can be intentional (Berila, 2014). Lillis and Levin (2014) describe a mindfulness technique in which participants imagine their mind as a biased radio that is unconsciously generating socially conditioned prejudicial thoughts. People have the freedom to notice unwanted thoughts and then intentionally choose what they believe and how to respond (Lillis & Levin, 2014). Preliminary data suggests that increased mindfulness may weaken the effect of implicit bias on behavior (Djikic, Langer & Stapleton, 2008; Luoma, 2014). Although prior studies have shown that people subconsciously engage in stereotyped behavior that do not align with their values of equality or fairness, in a mindfulness experimental condition ($N = 80$), automatic stereotype-activated behavior was significantly decreased (Djikic, et al., 2008). Mindfulness techniques can help people find the common humanity with people who they have stigmatized as different from themselves (Luoma, 2014). Intersectional identities shape how one sees and experiences situations, and mindfulness practices can help expand that view (Berila, 2014). Thornton and McEntee (1995) asserted that mindfulness is interconnected with multicultural competence. They explained that a mindful beginner’s mind that is open to new information and perspectives is foundational to multicultural competence (Thornton & McEntee, 1995). Fuchs et al. (2013) acknowledged that typical counseling techniques (e.g., Cognitive Behavioral Therapy) were formulated based on clients with Western values and may not be as helpful to those with nondominant worldviews. Mindfulness techniques such as Dialectical Behavior Therapy (DBT; Linehan, 1993), or Acceptance and Commitment Therapy (ACT; Hayes, Strosahl, & Wilson, 1999), emphasize normalizing an individual’s humanity, combined with committing to actions that are aligned with
the client’s values and are within their sphere of influence (Fuchs, et al., 2013). Also, mindfulness based approaches, such as those inherent within MBSR and Mindfulness-Based Cognitive Therapy (MBCT; Segal, Williams & Teasdale, 2002), could potentially help counselors address concerns of clients from marginalized populations (Fuchs et al., 2013).

Although researchers reported that empathy predicted multicultural competence in counselors, Paone et al., (2015) found no change in White counseling students’ ($N = 121$) empathy scores after a race-based course. Thus, researchers have advocated for an experiential mindfulness model that has the potential to improve clinicians’ empathy, as well as their ability to emotionally regulate and remain present in painful or challenging situations with clients, rather than having a defensive reaction or distancing themselves (Cacciatore, Thieleman, Killian, & Tavasolli, 2015).

Cultivating mindfulness may be a way to foster desirable multicultural competency outcomes for counseling students (Berila, 2014; Greason, & Cashwell, 2009). Although the relationship between multicultural competence and mindfulness is an understudied phenomenon, some of the mindfulness correlates that may nurture multicultural competence include self-awareness, nonjudgment, acceptance, emotional intelligence, empathy, and compassion (Ivers et al., 2016). Gervais and Hoffman (2013) found that college student’s ($N = 653$) mindfulness was inversely correlated with sexism.

Relatedly, researchers have found that mindfulness significantly correlated with multicultural competence in counseling (Campbell et al., 2018; Ivers et al., 2016; Tourek, 2014). In Tourek’s (2014) dissertation study, he found that mindfulness and multicultural competence were correlated within a population of predoctoral interns, postdoctoral fellows, and mental health professionals at college counseling sites in the United States ($N = 123$). Ivers et al. (2016)
found that among master’s level counseling students at a Hispanic Serving Institution ($N = 199$), there was a relationship between total mindfulness and multicultural competence. Completing a typical multicultural course may not be sufficient for cultivating multicultural awareness and supplementing trainings with interactive methods (e.g., mindfulness practice) that may benefit counseling students (Ivers et al., 2016). Ivers et al. (2016) investigated which of the Five-Factor Mindfulness Questionnaire (FFMQ; Baer, Smith, Hopkins, Krietemeyer, & Toney, 2006) subscales were related to the components of multicultural competence (awareness, knowledge, and skills). The researchers found that the mindfulness factor of nonreactivity to inner experience was had a significant positive correlation with multicultural awareness, while the mindfulness factor of describing had a positive correlation with multicultural knowledge (Ivers, et al., 2016). While having already taken a multicultural class accounted for variance with multicultural knowledge, adding the mindfulness-describing factor significantly increased this variance in a hierarchical regression analysis (Ivers et al., 2016). Although taking a multicultural course did not explain the variance in multicultural awareness, adding mindfulness nonreactivity to inner experience significantly increased the variance in multicultural awareness. Ivers et al., (2016) concluded that further empirical investigations are needed to further investigate the complex relationship between mindfulness and multicultural competence.

Also, Ivers et al.’s (2016) sample was recruited from students enrolled in Hispanic serving institutions and the sample who responded to the survey had a minority of White students (39.2 %). Researchers have indicated that POC often begin counseling programs with a higher level of multicultural competence in comparison to their White peers (Chao, et al., 2011; Jones et al., 2013), and that White counseling trainees often experience defensiveness and experiential avoidance regarding multicultural training. Thus, Campbell et al. (2018) expanded
on previous studies by conducting a correlational study with a predominantly White sample of
counseling trainees specifically, as is representative of the majority of counseling programs. 
Campbell et al., (2018) found that master’s and doctoral students (N = 157) indicated a positive 
correlation between their mindfulness and multicultural competence. After evaluating the 
correlation between the subscales of mindfulness and multicultural competence, Campbell et al. 
(2018) remarked that mindful observing, nonreacting, and describing are particularly relevant to 
multicultural competence.

Despite the aforementioned recurring evidence supporting a correlation between 
multicultural competence and mindfulness, correlation does not imply causation. Also, there 
were some nuances within correlations of the subscales of mindfulness and multicultural 
competence across each different study. Thus, research is needed to further examine how 
mindful observing, describing, acting with awareness, nonreacting, and nonjudging relate with 
multicultural knowledge, awareness, and skills.

Considering the uncomfortable emotions (e.g., shame, blame, anger, defensive) that 
counselors may experience when working with clients who are culturally different from them, 
the emotional regulation of these strong feelings is an important component of multicultural 
competence (Torino, 2015). In a review of qualitative studies involving counselor education, 
Christopher and Maris (2010) conveyed that students repeatedly indicated that mindfulness 
practice made them less defensive. Thus, because multicultural competence is often thwarted by 
defensiveness when counseling students are confronted with the realities of unearned privileges, 
racial bias, and social injustice (Sue & Sue, 2012), one may deduce that mindfulness practice 
could be a valuable tool for reducing defensiveness and enhancing multicultural competence. 
One of the crucial ways to cultivate multicultural competence is for counseling trainees to seek
to understand their clients’ worldview (Sue & Sue, 2012). Niemiec et al. (2010) reported that university students ($N = 64$) that had higher scores on dispositional mindfulness were less defensive related to a differing worldview.

Mindfulness practices appear to foster two essential elements of a therapeutic relationship: (a) attention to self, and (b) attention to the client (McCollum & Gehart, 2010), which is foundational for multicultural competence. For example, students ($N = 11$) reported increased awareness that they attributed to their mindfulness course (Christopher, Christopher, Dunnagan, & Schure, 2006). To provide further support, Christopher et al. (2011) conducted interviews with former counseling students who had taken a mindfulness course ($N = 54$) and found increased awareness of self and increased awareness in the therapeutic relationship.

Rothaupt and Morgan (2007) also examined mindfulness among counselors and counselor educators ($N = 6$) and found that participants reported that mindfulness was a tool for increasing awareness of their bodies. They also reported how mindfulness permeated the capacity for slowing down and having nonjudgmental awareness in professional settings. However, the small sample size is a limitation of the study.

Moreover, Shin and Jin (2010) conducted a focus group with 16 masters’ level counselors-in-training that had participated in an 8-week mindfulness group. The counseling trainees reported increased sensitivity when counseling, the ability to focus on the client, and enhanced awareness of the physiological and psychological self (Shin & Jin, 2010). Berila (2014) argues that the critical self-awareness embedded in mindfulness practice is an important tool to include within trainings regarding diversity, oppression, and social location. Napoli and Bonifas (2013) provided a framework for social workers to cultivate cultural competence through the mindfulness skills of intentionally paying attention, empathy, acceptance, and
releasing judgment. Similarly, Schauss et al. (2017) provides a model and case illustration of how mindfulness may assist with the cultivation of counseling students’ multicultural competence through increased capacity for empathy and letting go of biases, reducing barriers to self-disclosure, and reducing performance anxiety. Furthermore, Berila (2014) explains that mindfulness practices can “help us unlearn the conditioned responses that uphold or result from systems of oppression” (p.57). Scholars assert that discriminatory behaviors may be intentionally decreased when mindfulness practice increases a person’s psychological flexibility (Lillis & Levin, 2014). Interestingly, some key internal processes that are correlated with mindfulness are also associated with skills that are desirable for multicultural competence (e.g., empathy; Bentley, 2008; Greason & Cashwell, 2009; Wyatt, 2012 and emotional regulation; Christopher et al. 2011; Davis & Hayes, 2011; Remmers et al., 2016).

**Empathy**

Geller and Greenberg (2002) defined empathy as a “precondition for entering the experiential world of the client” (p.71). Empathy is correlated with both multicultural competence (Constantine, 2001; Spanierman et al., 2008) and mindfulness (Fulton & Cashwell, 2015; Greason & Cashwell, 2009). Leppma and Young (2014) explain that empathy is an intricate construct that entails both an affective aspect (taking on someone else’s emotions) and a cognitive aspect (the combination of feeling concern for someone else’s well-being and accurately perceiving their experience). Specifically, among White counseling trainees ($N = 311$), higher empathy significantly predicted greater multicultural knowledge (Spanierman et al., 2008). Additionally, in examining the empathy of counselors ($N = 130$), Constantine (2001) found a significant relationship between empathy and multicultural treatment ratings. She concluded that counselors who have a higher level of empathy are able to consider cultural experiences when responding to culturally diverse clients. Constantine also emphasized the
importance of cultivating empathy as part of multicultural competence training. Furthermore, Fulton and Cashwell (2015) reported a significant positive correlation between counseling students’ \( N = 152 \) mindfulness and their empathy. A counselor’s ability to have empathy with their culturally diverse clients may directly relate to how culturally responsive they can be (Sue & Sue, 2012), and mindfulness may be a key tool in developing empathic sensitivity to oppression and the –isms (Constantine, 2000).

Counselor educators reported that empathy is essential for facilitating alliances with clients, and that there is an increase in empathy after participation in a mindfulness-related course (Christopher et al., 2011; Shapiro & Izett, 2008). Similarly, Greason and Cashwell (2009) found that increased mindfulness significantly predicted counseling students’ \( N = 179 \) increased empathy. With the ability to embody the internalized mindful skill of willingness to sit with and understand emotions without reacting, Greason & Cashwell (2009) suggested that mindful counselors may be able to deliver a more genuine empathic response. Although these studies acknowledged the predictive relationship found between mindfulness and empathy, limitations inherent within survey designs include possible systematic differences between participants and nonparticipants, and correlational studies do not imply causation. Experimental studies could further provide support for these results, especially if there were an increased number of diverse students in the sample (Fulton & Cashwell, 2015).

Cacciatore et al., (2015) found further statistical support for a strong positive correlation between mindfulness and empathy among graduate students in social work and counseling \( N = 210 \) in a single group pretest–posttest design. Relatedly, in a qualitative study, counseling students \( N = 11 \) asserted that their mindfulness course increased their aptitude for empathy (Schure, Christopher, & Christopher, 2008). Furthermore, researchers found that community
members \((N = 72)\) who spent five minutes of mindfulness vs. five minutes of distraction, were able to identify emotion through people’s eyes and scored significantly higher on the empathy scale than the control group (Tan, et al., 2014). Thus, researchers have integrated various research designs to examine the relationship between mindfulness and empathy.

Researchers have also found a correlation between empathy and multicultural competence. For example, Fuertes, & Brobst (2002) found a significant correlation between a counselor’s empathy \((N = 85)\) and client ratings of counselors’ multicultural competence. Similarly, Constantine (2001) found that empathic concern was significantly correlated with multicultural competence in counseling students. She said that a crucial implication of her study with masters’ level school counseling students \((N = 105)\) was that multicultural competence may be fostered by focusing on the emotional capacity of understanding diversity (Constantine, 2001). In another investigation, Todd, Galinsky, and Bodenhausen (2012) found that participants \((N = 51)\) who scored significantly higher than the control group on a subscale of empathy (perspective taking) were more effective at dismantling stereotypes. Furthermore, Spanierman, Paul, Ying-Fen, and Euna (2008) found that in a sample of 311 White counseling trainees, empathy significantly predicted multicultural knowledge, as perceived by the participants’ supervisors. Relatedly, higher scores of color-blind racial attitudes predicted lower levels of empathy for White students (Spanierman et al., 2008). Thus, researchers suggest that empathy may be inversely related to color-blind racial attitudes and positively correlated with multicultural competence and mindfulness.

**Emotional Regulation**

Another correlate of both multicultural competence and mindfulness is emotional regulation. Burns and Martin (2014) defined emotional regulation as a person’s “ability to adjust usual or typical emotional responses to successfully interact with a new, uncertain, or changing
environment (p. 228).” Scholars have reported that emotional regulation is a significant indicator of adjustment to intercultural situations (Yoo, Matsumoto, LeRoux, 2006). When summarizing the results of 17 studies, Matsumoto, Hirayama and LeRoux (2006) concluded that emotional regulation was a key to success when individuals were adjusting to cultural differences. In examining mindfulness and emotional regulation, Christopher et al. (2011) found that counseling students \((N = 54)\) who took a mindfulness course reported diminished emotional reactivity and increased acceptance and compassion. Moreover, McCollum and Gehart’s (2010) thematic analysis of 13 counseling students’ journal entries from a mindfulness course revealed the following themes: (a) sense of shared humanity, (b) increased compassion and acceptance toward both self and client, (c) managing inner chatter, and (d) acting from awareness. While all these students provide rich accounts of counseling students’ experiences, based on the qualitative nature of these studies, caution must be taken with generalizing the results. Relatedly, Davis and Hayes (2011) synthesized advantages of mindfulness that have empirical support. The list included emotional regulation, decreased reactivity, increased response flexibility, and empathy (Hayes, 2011). Furthermore, Remmers, Topolinski, and Koole (2016) examined mindfulness with university students and professionals \((N = 72)\) and found that mindfulness improved both implicit and explicit levels of emotional regulation.

In examining mindfulness further, a meta-analysis of the mindfulness literature revealed that increased mindfulness is related to decreased rumination and anxiety (Chiesa & Serretti, 2011). More specifically, Shapiro, Brown, and Biegel (2007) found that masters’ level counseling psychology students \((N = 52)\) had decreased anxiety, rumination, stress, and negative affect after participating in a mindfulness study. Also, these students indicated increased self-compassion and positive affect after the mindfulness intervention (Shapiro et al., 2007).
Additionally, Sue, Torino, Capodilupo, Rivera, and Lin (2009) found that White Faculty typically perceive classroom dialogues about race to be emotionally charged with anxiety. Specific intended outcomes, such as reducing anxiety by practicing nonjudging of an experience, can be cultivated with mindfulness practice (Fulton & Cashwell, 2015). Specifically, Fulton and Cashwell (2015) found that awareness is a robust predictor of decreased anxiety among counseling students ($N = 152$), which is consistent with previous research demonstrating that mindfulness reduces anxiety (e.g., Buser et al., 2012). Considering the anxiety that is often evoked by conversations about race within a classroom (Sue et al., 2009), mindfulness practices may be helpful.

Mindfulness may help with the complexity that is required to ethically and competently engage with clients, increasing understanding of self in context (Bohecker et al., 2016). Mindfulness may help to abate the doubt and anxiety that emerging counselors often experience related to their counseling ability (Bohecker et al., 2014). Counselor educators have noted the importance of considering students’ self-efficacy, which is defined as one’s perception of their own counseling competence (Barnes, 2004). Constantine (2009) found that counseling trainee’s general self-efficacy ($N = 94$) significantly predicted multicultural competence, even after accounting for variance in multicultural training and supervision.

Relatively, Maris (2009) reported on a first-person case narrative about how mindfulness was linked with reduced feelings of incompetence or inadequacy, as well as increased faith in one’s counseling ability. In support of this finding, Ivers et al. (2016) proposed that mindfulness may give counselors increased confidence about being sensitive to and accepting of diverse characteristics and worldviews. Providing further evidence that self-efficacy is significantly correlated with mindfulness, Wyatt (2012) examined pairs of supervisors and counselors ($N = 132$).
in training from 16 CACREP accredited universities across the U.S. and found a positive correlation between mindfulness and self-efficacy of the trainees. Greason and Cashwell (2009) also found a correlation between mindfulness and counseling self-efficacy ($N = 179$). Thus, it appears that implementing mindfulness techniques may be helpful when multicultural situations evoke difficult emotions (e.g., defensiveness, doubt, anxiety regarding self-efficacy). Sitting quietly and breathing deeply is often the wise response when one does not know what to do (Angelou, 2014).

**Mindfully Addressing Multicultural Mistakes**

Berila (2014) emphasizes that the intersectional identities that one embodies shapes how one sees and experiences situations, and that mindfulness practices can help expand that view. When addressing multicultural competence, it is important the instructor explicitly voices their awareness of their privileges and potential blind spots from being socialized within the dominant cultural group (White, highly educated, heterosexual, male, Christian, American citizen, cisgender, able-bodied, thin, attractive, middle or high social class). Goldberg (2014) emphasizes the importance of avoiding the dangerous process that can happen when a person from an outsider privileged population explains to an insider of a marginalized population the insider’s own experience (e.g., ‘whitesplaining,’ or ‘mansplaining’). When a culture is unfamiliar, it is wise to not offer suggestions (Angelou, 2014), and to focus on listening rather than talking. Examples of this phenomenon include: (a) a man explaining to a woman what her experience of being a woman is like, (b) a White person explaining to a POC what it’s like to live in their shoes, and (c) responding to POC with minimizing or invalidating responses (e.g., “Not all White people,” “That’s not what I heard from another POC,” “That is so divisive,” “But, they or I am not racist;” Johnson, 2016). The importance of listening before speaking is essential if one does not want to impose a privileged framework, overlook key aspects of the person’s lived
experience, or conflate all the collective and individual unique stories of the person’s identity group (Goldberg, 2014).

Kumas-Tan et al. (2007) emphasized some common problematic assumptions regarding cultural competence (e.g. culture and racism is possessed by others and not oneself, quantity of contact is not differentiated from quality of contact, socialized ethnocentric beliefs). For example, some White people do not think they have a culture or they do not believe that racist undertones have infiltrated the dominant societal narratives within their subconscious. Although White people historically have not had an extensive capacity to address racial disparities (DiAngelo, 2011), White people who believe in equality have a moral obligation to advocate for the dismantling of White supremacy (Jackson & Macklin, 2015). Knowingly or unknowingly, with our silence and inaction, we contribute to the problem of systemic racial disparities, but with intentional actions, we can contribute to the solution (Johnson, 2006). In an illustrative example, Caswell (2017) provided a classroom activity where her students co-created a poster in her “Archives, Records, and Memory” class that addressed White privileges by exploring anti-racism action steps. A common thread throughout this poster is that all the privileges and action steps take into account context, nuances, and institutional racism. Caswell (2017) suggested that the poster her students developed for dismantling White Supremacy in their field of work (library archives) could be updated and adapted as a prominent reminder of personal responsibility in various fields. Thus, with permission, the researcher adapted the specialized examples from the library archive field and presented them in generalized statements to apply to counselor education (Figure 2-2).

Howard (2016) provided concrete examples of academic policy changes, as well as some key suggestions for school improvements for marginalized communities (e.g., involving parents;
engaging in the community and the school; developing servant leadership; embracing a trauma-informed care lens; developing a culturally sensitive pedagogy; implementing discipline with a restorative justice focus; and providing teachers with strategies, resources, and skills).

Mindfulness can be a form of self-care (Shin & Jin, 2010) that could potentially be useful for clients, counseling students, counselors, and counselor educators when addressing the challenges of social justice issues. In particular, bell hooks (1993) asserted that when people in marginalized groups participate in self-care activities, this is a form of political resistance.

Often, individuals participate in educational discussions about injustice, but never take action to affect people on individual, interpersonal, and institutional arenas (Pederson et al., 2005). As such, it is important to go beyond theorizing and engage in social action. True advantaged group allies move beyond being merely friendly to a neighbor or coworker (Droogendyk et al., 2016).

Allyship entails communicating opposition to inequality, and providing action-oriented support for disenfranchised groups (Droogendyk et al., 2016).

Additionally, Pederson et al. (2005) expressed that the highest hope for educational experiences is that they stimulated ongoing action steps, as well as outlined eight anti-racism strategies: (a) challenge fallacious ideologies to stimulate the attitude changes, (b) dialogue rather than lecture, (c) remember that people rarely listen if they feel attacked, (d) foster empathy, (e) accentuate the juxtaposition of both diversity and commonality, (f) foster behavior change, (g) address the particular needs of the audience, (h) evaluate anti-racism programs, and (i) consider the larger structural context. Additionally, Fuchs et al. (2013) indicated various dimensions for consideration within cultural competence skills including: (a) attending to similarities and differences between the client and practitioner, (b) culturally sensitive language expression, (c) intentional collaboration on counseling goals, (d) clinical methods that are
transparent and congruent with cultural values that the client espouses, and (e) attending to the client’s cultural context. Skills for anti-racism are contextually and geographically specific, and strategies that may work in one situation, could be inappropriate for another (Pederson et al., 2005). For example, journalism can be detrimental and counterproductive if the media perpetuates erroneous myths such as the paternalistic and racially superior White Savior in post-racial America (Maurantonio, 2017). In contrast, advertising campaigns that are carefully and mindfully implemented, emphasize the humanity of POC include a number of minorities, and provide meaningful commentary, can increase positive community perceptions (Pederson et al., 2005).

Importantly, Arewa (2017) explains that cultural appropriation refers to “cultural borrowing that is in some way inappropriate, unauthorized, or undesirable” (p. 26) and is a highly debated and contextualized phenomenon. While some people indicate their borrowing came from an intention of appreciation, joy and love, appropriation can be experienced as offensive, thievery, and nonconsensual boundary crossing (Arewa, 2017). For example, Pham (2017) argues that racial plagiarism (e.g., within fashion or beauty) is problematic. Mindfulness regarding cross-cultural representation is imperative to ensure respectful and authentic attributions and usage of cultural aspects.

Knowing when to speak, and when to quietly listen is another important and nuanced mindfulness skill. When viewpoints are offered from a POC, receptivity and attentiveness can be fundamental to one’s increased awareness (Hargons et al., 2017). As advantaged group allies speak up against racism, a frequent mistake is tokenizing members of minority groups, rather than treating people as equals (Russell & Bohan, 2016). Films (e.g. The Blind Side, Freedom Writers, Dangerous Minds) can be catalysts to educate students on decoding the cultural capital.
held within media depictions, such as the strong and capable white savior that paternalistically acts as a hero for POC, who are portrayed as needy, subjugated, and incapable (Cammarota, 2011; Maurantonio, 2017; Meade, 2010). This paternalism contains an embedded inferiority of POC where a White person maintains the power structure of being the savior (Maurantonio, 2017).

Unexamined ally activism may potentially (knowingly or unknowingly) perpetuate the status quo power dynamics if power, privilege, and implicit attitudes are not acknowledged and questioned, and the voices of the marginalized groups are not heard and amplified (Russell & Bohan, 2016). Thus, Cammarota (2011) provides some suggestions for allies in academia that include participatory action research, collectively working in solidarity to challenge racism, critical pedagogy, centralizing the experiences of POC in curriculum, and cultivating the leadership of POC. Cammarota (2011) explains that some White people demonstrate a false generosity of performative heroism, typically by helping to assimilate a single individual or small group into middle-class cultural behaviors and values. People who consider themselves allies must caution themselves against valorization at the expense of the agency of the person/people in the marginalized group (Russell & Bohan, 2016). In contrast, some characteristics of true allies include: (a) relinquishing one’s own hierarchical positionality, (b) power-sharing, (c) believing in the agency, capacity, and leadership of POC, (d) challenging oneself and other people who have privileges and social capital to speak up against systems of oppression, and (e) joining in solidarity to collaboratively struggle to transform institutionalized oppression and enacting long-term systemic change (Cammarota, 2011). True allies who want to work towards dismantling the superiority of the White race work for and with the leadership of people in groups with a marginalized status (Russell & Bohan, 2016). Furthermore, Pederson et
al. (2005) reported that it is crucial to promote the values of inclusivity and diversity. If someone is working towards expanded racial understanding, it is crucial to have humility when constructive feedback is offered. Additionally, because of the systemic silencing of Black perspectives, it is important that there is more listening than speaking when POC in the room share their perspectives (Hargons et al., 2017).

**Centering Underrepresented Voices**

Taking mindful pauses and checking-in with one’s internal experience may help with emotion regulation and intentional responding, rather than unexamined reacting. Internally using the acronym W.A.I.T (Why am I Talking?) can help people mindfully pause and listen fully before responding (B. Seldman, personal communication, March 9, 2017). Counselors who have not developed their racial identity often misinterpret their clients or operate from a vantage point that is infused with their own values, rather than their client’s reality (Bray & Balkin, 2013). Allies of POC should: (a) have a comprehensive understanding of the implications of one’s own privilege, (b) de-center the emotions of privilege when talking with POC, and (c) engage in activism for systematic societal changes (Droogendyk et al., 2016). Based on their socialization, many White individuals are unprepared to have complex and critical racial dialogue and may be susceptible to centering their personal feelings, rather than addressing the societal issue of racism (DiAngelo, 2011). Clinicians need to decenter their own feelings at the service of their client’s feelings, and have cultural humility. Cultural humility (Tervalon & Murray-Garcia, 1998) focuses on the therapist’s other-oriented disposition (rather than self-focused), where respect and nonhierarchical values are centralized. Cultural humility refers to a long-term commitment to self-evaluation with the intention to remedy imbalances in power and to create nonpaternalistic partnerships (Maurantonio, 2017).
For White people to grow in their race allyship, they need to recognize their privileges and power and not succumb to White Fragility (derailing the focus from the institutional injustice towards an individual’s emotionality; DiAngelo, 2011), or White Fatigue (characterized by resignation, flippancy, impatience, frustration, or sarcasm; Flynn, 2015). Hargons (2017) also developed the “Ally + Accomplice Meditation for Cultivating an Anti-racist Mindset” mindfulness activity to help people from dominant groups to understand allyship on a deeper level.

Systemic considerations, rather than individual experiences, are particularly important to consider when an individual’s viewpoint comes from a privileged positionality and a lifetime of social conditioning in an unjust society (DiAngelo & Allen, 2006). DiAngelo and Allen (2006) asserted that conversations focused on personal experience can derail the lesson and detract from critical analysis on a larger scale than one’s viewpoint. Additionally, Sensoy and DiAngelo (2014) recommended interrupting and redirecting when someone’s view is unexamined and problematic. Rather than responding with humility, curiosity, and openness (mindfulness characteristics) to learn more about a complex and unfamiliar topic, a typical response of a White person, perhaps unconsciously, is to displace blame, ostracize, discontinue engagement, or to retaliate (DiAngelo, 2011). Infusing mindfulness practices to help facilitate difficult conversations about race can be an effective way to maintain an atmosphere of respectful communication and learning. Goodman (2015) acknowledged how challenging it can be to listen to offensive assumptions, and warned against a toxic classroom environment where the instructor permits inaccurate dominant perspectives. In order to prevent students from causing harm or being alienated or overcome by fatigue or resistance, Goodman (2015) recommended compassion, acknowledging the full humanity of all students, recognizing various perspectives,
being empathic towards experiences, normalizing emotions, and respecting the bravery and commitment to self-reflect, address controversial and sensitive topics, and have the willingness to change.

Oppression is often invisible to individuals in the dominant group (Henkel et al., 2006; Sensoy & DiAngelo, 2014). Thus, Smith and Okech (2016) encouraged challenging ideas, rather than people. Furthermore, Goodman (2015) encouraged instructors to not blame people for their misinformed socialization and internalized myths. It is important to meet people where they are in their racial identity development, and then to emphasize the shared goal of a liberated society, especially on institutional levels (Flynn, 2015).

Considering that oppression dehumanizes both, the oppressed and the oppressor (Freire, 2000), institutional oppressive situations need to be addressed for liberation of people of all races (Flynn, 2015). Key considerations for multicultural competence instructors include: (a) mindfully choosing and executing activities that have a clear purpose and specific learning objectives, (b) managing resistance and complicated reactions, (c) handling challenging political dynamics, and (d) navigating difficult dialogues (Heselmeyer, 2014; Pope, Pangelinan, & Coker, 2011; Reynolds, 2011). Thus, the capacity for facilitators to be able to embody assertiveness to appropriately confront and redirect microaggressions and detrimental dominant narratives can turn potentially harmful classroom experiences into teachable mindful moments. Researchers caution against giving equal time to all narratives, which could be harmful by subjecting students to microaggressions and the replication of societal power imbalances, because the conversation can be hijacked by racist, hetero-normative, extremist, or homophobic comments (Sensoy & DiAngelo, 2014). In situations like these, a recommended response could be some variation of “I’ll give you all the time you’d like to discuss this in my office, but not in this classroom right
now” (R. Resende, personal communication, January 26, 2018). Thus, the student is given a forum to express their thoughts and feelings, but not at the expense of other students in the class that may be harmed by an unexamined idea they may have been socialized with. Representation matters and it is vital that if Black person is sharing their perspective, their voice should be honored and elevated in contrast to an unexamined dominant story that perpetuates the status quo of inequality (Hargons et al., 2017).

Key competencies for multicultural competence instructors include: (a) intentionally choosing and executing activities that have a clear purpose and learning objectives, (b) managing resistance and complicated reactions, (c) addressing handling challenging political dynamics, and (d) navigating difficult dialogues (Heselmeyer, 2014; Pope, Pangelinan & Coker, 2011; Reynolds, 2011). Goodman (2015) accentuated the importance of accountability of behavior and communication. When promoting social justice, in addition to empathy and emotion regulation, Goodman (2015) also emphasized curiosity, a defining quality of mindfulness (Lau et al., 2006). Counselor educators can intentionally create an atmosphere with the mindfulness constructs of compassion and nonjudgment, consciously attend to the emotions in the room, and use their group process expertise to navigate any emotional reactions (Lenes & Fields, 2016).

**Summary of the Literature**

In this chapter, the researcher reviewed the literature related to multicultural competence, color-blindness, and mindfulness. She discussed the tripartite framework (awareness, knowledge, and skills) to ground the pursuit of multicultural competence. The researcher also defined and contextualized the variables and discussed empirical findings related to counselor education. There appears to be an inverse relationship between multicultural competence and color-blindness (Spanierman et al., 2008). Also, there is preliminary evidence of a correlation between multicultural competence and mindfulness (Ivers et al., 2016). Furthermore, the
researcher provided literature that was relevant to the juxtaposition of multicultural competence and mindfulness.

In Chapter two, mindfulness benefits, such as empathy and emotional regulation, are also highlighted and described. The skills of empathy and emotional regulation in emotionally evocative cross-cultural encounters may be valuable. Arguably, with increased empathy, emotional regulation, and awareness of self and others in the present moment, counselors’ multicultural awareness and skills may be enhanced. Although researchers have taken initial steps to elucidate the influence of mindfulness on multicultural competence, Ivers et al., (2016) noted the limitations of correlational studies and indicated the need for experimental design studies that examine the effect of mindfulness practices on multicultural competence. The researcher also discussed ethical considerations related to mindfulness and multicultural interactions and literature on how mindfulness can be applied to address common multicultural mistakes. Furthermore, the researcher explained the importance of mindfully centering underrepresented voices.

This study builds upon other studies and answered the call for a randomized trial comparing individuals who participated in a multicultural training to a control group (Delphin-Rittmon et al., 2016). Additionally, the researcher could not find any studies investigating the relationship between color-blindness and mindfulness. While the literature is replete with experimental studies that measure either counseling students’ multicultural competence or their mindfulness, there appears to be insufficient research studies on color-blind racial attitudes in counselor education and no known randomized control trials that measure all three constructs based on an integrated training experience. The hypotheses of this study are:
**Research Hypothesis One**

Counseling trainees who participate in a CCMM training will have increased multicultural competency compared to individuals who do not complete the CCMM training.

**Research Hypothesis Two**

Counseling trainees who participate in a CCMM training will have decreased color-blind racial attitudes compared to individuals who do not complete the CCMM training.

**Research Hypothesis Three**

Counseling trainees who participate in a CCMM training will have increased mindfulness compared to individuals who do not complete the CCMM training.

**Research Hypothesis Four**

There is a negative relationship between multicultural competence and color-blindness.

**Research Hypothesis Five**

There is a negative relationship between color-blindness and mindfulness.

**Research Hypothesis Six**

There is a positive relationship between multicultural competence and mindfulness.
<table>
<thead>
<tr>
<th>Mindfulness Training</th>
<th>Multicultural Training</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Personal Experience</strong> – Trainings and personal experiential mindfulness practice</td>
<td><strong>Personal Experience</strong> – Training and experiential racial dialogues in real life multicultural settings</td>
</tr>
<tr>
<td>Present <strong>scientific aspects</strong> of mindfulness that are compatible with any religion or spiritual belief including agnosticism or atheism.</td>
<td>Instructors acknowledge how they and all participants are <strong>vulnerable to social conditioning</strong>, blind spots, and emotions.</td>
</tr>
<tr>
<td>Assume someone in room has endured <strong>trauma</strong>. Extend alternative assignment if acute mental state, PTSD, psychosis. Offer participants to keep their eyes open. Provide <strong>informed consent &amp; counseling resources</strong>.</td>
<td>Consider intergenerational, intersectional, collective, and individual <strong>trauma</strong> that people from marginalized communities may have endured. Provide <strong>informed consent &amp; counseling resources</strong>.</td>
</tr>
</tbody>
</table>
| **Group Counseling Skills Mandatory**  
* Be compassionate, curious & nonjudgmental  
* Adjust activities as needed based on present moment experience with participants | **Group Counseling Skills Mandatory**  
* Interrupt microagressions and hijacking  
* Center underrepresented voices  
* Attend to nonverbal cues |

Figure 2-1. Ethics of multicultural mindfulness training.
<table>
<thead>
<tr>
<th>White Privilege</th>
<th>Action Step</th>
</tr>
</thead>
</table>
| The materials used to describe my community are in a familiar language        | • Consciously use anti-oppressive vernacular.  
• Continuously seek materials to educate oneself.  
• Encourage listening to the voices of POC.  
• Inquire about people’s self-descriptions.  
• Create materials that represent a multitude of cultures and communities       |
| Not inundated with messages of otherness                                      | • Practice cultural humility.  
• Explain and describe materials with a culturally critical lens.  
• Take responsibility for one’s own education and discover what is valued by other cultures  
• Commit to POC by building relationships  
• Recognize, unpack and dismantle problematic assumptions and White supremacist bias |
| Professionalism and impartiality is assumed based on my Whiteness             | • Implement curiosity and critical analysis about assumptions regarding professionalism.  
• Interject and disrupt racist rhetoric when you witness racism embedded in colleagues’ and community members’ communication (e.g., “If that person was White, would you say that?”)  
• Name, Expose, Discuss and Address the centrality of Whiteness in everyday practices.  
• Advocate for institutions to be held accountable for disrupting the status quo of White Supremacy  
• Refrain from maintaining the fallacy of color-blindness                       |
| Classroom or training materials are representative of my race and are readily available | • Notice when Whiteness is the default category, and do not perpetuate the dominant perspective  
• Advocate for having multiple authorities from various cultural groups  
• Assume that individuals are capable of understanding complex and nuanced racial issues  
• Confront White supremacy in daily instruction  
• Create syllabi that assign POC authors to be cited and read.  
• Elevate multicultural voices by reading and citing POC authors                |
| Guaranteed to be surrounded by students and instructors of my same race       | • Promote the PhD program to POC  
• Recruit and hire POC for faculty and other leadership positions  
• Collaborate equitably with POC in decision making and power sharing  
• Offer more moral and financial support for students who are POC  
• Don’t expect POC to provide multicultural education unless you compensate for providing this time and expertise. |

Figure 2-2. An exemplar of identifying and dismantling White supremacy. Content produced in Michelle Caswell’s *Archives, Records, and Memory* class, Fall, 2016, UCLA Poster design by Gracen Brilmyer. Adapted from “Teaching to Dismantle White Supremacy in Archives,” by M. Caswell, 2017, *Library Quarterly, 87*, pp. 222-235. Copyright 2017 by University of Chicago Press. Adapted with permission.
CHAPTER 3
METHODOLOGY

Overview and Relevant Variables

In this chapter, the researcher delineates the proposed methods for this research study. The researcher includes the research design, description of the participants, procedures, intervention treatment fidelity, and instrumentation. Additionally, she outlines the research questions, research hypotheses, data analysis, and ethical considerations.

Research Design

The researcher used a pretest posttest experimental design with a delayed treatment control group. The use of random assignment to a control group can help reduce the threat to internal validity and establish a higher probability of causation (Trochim, 2006). The participants in the delayed treatment control group were offered the same training after they completed the posttest for the study.

Participants

The targeted population for this study was master and doctoral level counseling students and pre-licensed counselors. The sample included students enrolled in either a counselor education or counseling psychology program in a large public institution in the southeastern part of the United States. If the potential participant was not currently either a graduate level counseling student or a pre-licensed counseling professional, they were excluded from the study.

A total of 56 participants electronically indicated their consent to participate in this study. Of those, 45 indicated that they were currently either a graduate level counseling student or a pre-licensed counseling professional, indicating eligibility to participate in the study. The Qualtrics randomizer assigned 22 participants to the control group, and 23 participants to the
experimental group. Five participants who were assigned to the training group had various situations emerge (e.g., illness, death in family) that prevented them from participating in the training. Notably though, all 19 participants who began the training completed the full 12-hours (0% attrition for both, the four-week and the two-day intensive training formats). All participants in both groups completed the posttest. However, one participant who was randomly assigned to the control group unintentionally attended the training before taking the posttest. Thus, the participant’s data was not included in the analysis to ensure the integrity of the random assignment. In summary, the researcher examined the data for 39 of the 45 individuals who consented to participate in the study, training group \(n = 18\), and control group \(n = 21\). As other researchers have done, the control group participants had an opportunity to participate in the training after completing the posttest.

**Developing the CCMM Training**

The training manual was created after conducting a literature review on multicultural competence, color-blindness, and mindfulness in counselor education. Also, before compiling the manual, the researcher attended self-reflective educational experiences on these topics at local, state, and national diversity conferences. To ensure the inclusion of perspectives of people from marginalized communities, techniques and materials created by POC were intentionally integrated within the training (e.g., representative panel, YouTube educational videos, a music video, Black Lives Matter meditation). Additionally, the researcher engaged in personal communication and consultation with people who have various intersectional identities (e.g., race, ethnicity, SES, education, sexual orientation, gender identity, ability, age, nationality, religion). In conducting research with underrepresented communities, Caswell (2017) emphasized the importance of paying people in underrepresented communities for their time, expertise, and emotional labor of educating those who are part of dominant groups. In this study,
multiple people of various races and intersectional identities were compensated to review sections of this research project, or the training, to ensure cultural sensitivity, fidelity, and comprehensiveness.

For the mindfulness aspects of the training, after obtaining permission, the researcher adapted activities from the following textbooks: (a) *Sitting Together: Essential Skills for Mindfulness-Based Psychotherapy* by Susan M. Pollak, Thomas Pedulla, and Ronald D. Siegel, and (b) *The Mindfulness Edge: How to Rewire Your Brain for Leadership and Personal Excellence Without Adding to Your Schedule* by Matthew Tenney and Tim Gard. Also, the researcher contacted her previous MBSR instructor and the MBSR teacher-training instructor, Susan Woods, who granted permission to use some excerpts from the MBSR teacher-training instructor participant packet. CCMM sessions included: body scans; mindful eating; mindful stretching; breathing exercises; mindful movement; and witnessing body sensations, thoughts, and emotions that are similar to the practices recommended in MBSR classes.

After developing the manual, the researcher conducted 12 hours of practice sessions with service professionals (e.g., counselors, social workers, faculty members, nurses, a physical therapist, graphic designer, service workers). The service professionals expressed interest in learning about and contributing ideas to this study, and they were from diverse intersectional identities. The participants in the practice sessions also discussed their own culturally responsive care experiences, helped with finalizing the details for the experiential activities, and provided insight about implications of the training.

The purpose of the CCMM training was to increase: (a) multicultural awareness, knowledge, and skills, (b) awareness of racial privileges, institutional discrimination, and blatant racism, and (c) understanding and practice of mindfulness. The researcher conducted all of the
sessions in a circular structure to promote an interactive group dynamic. Furthermore, as other authors have recommended (Samuels & Lane, 2013 Thornton & McEntee, 1995), the CCMM training employed a learner-centered approach that involved teachers being students and students being teachers. Participants also received refreshments during each session. Furthermore, the instructor provided handouts for the participants (Appendix J). Table 3-1 provides an outline of the CCMM training. Each multicultural mindfulness circle invited guest and each training participant received a CCMM Gratitude Certificate (Appendix P, Figure P-1).

**Component One: Multicultural Mindfulness**

Foundational steps for fostering a receptive environment include establishing boundaries and intentionally setting up the training room area (Samuels & Lane, 2013). Thus, the researcher arranged the seating in a circle and placed meaningful objects (e.g. photos, quotes) in the center. The instructor introduced the training with an acknowledgement of her own intersectional positionality and potential blind-spots she may have due to her cultural identities and contextualized social conditioning. She discussed the phenomenon of color-blindness and different socializations that children of various races may have been exposed to during their childhood. The instructor explained the “ouch/oops approach,” which is an intervention targeting intentional responses to microaggressions, whereas the dignity of each participant is maintained (K. Rewis, personal communication, May 7, 2017). Also, the instructor acknowledged the Buddhist roots of mindfulness, while emphasizing that Kabat-Zinn (2014) has secularized mindfulness as a scientific, cognitive training of the human mind for stress reduction. The instructor informed the participants of the possibility of strong emotions emerging throughout the training and emphasized self-care. The instructor also provided a list of counseling resources in the community. Due to the mindfulness focus on being present in the
room, participants were requested to only use their phones outside of the training space or during breaks.

The facilitator used intersectional introductions to build rapport with group members. Individuals where invited to choose whatever visible and invisible identities they wanted to use for introductions (M. Machado, personal communication, May 30, 2016). Then, the facilitator used a mindfulness meditation (“Awareness of Emotions in the Body” by Pollak, Pedulla, & Siegel, 2014, Figure J-1) that focused on locating where their emotions were currently being held within their bodies. Next, the instructor showed a YouTube video titled “Why Color Blindness Will NOT End Racism” by Franchesca Ramsey and asked processing questions. The final activity was the multicultural mindfulness circle (Handout, Figure J-2), in which a representative panel of guest speakers from various marginalized cultural groups were invited to share their experiences. This activity had previously been co-created by this researcher, a counselor educator, and another counselor education doctoral student (A. Puig & M. Machado, personal communication, January 11, 2017). While everyone was given the opportunity to keep any aspect of their identity or experience private, the participants and panel members were also given the opportunity to share what they want others to understand related to their lived experiences of being part of their cultural group(s). There was an explicit acknowledgment of the microagression that often occurs when someone from a minority population speaks and their contribution is incorrectly assumed to represent an entire group of people. There is large amounts of heterogeneity within intersectional cultural groups. Thus, the participants were told that each person only represented one individual perspective.
Component Two: Privilege, Plates, and Painting

In the next section, the instructor explained Tenney and Gard’s (2016) technique of SCIL. The letters stand for: Stop, Control (the Breath), Investigate (in the body), Look (at the bigger picture). For a more in-depth description, see the Participant Handout 4 in Appendix J. Instead of solely embodying an emotion (e.g., “I am afraid”), breathing in and internally acknowledging a witnessed experience (e.g., “there is fear”) can transform the experience of the fear. The next step is to personalize a sense of agency with the emotion (e.g., “I can take care of the fear”) that can empower a person with intentional self-regulation and responsible action steps as needed.

Then, the instructor invited two participants to act out the script from a free internet resource about privilege by Morris (2015) titled, The Pencilsword: On a Plate. After that, the facilitator paired up participants, read aloud a mindful listening meditation (“Listening to Another” by Pollak, Pedulla, & Siegel, 2014, Figure K-1), and invited participants to practice conscious communication about their own privilege. The facilitator also provided a mindful eating meditation to further explore embodied experience in the present moment. Group discussions followed each activity to allow integration and application of the material to counseling settings.

Because art can facilitate a deeper understanding of oneself in a larger context (Gladding & Newsome, 2003), participants were engaged in a guided imagery activity that was followed by a creative process (M. Lane, personal communication, March 30, 2009). In this art activity, participants painted themselves in a multicultural counseling situation, and then they were invited to unpack their own conditioning and implicit biases. Participants had an opportunity to reflect on their art and explore their subconscious projections in a curious and compassionate atmosphere that fostered acceptance, personal growth, and increased awareness of areas for
supervision regarding countertransference. Participants were encouraged to have a heightened awareness of automatic inner reactions and intentional responding.

**Component Three: Circles**

In the third section, the instructor explained the MBSR “Circle of Awareness” (Figure J-3) and the “Response/Reaction Triangles” (Figure J-4) as visual techniques that participants can use for themselves and also to teach their clients to help with responding rather than reacting. These MBSR tools can help people become more aware of their inner activation and re-grounding. Furthermore, Lenes et al. (2015) demonstrated the value of infusing music videos into counselor education classrooms to address potentially vulnerable topics. Accordingly, a music video (“We are Trayvon” by Plies) was integrated as part of this training. Moreover, YouTube videos (“Trans and Queer Latinx Respond to Pulse Orlando Shooting” by Trans Queer Liberation Movement, and Native American Thanksgiving History by Teen Vogue) that illustrate racial trauma were juxtaposed with mindfulness activities such as “Black Lives Matter Meditation for Healing Racial Trauma,” by Dr. Candice Nicole Crowell (now Hargons), as well as other healing mindfulness practices (“Shelter in Place” by Pollak, Pedulla, & Siegel, 2014, Figure J-5). All of these mindfulness tools were introduced as resources for participants to later use in their various settings in response to racially traumatic events.

For the concluding activity of this session, the researcher facilitated an experiential multicultural supervision training activity that was adapted with permission for this training (A. Baggs & A. Puig, personal communication, April 22, 2017). This embodied learning process involved a mindfulness guided imagery and a brief art expression. Then, participants were invited to intentionally position themselves inside concentric circles (Figure K-2) based on a current multicultural struggles within themselves, a relationship, a community, the world, or the
Universe (Lenes et al., 2015). The instructor facilitated a group discussion with the participants, and they had an opportunity to share their art expression and implications of this activity.

**Component Four: Culmination**

In the final component, the instructor discussed continuums of implicit to explicit implications for mindfulness and multicultural competence (Figure J-7) and reviewed key concepts (e.g., microaggressions, intersectionality, equity, pluralism). The instructor showed the participants a YouTube video (“The Unequal Opportunity Race” produced by the African American Policy Forum) that can be used as a tool to help illustrate discrimination (e.g., intergenerational wealth disparities, racial profiling, housing segregation, school-to-prison pipeline). Participants were also led through mindful stretching and encouraged to offer mindful movement with their future clients. The participants also engaged in a mindfulness practice (“Loving-Kindness for Clinicians” by Pollak, Pedulla, & Siegel, 2014, Figure J-6) that they can use in future clinical experiences for self-care. Furthermore, in this session, participants reflected on their experiences and provided evaluative feedback regarding the learning experience and recommendations for future trainings. For the culminating activity, participants were each given a candle (M. Lane, personal communication, August 13, 2007). As each participant lit their candle, they shared about CCMM implications for their professional and personal lives. The participants also explored action steps towards social justice that individuals can take within their communities.

**Procedures**

To ensure the study met ethical standards, the researcher submitted the protocol for this study to the institutional review board (IRB) at her institution. After receiving approval from the IRB, the researcher then sent a recruitment script to faculty regarding recruitment in their courses. There was no course requirement for participating in the training, although one
instructor (for the course Counseling in Community Settings) provided her students with extra credit if they participated. Participation in the research was never mandatory for any class, and there was an alternative project that one student completed in replacement of this workshop because she was out of town and still wanted an opportunity for extra credit.

After getting a faculty member’s response from the recruitment email and being invited into the classroom, the researcher recruited participants by discussing voluntary participation in the research project. Additionally, the researcher recruited participants using listservs for the counselor education and counseling psychology programs, and on the counseling listservs for the Florida Counseling Association (FCA), Florida Therapists and Counselors for Referrals and Educational Exchange, Mental Health Counselors in Gainesville Schools, Southern Association for Counselor Education and Supervision (SACES) Graduate Students, and Mental Health Counselors of Central Florida (MHCCF). Individuals that expressed an interest in participating in the study were emailed a Qualtrics (online survey program) link to the electronic informed consent and screening question. Participants that met eligibility criteria were then able to take the pretest. If potential participants clicked “no” for either the informed consent question, or the screening question (based on the exclusion criteria: “Are you currently either a graduate level counseling student or a pre-licensed counseling professional?”), they were automatically redirected to the end of the survey. A randomizer was connected to the final question on the electronic survey that let eligible participants know whether they were assigned to the control group or the training group. The Qualtrics program was also set up to automatically create an email list for both the control group and the training group. Delayed treatment control group participants were informed that they would be invited to participate in the 12-hour training after their posttest measures were completed for the study.
The researcher sent participants a Qualtrics link for the demographic questionnaire, the Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition (MAKSS-CE-R), Color-Blind Racial Attitude Scale (CoBRAS), and the Five-Facet Mindfulness Questionnaire (FFMQ). Participants selected for the treatment group participated in the 12-hour training. Both, the experimental group and the control, received an email that indicated the dates, time, and location of the training options that they were invited to participate in, with the experimental group training being held before the posttest and the control group training being held after the posttest. Qualtrics uses an encryption service called Transport Layer Security (TLS), for all the data that is transmitted. In order to correlate the data, each participant created a unique study ID.

Participants had a choice to participate in evening sessions that were held one evening a week for four weeks, or to complete the training in a weekend intensive format. The duration of each evening session was three hours (three hours x four weeks = 12 hours). The duration of the weekend training was six hours on Saturday and six hours on Sunday (six hours X two days = 12 hours). With the high attrition in many MBSR programs likely being influenced by the significant time demands that highly committed people already have (e.g., school, caregiving, work responsibilities, internships), researchers have investigated reducing the number hours of mindfulness sessions and home practice (Carmody & Baer, 2009). Considering the significant time commitments already placed on counseling students, the option to choose between a four-week commitment or a one weekend intensive commitment, seemed to be the most feasible plan for obtaining the number of participants needed for this study. Researchers have found statistically significant changes among counseling students who have participated in a two-day intensive training session (Carnes-Holt & Weatherford, 2013), as well as in a four-week MBSR training (Jain et al., 2007). The evening sessions were scheduled on a weekday from 5:30 PM -
8:30 PM to accommodate school, work, and internship schedules. The weekend sessions were scheduled on Saturday and Sunday from 10:00 AM – 4:00 PM for two days in a row, to accommodate people driving from out of town. After experiencing missing data in the pretest, the researcher used the function in Qualtrics for the posttest that required participants to respond to every item in a section before moving to the next section of the survey. Participants were informed that their participation was completely voluntary and that they had the right to withdraw from the study at any time without consequence. Participants eligible to take the posttest (those in the training group who had already taken the training, or those in the control group who had not yet taken the training) received a link to the posttest. The researcher sent three additional reminder emails to participants during a three-week period and ensured that there was at least one week in between when participants took the pretest and the posttest.

**Treatment Fidelity**

Fidelity practices (e.g., treatment manuals) provide accountability to ensure that a researcher adheres to the indicated procedure and proposed content of the intervention outlined in a study (Sigmarsdóttir & Guðmundsdóttir, 2013). Therefore, the researcher created a manual for the CCMM training. The manual contained session-by-session plans with learning objectives, experiential activities, and self-monitoring materials. To monitor fidelity throughout the study, the researcher had an in vivo observer present during each treatment group training session to evaluate the fidelity with respect to the manual (Breitenstein et al., 2010). The fidelity checker used a fidelity sheet that corresponded with the manual activities. There were three fidelity checkers for this project: one was a social work student who attended each Thursday evening session, one was a pre-med student who attended the first weekend intensive training, and one was a high school science teacher who attended the second weekend intensive training. Each of the fidelity checkers reviewed the manual, followed the fidelity sheet and checked each
facilitated activity. There was 100% session correspondence with the fidelity sheets. While there were slight adjustments in the timing of some of the activities, and the group discussions varied based on participants responses, all the main activities listed on the fidelity sheet were facilitated for each group.

**Instruments**

**Demographic Questionnaire**

The researcher asked participants to provide information about their race, ethnicity, gender, sexual orientation, socioeconomic status, age, their education program, and history of experiences with both multicultural competence and mindfulness. The researcher also obtained information about the number of courses, workshops, and research projects that participants had engaged in related to these topics. A similar procedure was used to assess previous exposure to learning about mindfulness. Participants were asked to report the frequency that they engaged in mindfulness practice. Furthermore, participants indicated the length of time that they participated in mindfulness practice. Finally, participants were asked about the length of time of their mindfulness practice sessions.

**Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R)**

The MAKSS-CE-R (Kim, Cartwright, Asay, & D'Andrea, 2003) is a 33-item self-report scale designed to assess multicultural competence among graduate level counseling students. This survey uses three different four-point Likert scales for each subscale. The awareness subscale (10 items) consists of statements such as “The difficulty with the concept of ‘integration’ is its implicit bias in favor of the dominant culture,” and individuals respond using a scale ranging from strongly disagree to strongly agree. The knowledge subscale (13 items) consists of statements such as “At this point in your life, how would you rate your understanding
of the impact of the way you think and act when interacting with persons of different cultural backgrounds,” and participants respond using a scale with the following response options: (a) very limited, (b) limited, (c) fairly aware, and (d) very aware. Finally, the skills subscale (10 items) consists of statements such as “How well would you rate your ability to effectively secure information and resources to better serve culturally different clients?” Participants choose from response options ranging from very limited to very good. Figure 3-1 illustrates the tripartite Multicultural Framework and the interconnected subscales of the MAKSS-CE-R.

This instrument is a revised version of D’Andrea et al. (1991) MAKSS-CE that Kim et al. (2003) refined to address criticism about the rigor that was used to obtain psychometric support (Kim et al., 2003). In revising the instrument (Appendix D), Kim et al. (2003) randomly selected 180 participants for the exploratory factor analysis and identified the following number of items to represent each subscale: 10 (awareness), 13 (knowledge), and 10 (skills). Then, the researchers conducted a confirmatory factor analysis with 158 different participants (Kim et al., 2003). They also found support for the construct validity of the factor structure. Kim et al. (2003) reported the following internal consistency coefficient alphas for graduate level counseling students (N = 338): total MAKSS-CE-R was .82, and for the subscales of MAKSS-CE-R Awareness = .71, MAKSS-CE-R Knowledge = .85, and MAKSS-CE-R Skills = .87. In a second study that explored the psychometric properties of the MAKSS-CE-R, Kim et al. (2003) investigated graduate level counseling students (N = 137), and the total MAKSS-CE-R was .81, and for the subscales of MAKSS-CE-R Awareness = .80, MAKSS-CE-R Knowledge = .87, and MAKSS-CE-R Skills = .85.

In this sample, the internal consistency for the MAKSS-CE-R for the total pretest and posttest score was .84 and .91, respectively. The researcher investigated the internal consistency
of the pretest and posttest total scores and subscale scores using SPSS. A Cronbach’s alpha score above .80 is considered strong, and coefficients between .60 and .80 are considered acceptable (Corrigan & Gurdineer, 2012). All of the Cronbach’s alphas were above .80 for the total scores for the pretests and the posttests for each of the three instruments. Importantly, 27/28 of the reliability analyses for this study, that also included subscales, were between .60-.96, with a substantial number of the subscale scores being above .80 (Table 3-2 through Table 3-4). However, there was one pretest reliability score that was not adequate. Specifically, the Cronbach’s alpha for the MAKSS-CE-R pretest Awareness was only .278, and even after eliminating the three most unreliable items (out of ten), the alpha only improved to .477. The researcher rechecked all the individual scores and the minimum and maximum scores for each participant, recalculated the scoring and reverse scoring, and concluded that all the numbers were accurate for this study. Also, although the pretest for the Awareness subscale was inadequate, the posttest reliability of the Awareness subscale was .77, which is acceptable.

In comparing the internal consistency for this sample with previous research, the Cronbach’s alphas for the total MAKSS-CE-R in this sample (.840, .913) were consistent (.80-.91) with previous research (Greene et al., 2014; Kim et al., 2003; Lee, Rosen, & McWhirter, 2014). Regarding the internal consistency of the MAKSS-CE-R subscales, Greene et al. (2014) reported the internal consistency for the MAKSS-CE-R subscales ranging from .69 to .82, including the Awareness subscale (.69). Balkin, Schlosser, and Levitt (2009) didn’t specify the individual Cronbach’s alphas for each subscale but reported that a compiled “internal consistency co-efficient alphas of the MAKSS-CE-R subscales ranged from .44 to .88” (p. 423). The .44 value is below the acceptable range and similar to the Awareness subscale reliability that was found in this sample after removing three items (.477). Furthermore, Robb (2014) also
reported that although the Cronbach’s alphas for the MAKSS-CE-R subscales for Knowledge and Skills were quite high (.912 and .895, respectively), the Awareness subscale alpha in that study was only .553, which is too low to be acceptable. Thus, the MAKSS-CE-R Awareness subscale results from that study cannot be deemed as generalizable. Robb (2014) hypothesized that this may have occurred because the questions on the Awareness subscale focus on fairness, individualism, and normality, rather than privileges, power, or oppression. Therefore the subscale may not measure the intended aspect of awareness that was emphasized in the training. Downing (2004) concluded that if there is a low reliability coefficient, then large retest variations are expected and validity evidence is reduced. Furthermore, Cook, and Beckman (2006) asserted that if the scores of an assessment are not reliable, validity with interpretations are put into question. Thus, due to the low reliability of the MAKSS-CE-R Awareness subscale at pretest for this sample, the researcher could not make generalizations related to this pretest subscale. Nevertheless, the researcher was able to make inferences about all other pretest and posttest total, as well as the subscale scores. The internal consistency for the total MAKSS-CE-R and subscales for this sample are reported in Table 3-2.

**Color-Blind Racial Attitude Scale (CoBRAS)**

Researchers use the CoBRAS to assess self-reported color-blind racial attitudes, as well as sensitivity to diversity training (Neville et al., 2000). Respondents rate each statement on a six-point Likert scale that ranges from “strongly disagree” to “strongly agree”. The 20-item assessment (Appendix C) contains three subscales: (a) unawareness of racial privilege, (b) unawareness of institutional discrimination, and (c) unawareness of blatant racial issues. The Racial Privilege subscale consists of statements such as “Everyone who works hard, no matter what race they are, has an equal chance to become rich.” The Institutional Discrimination subscale consists of statements such as “It is important that people begin to think of themselves
as American and not African American, Mexican American or Italian American.” The Blatant Racial Issues subscale consists of statements such as “It is important for public schools to teach about the history and contributions of racial and ethnic minorities.” Half of the items are reverse scored, and higher scores for each subscale and the total score indicate greater levels of unawareness, or color-blindness. Figure 3-2 illustrates the interconnectedness and overlapping layers of the three CoBRAS subscales.

A confirmatory factor analysis ($N = 594$) indicated that the three-factor model was a good fit (Neville et al., 2000). Additionally, Neville et al. (2000) found good concurrent validity for the CoBRAS. Racial prejudice is a related but distinct concept from color-blindness, in which higher CoBRAS scores were related to a greater belief that the world is just and fair. Additionally, when comparing the CoBRAS with two different measures of racial prejudice, significant correlations were found between the scales. CoBRAS scores were found to be significantly correlated with two measures of racism (Neville et al., 2000).

Neville et al. (2000) provided evidence that the CoBRAS had initial discriminant, criterion-related, concurrent and construct validity, as well as reliability for the sample study. Moreover, the maximum variance accounted for by social desirability was 4% on one of the factors. Therefore, the assessment appears to not be highly influenced by a social desirability bias (Neville et al., 2001). Furthermore, after controlling for social desirability and multicultural training, mental health counseling professionals ($N = 79$) with higher color-blind racial attitudes demonstrated significantly lower scores of multicultural knowledge and multicultural awareness (Neville et al., 2006).

In comparing the internal consistency for this sample with previous research, the Cronbach’s alphas for the CoBRAS total and subscales in this sample (.62-.87) were generally
consistent with the previous research (.70-.91; Neville et al., 2000; 2006). The internal consistency values for all the subscales in the current study remained above .60, which researchers reported as an acceptable level (Corrigan & Gurdineer, 2012). In this study, the internal consistency for the CoBRAS for the total pretest and posttest score was .84 and .87, respectively. The internal consistency for the subscales ranged from .62-.81. The internal consistency values for the total CoBRAS and subscales are listed in Table 3-3.

**Five-Facet Mindfulness Questionnaire (FFMQ)**

The FFMQ (Baer et al., 2006; see Appendix F) is a 39-item, self-administered Likert scale assessment that ranges from one “never or rarely true” to five “very often or always true.” Baer et al. (2006) reported that this assessment is helpful for understanding various aspects of mindfulness, as well as the relationship of mindfulness with other variables. The researcher used the instrument to measure the participants’ ability to be mindful before and after the color-conscious multicultural mindfulness training. This instrument includes five subscales: (a) observing, (b) describing, (c) acting with awareness, (d) nonjudging of inner experience, and (e) nonreactivity to inner experience. The observing subscale consists of statements such as “I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow.” The describing subscale consists of statements such as “I can usually describe how I feel at the moment in considerable detail.” The acting with awareness subscale consists of statements such as “I find myself doing things without paying attention.” The nonjudging of inner experience subscale consists of statements such as “When I have distressing thoughts or images, I judge myself as good or bad, depending on what the thought/image is about.” The nonreactivity to inner experience subscale consists of statements such as “In difficult situations, I can pause without immediately reacting.” Figure 3-3 illustrates the interconnectedness and overlapping layers of the five FFMQ subscales.

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Hanley, Abell, Osborn, Roehrig, and Canto (2016) recommended using the FFMQ to measure mindfulness. Additionally, Baer et al. (2006) reported good internal consistency for the FFMQ, ranging from .75-.91, with a full-score alpha score of .96. Moreover, Baer et al. (2008) examined 613 undergraduate psychology students’ responses to five mindfulness questionnaires and provided additional empirical support for the construct validity of the FFMQ. Fulton and Cashwell (2015) also used the FFMQ with master’s level counseling interns (N = 152) and found that the total alpha coefficient score was .88, and subscale scores ranged from .75 to .90. Furthermore, Ivers et al. (2016) reported internal consistency coefficients for the subscales ranging from .74-.90, and a Cronbach’s alpha of .90 for the total score. The internal consistency for the FFMQ in this study for the total pretest and posttest score was .94 and .95, respectively. Finally, in comparing the internal consistency for this sample with previous research, the Cronbach’s alphas for the FFMQ total and subscales in this sample (.74 - .96) were consistent (.74 - .90) with previous research with counseling students (Ivers et al., 2016). Thus, the values of the FFMQ were acceptable for the researcher to proceed with the analysis. The internal consistency values are provided in Table 3-4.

**Research Questions and Hypotheses**

The purpose of this study was to assess the effect of a 12-hour Color-conscious Multicultural Mindfulness (CCMM) training on multicultural competence, color-blindness, and mindfulness as well as to investigate the relationship between these variables.

**Research Hypothesis One**

Counseling trainees who participate in a CCMM training will have increased multicultural competency compared to individuals who do not complete the CCMM training.
Research Hypothesis Two

Counseling trainees who participate in a CCMM training will have decreased color-blind racial attitudes compared to individuals who do not complete the CCMM training.

Research Hypothesis Three

Counseling trainees who participate in a CCMM training will have increased mindfulness compared to individuals who do not complete the CCMM training.

Research Hypothesis Four

There is a negative relationship between multicultural competence and color-blindness.

Research Hypothesis Five

There is a negative relationship between color-blindness and mindfulness.

Research Hypothesis Six

There is a positive relationship between multicultural competence and mindfulness.

Data Analysis

The three constructs and their corresponding subscale constructs that were investigated in this study are illustrated in Figure 3-4. G*Power does not provide the option to calculate an a priori sample size for repeated measures ANCOVA (ANCOVA fixed effects was the only ANCOVA option). However, G*Power has the capacity to calculate sample size for a repeated measures ANOVA, which is a similar parametric test to the repeated measures ANCOVA, albeit without a covariate. Therefore, the researcher performed a priori power analysis using G*Power 3.1 for an ANOVA repeated measures between factors, using the following specifications: effect size of 0.4, alpha level of 0.017 (which is .05/3 for Bonferroni correction), power of 0.8, 2 groups (treatment and control), 5 measurements (the highest number of subscales among all the assessments), and .4 as the correlation among repeated measures. Results showed that the sample size needed to be \( N = 38 \). In addition to the a priori analysis on G*power, previous
MBSR (e.g., Shapiro et al., 2005) and multicultural competence (e.g., Midgett & Doumas, 2016) intervention studies have been conducted with 38 participants. Thus, the researcher determined that a minimum of 38 participants were needed to conduct this study. Furthermore, researchers have used repeated measures ANCOVA for randomized control trials with sample sizes of $N = 30$ (Júdice et al., 2013; Ingram, Wessel, & Courneya, 2007), $N = 32$ (Garnefski, Kraaij, & Schroevers, 2011), and $N = 40$ (Weibel, Massarotto, Hediger, & Mahrer-Imhof, 2016). Thus, the researcher determined that the sample size of 39 was sufficient to proceed with the ANCOVA analysis.

The researcher also conducted a priori power analysis using G*Power 3.1, for a Correlation: Bivariate normal model, using the following specifications: one tail, Correlation $p_{H1}$ of 0.4, alpha of 0.05, the Power of 0.8, and the Correlation $p_{H0}$ of 0. Results showed that the sample size needed to be at least $N = 37$. Moreover, Challacombe et al. (2017) used a Pearson correlation for their randomized control trial ($N = 34$). Thus, the researcher determined that the sample size of 39 was sufficient to proceed with the correlational analyses. The researcher used both a parametric Pearson Correlation and Spearman Rank-Order Correlation to determine the direction and strength of the relationship between the variables for hypothesis four through six.

With a normal distribution, Pearson’s correlation is recommended, and if there are outliers, Spearman’s is the more robust correlation (Mukaka, 2012). In this study, the researcher examined the data for normality, and a nonnormal distribution was found. Due to the commonality of educational and behavioral research data having nonnormal distributions (Luh, 1999), researchers can still use parametric procedures (e.g. ANCOVA or Pearson) when this assumption is not met, if the sample size is greater than 30 (Elliot, 2007; Luh, 1999).
Researchers have used a trimmed mean procedure to discard the observations that were the smallest and the largest, in order to control for a type I error (Luh, 1999) and obtain good statistical efficiency, even if the dataset is not normally distributed (Wilcox, 2005). Due to the statistical similarity between the mean and the trimmed mean for each participant’s scores, no data points needed to be omitted from the analysis. Due to potential rational for the Spearman or the Pearson, the researcher conducted a comparison of a parametric correlation, Pearson, with a nonparametric correlation test, Spearman. The researcher ran correlations only on the pretest data because of the potential effect of the treatment on posttest data.

The researcher used the Statistical Program for Social Sciences (SPSS) Version 24 software to run the analyses for this study. The researcher used descriptive statistics to describe the demographics of the participants (e.g., race, gender, sexual orientation, experience with mindfulness, history of multicultural training). Additionally, the researcher tested the internal reliability coefficients for each subscale and total scale for all pretest and posttest data. The researcher compared the baseline of each of the assessments and the demographic responses for the training group and control groups in this study using an independent t-test to determine what covariates were needed for the repeated measures ANCOVA.

**Ethical Considerations**

The intersectionality (Crenshaw, 1989) of each person’s cultural experiences was discussed, related to the multilayered and compounding oppressions and privileges based on identities such as race, gender, class, sexuality, religion, age, sexuality, and ability. Any microaggressions that unintentionally emerged in the group discussions were respectfully addressed, including the use of mindfulness skills (e.g., curiosity and compassion, awareness of the emotions in the body). The researcher emphasized nondominant perspectives, validated students’ feelings and encouraged them to have the utmost respect for one another. As
recommended by Sue et al. (2009), the researcher was trained on having difficult conversations about race, multiculturalism, and social justice by completing graduate level courses on these topics and attending multiple sessions, workshops, and keynotes about these topics at counseling conferences during the past eleven years. In addition, the researcher has been employed in a multicultural work environment (both staff and students) for 11 years, and has a myriad of both personal and professional racial and multicultural relationships. She has engaged in countless multicultural and multiracial conversations with POC and White people. Additionally, in the beginning of the training, the researcher acknowledged her own vulnerability to socially conditioned biases. The researcher also continues to make intentional efforts to increase self-understanding and the understanding of others as racial beings with intersecting identities including gender, sexual orientation, ability, religion, etc.

The researcher presented the mindfulness practices in a scientific and secular manner, with an acknowledgement that mindfulness practices do not infringe on any spiritual or religious beliefs, and therefore can support any religion or no religion (Kabat-Zinn, 2014). A discussion on the differences between spirituality and religion can help people who are either highly religious, agnostic, or atheist to feel comfortable, and assure them that mindfulness can be a secular and scientific process. In the informed consent process (and again in the training introduction), the researcher informed the participants about the potentially emotionally evocative content and told that they had the permission to participate in the discussions to any extent that they were comfortable. The researcher did not anticipate negative effects from participating in this project, except the possibility of emotional responses. Thus, the researcher also provided debriefing time after each activity. Participants also had the opportunity to withdraw their participation at any point. The primary investigator and the faculty advisor were
both licensed counselors who were trained to respond to emotional situations, and their contact information was provided to participants on the informed consent. The researcher was also a member of the Association for Specialists in Group Work (ASGW) and had cultivated skills in group process and dynamics. Furthermore, the researcher provided students with a list of the mental health resources, including the Counseling and Wellness Center at the university, the Crisis Center for the county, and licensed professionals in the community, if they wanted to further process any material that emerged in the study.

**Chapter Summary**

This chapter outlined the proposed methods for this research study. The researcher included the research design, description of the participants, procedures, training fidelity, instrumentation, research questions, research hypotheses, data analysis, and ethical considerations. The researcher employed a repeated measures pretest-posttest delayed control group design to evaluate the influence of the training program on counseling students’ multicultural competence, color-blindness, and mindfulness. Chapter 4 focuses on the results of the statistical analyses.
<table>
<thead>
<tr>
<th>Topic</th>
<th>Content</th>
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<tbody>
<tr>
<td><strong>Multicultural Mindfulness</strong></td>
<td>Intersectionality introduction</td>
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<td></td>
<td>Awareness of Emotions in the Body Meditation</td>
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<td></td>
<td>Color-blindness YouTube video and discussion</td>
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<td></td>
<td>Institutional racism discussion</td>
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<td></td>
<td>Panel of representatives spoke about cultural identities</td>
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<td></td>
<td>Multicultural Mindfulness Circle</td>
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<tr>
<td><strong>Privilege, Plates and Painting</strong></td>
<td>Stop, Control (Breath), Investigate (Body), Look (SCIL)</td>
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<td>“On a plate” script</td>
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<td>Listening to Another Meditation</td>
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<td>Mindful communication activity</td>
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<td>Mindful eating activity</td>
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<td>Guided imagery - working with culturally different client</td>
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<td></td>
<td>Creative Activity and group discussion</td>
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<tr>
<td><strong>Circles</strong></td>
<td>Circle of Awareness/Reactivity-Response Triangles</td>
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<td></td>
<td>Trayvon Martin Music Video by Plies and Discussion</td>
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<td></td>
<td>Black Lives Matter Mediation</td>
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<td>“Trans and Queer Latinx Respond to Pulse Orlando Shooting” YouTube video</td>
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<td></td>
<td>and discussion</td>
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<td></td>
<td>Native American Thanksgiving History YouTube video and discussion</td>
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<td>Shelter in Place Meditation</td>
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<td>Concentric circles activity and discussion</td>
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<td><strong>Culmination</strong></td>
<td>Implicit/explicit mindfulness &amp; multicultural continuums</td>
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<td>Unequal Opportunity Race YouTube</td>
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<td>Mindfulness regarding institutional systems discussion</td>
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<td>Mindful Movement</td>
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<td>Loving-Kindness for Clinicians meditation</td>
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<td></td>
<td>Culminating implications activity and discussion</td>
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Table 3-2. Internal consistency of the MAKSS-CE-R

<table>
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<th>Scale/Subscale</th>
<th>Number of Items</th>
<th>Cronbach’s Alpha</th>
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<tbody>
<tr>
<td>Pre_MAKSS_Awareness</td>
<td>10</td>
<td>.28</td>
</tr>
<tr>
<td>Post_MAKSS_Awareness</td>
<td>10</td>
<td>.77</td>
</tr>
<tr>
<td>Pre_MAKSS_Knowledge</td>
<td>13</td>
<td>.90</td>
</tr>
<tr>
<td>Post_MAKSS_Knowledge</td>
<td>13</td>
<td>.93</td>
</tr>
<tr>
<td>Pre_MAKSS_Skills</td>
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<td>.80</td>
</tr>
<tr>
<td>Post_MAKSS_Skills</td>
<td>10</td>
<td>.89</td>
</tr>
<tr>
<td>Pre_MAKSS_Total</td>
<td>33</td>
<td>.84</td>
</tr>
<tr>
<td>Post_MAKSS_Total</td>
<td>33</td>
<td>.91</td>
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</tbody>
</table>

Note. Due to low reliability for the Awareness subscale, generalizability is not permitted.
Table 3-3. Internal consistency of the CoBRAS

<table>
<thead>
<tr>
<th>Scale/Subscale</th>
<th>Number of Items</th>
<th>Cronbach’s Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre_CoBRAS_Privilege</td>
<td>7</td>
<td>.72</td>
</tr>
<tr>
<td>Post_CoBRAS_Privilege</td>
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<tr>
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<td>Number of Items</td>
<td>Cronbach’s Alpha</td>
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Figure 3-1. Tripartite Multicultural Framework, and the subscales of the MAKSS-CE-R (Kim, Cartwright, Asay, & D'Andrea, 2003). Illustration of the interconnectedness of the subscales.
Figure 3-2. Three subscales of Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000). Illustration of the interconnectedness of the subscales.
Figure 3-3. Five subscales of the Five Factor Mindfulness Questionnaire (FFMQ; Baer et al., 2006). Illustration of the interconnectedness of the subscales.
Figure 3-4. Illustration of the three scales and their corresponding subscale constructs that were investigated in this study.
CHAPTER 4
RESULTS

The purpose of this study was to investigate the effect of the CCMM training on the multicultural competence, color-blindness, and mindfulness of counseling students and pre-licensed counselors, and to examine the relationship among these variables. The researcher obtained demographic data and will report this information using descriptive statistics. This chapter also includes the results from examining the six research hypotheses.

Sample Demographics

In the demographic questionnaire, participants had the opportunity to self-identify with whatever label they chose within the category, and had a blank space rather than multiple choices. Andrews (2009) emphasized that it is meaningful for people to be allowed to self-identify their most fitting self-description. The final sample consisted of 39 participants, consisting of three (7.69%) who reported their racial identity as Asian or Asian American, four (10.26%) Black, Black American, or African American, one (2.56%) Hispanic, and 31 (79.49%) White or Caucasian.

When given the opportunity to self-identify ethnicity, as a separate question from their racial identity category, three participants reported Hispanic (7.69%) and two participants reported Latino (5.13%). Although some people use the term Latinx to be gender neutral, individuals may still choose to self-identify whatever is most fitting for them. People within Hispanic or Latino/a/x cultures can also feel confused at times about how to identify and tend to pick whatever feels most comfortable to them/or whatever is most commonly used in their communities (M. Machado, personal communication, March 31, 2018). Contreras (2017) explains that identity terms are not interchangeable, and a person’s self-identification should
always be followed. Four out of these five same Hispanic or Latino participants self-identified their racial group as White, and one identified their race as Hispanic, while identifying her ethnicity as Latino. Also, three people who marked White or Caucasian as their race left ethnicity blank. Table 4-1 illustrates all the participants’ self-reported ethnicities. Regarding sexual orientation, there were four (10.26%) participants who identified as Bisexual, 27 (69.23%) Heterosexual, three (7.69%) Lesbian or Gay, and five (12.82%) who chose Other. For the participants that chose other, one (2.56%) listed Pansexual, one (2.56%) Polyamorous, two (5.13%) Queer, and one (2.56%) Questioning. The mean age was 26.28, with a range from 22 to 44, and a standard deviation of 4.85. There were 35 (89.74%) females and four (10.26%) males. Two (5.13%) participants described their annual family income as $7,500 or less, one (2.56%) as $7,501-$15,000, two (5.13%) as $15,001-$25,000, three (7.69%) as $25,001-$35,000, six (15.38%) as $35,001-$50,000, 24 (61.54%) as $50,001 or more, and one (2.56%) did not respond to the question.

Current students were asked to indicate their concentration area. Seven (17.95%) reported seeking a degree in counselor education, one (2.56%) in counseling psychology, two (5.13%) in school counseling, 15 (38.46%) in mental health counseling, six (15.38%) in marriage and family counseling, and eight (30.77%) did not provide a response. They were also asked to report their degree program. Twelve (30.77%) participants were seeking a master’s degree, 16 (41.03%) both a master’s and a specialist degree, three (7.69%) a doctoral degree, and eight (20.51%) did not respond to the question. Additionally, all of the participants were asked to report their highest degree earned, with 26 (66.67%) reporting bachelor’s degree, seven (17.95%) master’s degree, four (10.26%) specialist’s degree, and two (5.13%) did not provide a response.
Participants were also asked about their current occupation, and many of the students reported jobs, in addition to school.

Participants’ experience with having a consistent mindfulness practice ranged from none to over 10 years (Table 4-2). Additionally, the length of mindfulness practice in a single sitting ranged from none to 90 minutes. Furthermore, regarding the frequency of mindfulness practice, 10 (25.64%) reported once per week, nine (23.08%) twice per week, nine (23.08%) three times per week, two (5.13%) four times per week, one (2.56%) five times per week, two (5.13%) six times per week, one (2.56%) seven times per week, and five (12.82%) did not respond to the question.

Participants were asked about the number of culturally different clients that they have served, and the numbers ranged from none to over 100 (Table 4-3). In regards to current enrollment in multicultural training encompassing coursework, workshops, and/or research projects (not including this training), eight (21.05%) participants reported that they were currently in training, and 31 (79.49%) answered that they were not in training. Regarding the number of completed courses, workshops, and/or research projects on multicultural counseling, six (15.38%) participants reported completing none, 18 (46.15%) reported one, eight (20.51%) reported two, four (10.26%) reported three, one (2.56%) reported four to six, and two (5.13%) reported five. Additionally, in regards to years spent working with clients who were culturally different from them, 20 (51.28%) participants indicated less than one year, eight (20.51%) one to two years, five (12.8%) three to four years, and six (15.38%) five years or more (15.38%).

**Preliminary Analyses**

Missing data is a common occurrence in behavioral science research. Nonetheless, researchers should report patterns of missing data and the statistical method used to address this
In this study, there was minimal missing data in the pretest. Specifically, there were seven unanswered questions out of the 3,588 items (92 x 39). Thus, the proportion of missing data was .195%. There was no missing data in the posttest because the researcher adjusted the settings for the online data collection that required respondents to answer every question to successfully complete the survey, although they could drop out at any time. Researchers have indicated that between 5-20% of missing data is the cutoff for when statistical analyses are likely to be biased (Schlomer et al., 2010). Thus, the percentage of missing data in this study (.195%) was below the cutoff.

Importantly, if there is a pattern of the missing data, this may indicate that the data set is biased (Schlomer et al., 2010). Little’s test is useful for testing if the assumption of missing at random is met (Little, 1988). Thus, the researcher conducted Little’s missing completely at random (MCAR) test to determine if data was missing in any systematic pattern and found that data was missing completely at random, $X^2 (453, N = 39) = .000, p > .05$. Based on these results, the researcher concluded that there were no patterns to the missing data because the missing data was randomly distributed.

Researchers report that multiple imputation (MI) is one of the best methods for handling missing data when data is either MCAR or missing at random (MAR) (Acock, 2005; Widaman, 2006; Schlomer et al., 2010). The process of MI involves creating $m$ iterations (typically 3-5) of datasets, each with a suitably imputed number for each missing value (Royston, 2004). SPSS provided the suitably imputed number for each missing value in the original dataset for this sample. After each dataset is analyzed, the $m$ iterations of parameters are averaged to provide a single estimate mean to represent parametric results (e.g., ANOVA, ANCOVA; Daiheng, Leonard, Guin, & Chunxia, 2005; Royston, 2004). Thus, the researcher examined hypotheses...
one through three by averaging the results from the repeated measures ANCOVA for each of the five MI data sets, and reporting these F-values for each of the total pretest, posttest, and subscale scores. The final step of MI for some statistical analyses (e.g., regression models) is to typically estimate the variance according to Rubin’s Rules (1996). However, neither SPSS nor even commonly used R packages, such as "mice" (van Buuren & Groothuis-Oudshoorn, 2011), "miceadds" and "mitools," can directly calculate the within and between imputation variance during the pooling step of the repeated measures ANCOVA (Ren Liu, personal communication, November 20, 2017). Thus, the variance of the estimates for this sample is not reported.

Furthermore, in order to investigate the relationship between multicultural competence, color-blindness, and mindfulness (hypotheses four through six), the researcher calculated Pearson and Spearman correlations, and compared the results. SPSS has the capability to pool the data for all the iterations for the correlations. Therefore, the researcher reported the pooled value for hypotheses four through six for both the Pearson and Spearman correlations.

To investigate if the training group and the control group had any significant differences at the pretest between the demographic variables, the researcher ran t-tests for the continuous variables (Table 4-4) and also ran both a Fisher’s exact Chi-square test and a regular Chi-square test for the categorical variables (Table 4-5 and Table 4-6, respectively; H. Wei, personal communication, March 15, 2018). The percentage of demographics in the control and training groups are reported in Table 4-7. The results of the t-test for each assessment demonstrated that there was no significant difference between the training and control group for any of the continuous variables. Similarly, when comparing the categorical demographics, sexual orientation, gender, and educational level were not significantly different when comparing the control and training group participants.
However, there were significantly more POC in the training group than in the control group. Previous researchers have indicated that many people of Latinx or Hispanic descent prefer race/ethnicity to be asked in a combined question (Terry & Fond, 2013; Lukinbeal et al., 2012). Therefore, this researcher combined race/ethnicity to compare the number of POC and the number of White participants who were randomly assigned to the training and control groups. Importantly, both Fisher’s exact Chi-square test, and a regular Chi-square test indicated that race/ethnicity was the only demographic variable that was statistically different between the groups. Thus, the researcher used ANCOVA (with race/ethnicity as a covariate) rather than an ANOVA to analyze research hypotheses one through three. Also, the Bonferroni correction was included in the syntax for the SPSS analysis of the repeated measures ANCOVAs.

Prior to examining the hypotheses, scholars recommend conducting paired t-tests to investigate the differences between the baseline pretest scores of the control and the training groups with regards to the dependent variables (Herghelegiu et al., 2015). The researcher found that the pretest scores were not significantly different between the control and training groups for each of the three variables, MAKSS-CE-R (Table 4-8), CoBRAS (Table 4-9), and the FFMQ (Table 4-10). Therefore, the researcher was able to proceed with the analyses in order to investigate if there were statistically significant changes between the training and the control groups for the dependent variables of multicultural competence, color-blindness, and mindfulness. Table 4-11 indicates the results of hypothesis one through three, and the next sections explain those results.

**Research Hypothesis One**

The researcher used a repeated measures ANCOVA to examine the first research hypothesis: Counseling students and pre-licensed counselors who participate in the CCMM
training will have increased multicultural competency compared to individuals who do not complete the training. The researcher tested this hypothesis with group as the between-participants factor, pretest and posttest scores as the within-participants factor and race/ethnicity as the covariate. As shown in Table 4-11, the interaction between group and MAKSS-CE-R_Total pre/post, training vs. control group total score was significant $F(1,36) = 26.97, p < .01$, $\eta^2 = .43$. Follow up ANCOVAs revealed that both the training group, $F(1,36) = 87.85, p < .01$, $\eta^2 = .71$, and the control group, $F(1,36) = 4.91, p = .03$, $\eta^2 = .12$, had a significant increase in multicultural competence between the pre- and the posttest. However, the significant interaction effect indicates that the increase from the pre- to the posttest was significantly larger in the training group than in the control group.

The interaction was not significant for the MAKSS-CE-R Awareness, $F(1,36) = 2.39, p = .13$, $\eta^2 = .06$. However, these results must be interpreted with caution due to the low reliability, and are not generalizable. In the follow-up ANCOVAs, the training group did have a significant increase between the pre- and the posttest, $F(1,36) = 13.08, p < .01$, $\eta^2 = .27$, whereas the increase in the control group was not statistically significant, $F(1,36) = 2.43, p = .13$, $\eta^2 = .06$. Because the scores increased for both the training and the control group, the interaction effect was not significant (Table 4-11).

The researcher also conducted repeated measures ANCOVAs to investigate the interaction effect of the Knowledge and Skills subscales. The interaction was significant for both the MAKSS-CE-R Knowledge, $F(1,36) = 33.83, p < .01$, $\eta^2 = .48$, and MAKSS-CE-R Skills, $F(1,36) = 10.05, p < .01$, $\eta^2 = .22$ subscales pre/post, training vs. control group. In the follow up ANCOVAs for MAKSS-CE-R Knowledge, the training group, $F(1,36) = 88.34, p < .01$, $\eta^2 = .71$, had a significant increase in multicultural competence between the pre- and the
posttest, while the control group did not, $F(1,36) = 1.66, p = .21, \eta^2 = .04$. For the MAKSS-CE-R Skills, the training group had a significant increase, $F(1,36) = 41.34, p < .01, \eta^2 = .54$. The control group also increased, $F(1,36) = 4.51, p = .04, \eta^2 = .11$. However, the significant interaction effect indicates that the increase from the pre- to the posttest was significantly larger in the training group than in the control group for MAKSS-CE-R-Skills.

**Research Hypothesis Two**

The researcher used repeated measures ANCOVA to examine the second research hypothesis: Counseling students and pre-licensed counselors who participate in a CCMM training will have decreased color-blind racial attitudes compared to individuals who do not complete the CCMM training. The researcher analyzed color-blind racial attitudes with group as the between-participants factor, pretest and posttest scores as the within-participants factor, and race/ethnicity as the covariate. The interaction between group and pre/post CoBRAS total score was significant, $F(1,36) = 58.82, p < .01, \eta^2 = .62$. In the follow-up ANCOVAs, the training group significantly decreased, $F(1,36) = 81.26, p < .01, \eta^2 = .69$, and the control group only significantly changed at the trend ($p < .1$) level, $F(1,36) = 3.90, p = .06, \eta^2 = .10$.

The researcher also conducted a repeated measures ANCOVA to investigate the interaction effect of the subscales. The results indicated that the interaction for the CoBRAS Privilege subscale pre/post, training vs. control group was significant, $F(1,36) = 11.38, p < .01, \eta^2 = .24$. In the follow-up ANCOVAs, the training group significantly decreased, $F(1,36) = 23.35, p < .01, \eta^2 = .39$, and the control group did not significantly change, $F(1,36) = .01, p = .94, \eta^2 < .10$. The results also revealed that the interaction for the CoBRAS Institutional subscale pre/post, training vs. control group was significant, $F(1,36) = 39.83, p < .01, \eta^2 = .53$.  

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In the follow-up ANCOVAs, the training group significantly decreased, $F(1,36) = 42.47, p < .01$, $\eta_p^2 = .54$, and the control group significantly increased, $F(1,36) = 6.77, p = .01$, $\eta_p^2 = .16$.

Additionally, the results indicated that the interaction for the CoBRAS Blatant subscale pre/post, training vs. control group was significant, $F(1,36) = 13.96, p < .01$, $\eta_p^2 = .28$. In the follow-up ANCOVAs, the training group significantly decreased, $F(1,36) = 18.63, p < .01$, $\eta_p^2 = .34$, and the control group did not significantly change, $F(1,36) = 1.09, p = .30$, $\eta_p^2 = .03$.

**Research Hypothesis Three**

In the third research hypothesis, the researcher hypothesized that counseling students and pre-licensed counselors who participate in a CCMM training will have increased mindfulness compared to individuals who do not complete the CCMM training. The researcher analyzed mindfulness using a repeated measures ANCOVA with group as the between-participants factor, the pretest and posttest scores as the within-participants factor, and race/ethnicity as the covariate. Furthermore, in the follow-up ANCOVAs, the participants in the training group had a greater increase in total mindfulness score than the control group, when comparing the pretest and posttest of the two groups (Table 4-11). The interaction between group and FFMQ total score was significant, $F(1,36) = 6.83, p = .01$, $\eta_p^2 = .16$. Thus, the hypothesis was supported. In the follow-up ANCOVAs, the training group significantly increased, $F(1,36) = 7.21, p = .01$, $\eta_p^2 = .17$, and the control group did not significantly change, $F(1,36) = 1.19, p = .28$, $\eta_p^2 = .03$.

The researcher also conducted a repeated measures ANCOVA to investigate the interaction effect of the subscales, with race/ethnicity as the covariate. The results indicated that the interaction was not significant for the pre/post between control and training groups for FFMQ Observe, $F(1,36) = .86, p = .36$, $\eta_p^2 = .02$, FFMQ Describe, $F(1,36) = .00, p = .96$, $\eta_p^2 = .00$, or FFMQ ActAware, $F(1,36) = 1.94, p = .17$, $\eta_p^2 = .05$. The nonsignificant interaction effect
indicates that there is no difference in the change from the pre- to the posttest between the training group and the control group.

In the follow-up ANCOVAs for FFMQ_Observe, the training group did not significantly change, $F(1,36) = 2.41, p = .13, \eta^2 = .06$, and the control group did not significantly change, $F(1,36) = .07, p = .79, \eta^2 < .01$. In the follow-up ANCOVAs for FFMQ_Describe, the training group did not significantly change, $F(1,36) = 1.91, p = .18, \eta^2 = .05$, and the control group did not significantly change, $F(1,36) = 2.49, p = .12, \eta^2 = .07$. In the follow-up ANCOVAs for FFMQ_ActAware, the training group did not significantly change, $F(1,36) = 1.77, p = .19, \eta^2 = .05$, and the control group did not significantly change, $F(1,36) = .48, p = .49, \eta^2 = .01$. The results of the interaction effect indicated that the pre/post FFMQ_Nonjudge subscale was significantly different when comparing the control and the training group $F(1,36) = 17.99, p < .01, \eta^2 = .33$. In the follow-up ANCOVAs for FFMQ_Nonjudge, the training group significantly increased, $F(1,36) = 7.61, p < .01, \eta^2 = .18$, and the control group significantly decreased, $F(1,36) = 12.32, p < .01, \eta^2 = .26$. The interaction effect of the pre/post FFMQ Nonreact for training and control groups was only significant at the trend level ($p < .1$), $F(1,36) = 3.25, p = .08, \eta^2 = .08$. However, in the follow-up ANCOVAs for FFMQ_Nonreact, the training group score significantly increased, $F(1,36) = 4.59, p = .04, \eta^2 = .11$, and the control group did not significantly change, $F(1,36) = .19, p = .67, \eta^2 = .01$.

**Research Hypothesis Four**

Within the fourth research hypothesis, the researcher hypothesized that there is a negative relationship between multicultural competence and color-blindness. The researcher tested this hypothesis using Pearson Correlations. There was a nonsignificant negative relationship between pretest scores of the total CoBRAS and MAKSS-CE-R, $r(37) = -.31, p > .05, R^2 = .10$.  

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The researcher also analyzed the data to examine whether there was a correlation between the Awareness, Knowledge, and Skills subscales of multicultural competence and the Privilege, Institutional, and Blatant subscales of the color-blind racial attitudes. Although the results are not generalizable due to reliability for this subscale, a significant negative relationship was found between MAKSS-CE-R Awareness with CoBRAS Privilege, Blatant, and Total, \( r(37) = -0.48, p < .01, R^2 = 0.23 \); \( r(37) = -0.44, p < .01, R^2 = 0.20 \); \( r(37) = -0.49, p < .01, R^2 = 0.24 \), respectively. Moreover, there was a significant negative relationship with pretest CoBRAS Blatant subscale and the pretest MAKSS-CE-R Total subscale, \( r(37) = -0.38, p < .05, R^2 = 0.14 \). Details for all the Pearson correlated subscales of the CoBRAS and the MAKSS-CE-R pretest are displayed in Table 4-12.

The researcher also examined this hypothesis using Spearman correlation with pretest scores and found that there was not a significant negative relationship between the total CoBRAS and total MAKSS-CE-R, \( r_s = -0.24, p > .05, R^2_s = 0.06 \). However, there was a significant correlation found between the MAKSS-CE-R Awareness subscale and the CoBRAS Total, \( r_s = -0.49, p < .01, R^2_s = 0.24 \). Additionally, significant correlations were found between the MAKSS-CE-R Awareness subscale and two CoBRAS subscales (Privilege and Blatant), \( r_s = -0.48, p < .01, R^2_s = 0.23 \), \( r_s = -0.45, p < .01, R^2_s = 0.20 \), respectively. Nevertheless, due to the low internal consistency for the Awareness subscale, these results must be interpreted with great caution and are not generalizable. None of the other subscales were correlated with the Spearman correlation (Table 4-13).

**Research Hypothesis Five**

Within the fifth research hypothesis, the researcher hypothesized that there is a negative relationship between color-blindness and mindfulness. The researcher examined this hypothesis using Pearson bivariate correlations. No significant correlation was found between the CoBRAS
total with the FFMQ total scores at pretest, $r(37) = -.09, p > .05, R^2 = .01$. The pretest results for
the Pearson correlations of the subscales are presented in Table 4-14. The researcher also
examined this hypothesis using Spearman correlation with pretest scores. No significant
correlation was found between the CoBRAS total with the FFMQ total scores, $r_s = -.13, p > .05,
R_s^2 = .02$.

The researcher also investigated the possible relationship between mindfulness and color-
blind racial attitude subscales and found a significant negative Spearman correlation between the
FFMQ Describe subscale and the CoBRAS Privilege subscale, $r_s = -.28, p < .05, R_s^2 = .08$.
Furthermore, the researcher found a significant negative Spearman correlation between the
FFMQ Describe subscale and the CoBRAS total score, $r_s = -.30, p < .05, R_s^2 = .09$. The pretest
results for the Spearman correlations are presented in Table 4-15.

**Research Hypothesis Six**

The researcher evaluated the results of this study with a Pearson correlation: There is a
positive relationship between multicultural competence and mindfulness. There were significant
positive relationships between pretest scores of the MAKSS-CE-R Skills and FFMQ Total, $r(37)
= .33, p < .05, R^2 = .11$. There was a significant positive relationship between pretest scores of the
MAKSS-CE-R Knowledge and FFMQ Observe subscales, $r(37) = .38, p < .01, R^2 = .14$. There
were significant positive relationships between pretest scores of the FFMQ Observe subscale and
MAKSS-CE-R Skills, $r(37) = .36, p < .05, R^2 = .13$. Additionally, there were significant positive
relationships between pretest scores of the FFMQ Observe subscale and MAKSS-Total, $r(37) = .38,
p < .05, R^2 = .14$. Moreover, there were significant positive relationships between pretest
scores of the MAKSS-CE-R Skills and FFMQ Nonjudge subscales, $r(37) = .28, p < .05, R^2 = .08$.
Furthermore, there were significant positive relationships between pretest scores of the MAKSS-
CE-R Skills and FFMQ Nonreact subscales, \( r(37) = .28, p < .05, R^2 = .08 \). The results of the Pearson bivariate correlations for all of the pretest scores are in Table 4-16.

The researcher also used Spearman correlation to examine the sixth research hypothesis. In examining the pretest scores, the total FFMQ and total MAKSS-CE-R were significantly correlated, \( r_s = .36, p < .05, R_{s}^2 = .13 \). Additionally, there was a significant positive relationship between the MAKSS-CE-R Knowledge and FFMQ Observe subscale, \( r_s = .34, p < .05, R_{s}^2 = .12 \).

Furthermore, the FFMQ Observe subscale was significantly correlated with MAKSS-CE-R Skills and total MAKSS-CE-R, \( r_s = .32, p < .05, R_{s}^2 = .10 \); \( r_s = .36, p < .05, R_{s}^2 = .13 \), respectively. Additionally, there were significant positive relationships between scores of the MAKSS-CE-R Skills and FFMQ Nonjudge subscale, \( r_s = .38, p < .01, R_{s}^2 = .14 \). Significant correlations were also found between the MAKSS-CE-R Awareness subscale and FFMQ Describe subscales, \( r_s = .29, p < .05, R_{s}^2 = .08 \). Nevertheless, due to the low internal consistency for the Awareness subscale, these results must be interpreted with great caution and are not generalizable. Moreover, there were significant positive relationships between scores of the MAKSS-CE-R Skills and FFMQ Nonreact subscale, \( r_s = .35, p < .05, R_{s}^2 = .12 \). Finally, the total FFMQ was significantly correlated with the MAKSS-CE-R Skills, \( r_s = .37, p < .01, R_{s}^2 = .14 \).

The results of the Spearman bivariate correlations are in Table 4-17.

**Chapter Summary**

The researcher investigated the effect of the CCMM training on the multicultural competence, color-blindness, and mindfulness of counseling students and pre-licensed counselors, and examined the relationship between these variables. Regarding hypothesis one, the researcher found a significant increase in the total multicultural competence of the training group compared to the control group, and for the subscales of MAKSS-CE-R Knowledge and
MAKSS-CE-R Skills. The MAKSS-CE-R Awareness subscale had significant concerns with internal reliability, and thus the nonsignificant result for this subscale is not generalizable. Additionally, in examining hypothesis two, the researcher found that total color-blind racial attitudes were significantly decreased after the training, as well as scores in each of the three subscales (CoBRAS, Privilege, CoBRAS Institutional, and CoBRAS Blatant).

Regarding hypothesis three, the researcher found a significant increase in total mindfulness for the training group compared with the control group. However, the increase for the training group was not significant for mindful describing, observing, or acting with awareness. The Nonreact subscale did significantly increase in the training group, but the interaction between the training and control group was only significant at the trend level (p<.10). Notably, the Mindfulness Nonjudging subscale significantly increased in the training group, whereas the scores significantly decreased in the control group.

In examining hypothesis four with the Pearson correlation, there was a significant negative correlation with total multicultural mindfulness and blatant racism. For both Spearman and Pearson correlation, the Awareness subscale was negatively correlated with Privilege, Blatant racism, and Total color-blind scores. However, that Awareness subscale had low reliability, and thus, these results are not generalizable. For hypothesis five, the researcher found a significant negative relationship between the FFMQ Describe subscale, the CoBRAS Total, and the CoBRAS Privilege subscale. Thus, participant’s ability to describe their inner experience was related with their increased awareness of privilege and color-blind racial attitudes.

For hypothesis six, there was a positive correlation of the two total assessments with Spearman’s correlation. Additionally, for both Spearman and Pearson, the participants indicated
a significant positive relationship with multicultural skills and mindful observing, mindful nonjudging, mindful nonreacting, and mindfulness total, respectively. Furthermore, multicultural knowledge was significantly correlated with mindful observing for both Spearman and Pearson tests. Chapter Five will focus on a discussion of the results, limitations, and implications for counseling practice, training, and research.
Table 4-1. Participants’ self-reported ethnicities

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Number of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>African American</td>
<td>2</td>
</tr>
<tr>
<td>American</td>
<td>3</td>
</tr>
<tr>
<td>Ashkenazi Jewish</td>
<td>1</td>
</tr>
<tr>
<td>Caribbean American</td>
<td>1</td>
</tr>
<tr>
<td>English/Southern</td>
<td>1</td>
</tr>
<tr>
<td>European</td>
<td>3</td>
</tr>
<tr>
<td>European American</td>
<td>2</td>
</tr>
<tr>
<td>European American/Swedish</td>
<td>1</td>
</tr>
<tr>
<td>German</td>
<td>1</td>
</tr>
<tr>
<td>German American</td>
<td>1</td>
</tr>
<tr>
<td>Hispanic</td>
<td>3</td>
</tr>
<tr>
<td>Italian</td>
<td>1</td>
</tr>
<tr>
<td>Italian/Indian/Irish</td>
<td>1</td>
</tr>
<tr>
<td>Italian/Polish/Ukrainian</td>
<td>1</td>
</tr>
<tr>
<td>Italian/English</td>
<td>1</td>
</tr>
<tr>
<td>Italian/German/Irish</td>
<td>1</td>
</tr>
<tr>
<td>Jewish</td>
<td>1</td>
</tr>
<tr>
<td>Korean</td>
<td>1</td>
</tr>
<tr>
<td>Laotian/Portuguese</td>
<td>1</td>
</tr>
<tr>
<td>Latino</td>
<td>2</td>
</tr>
<tr>
<td>Native American/Black</td>
<td>1</td>
</tr>
<tr>
<td>South Korean</td>
<td>1</td>
</tr>
<tr>
<td>Swedish</td>
<td>1</td>
</tr>
<tr>
<td>White</td>
<td>2</td>
</tr>
<tr>
<td>White/Non-Hispanic</td>
<td>1</td>
</tr>
<tr>
<td>White/Northern European</td>
<td>1</td>
</tr>
<tr>
<td>Ethnicity was left Blank</td>
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</tr>
</tbody>
</table>
Table 4-2. Amount of time participants have had a consistent mindfulness practice

<table>
<thead>
<tr>
<th>Number of Participants</th>
<th>Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Unable to determine</td>
</tr>
<tr>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>3</td>
<td>1-2</td>
</tr>
<tr>
<td>6</td>
<td>3-4</td>
</tr>
<tr>
<td>1</td>
<td>5-6</td>
</tr>
<tr>
<td>1</td>
<td>7-9</td>
</tr>
<tr>
<td>2</td>
<td>10-12</td>
</tr>
<tr>
<td>6</td>
<td>13-47</td>
</tr>
<tr>
<td>1</td>
<td>48-83</td>
</tr>
<tr>
<td>2</td>
<td>84-119</td>
</tr>
<tr>
<td>1</td>
<td>120+</td>
</tr>
</tbody>
</table>
Table 4-3. Number of culturally different clients for each participant

<table>
<thead>
<tr>
<th># of clients</th>
<th># of participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-20</td>
<td>20</td>
</tr>
<tr>
<td>21-40</td>
<td>3</td>
</tr>
<tr>
<td>41-60</td>
<td>3</td>
</tr>
<tr>
<td>61-80</td>
<td>1</td>
</tr>
<tr>
<td>81-100</td>
<td>2</td>
</tr>
<tr>
<td>100+</td>
<td>2</td>
</tr>
<tr>
<td>Not able to determine</td>
<td>8</td>
</tr>
</tbody>
</table>
Table 4-4. T-test for the continuous variables comparing control and training mean differences

<table>
<thead>
<tr>
<th>t-test</th>
<th>t-value</th>
<th>df</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Degree Earned</td>
<td>-1.60</td>
<td>21.32</td>
<td>.12</td>
</tr>
<tr>
<td>Income</td>
<td>.82</td>
<td>30.33</td>
<td>.42</td>
</tr>
<tr>
<td>Currently Enrolled</td>
<td>1.44</td>
<td>36.88</td>
<td>.16</td>
</tr>
<tr>
<td>Degree Specialty</td>
<td>-1.47</td>
<td>28.71</td>
<td>.15</td>
</tr>
<tr>
<td>Current workshop</td>
<td>1.01</td>
<td>31.91</td>
<td>.32</td>
</tr>
<tr>
<td>Prior multicultural training</td>
<td>1.88</td>
<td>32.07</td>
<td>.07</td>
</tr>
<tr>
<td>Culturally different clients</td>
<td>1.05</td>
<td>36.52</td>
<td>.30</td>
</tr>
<tr>
<td>Mindfulness practice frequency</td>
<td>-.35</td>
<td>30.39</td>
<td>.73</td>
</tr>
<tr>
<td>Mindfulness time of practice</td>
<td>.29</td>
<td>34.29</td>
<td>.78</td>
</tr>
<tr>
<td>Mindfulness months</td>
<td>1.90</td>
<td>23.24</td>
<td>.07</td>
</tr>
</tbody>
</table>
Table 4-5. Fisher’s exact chi-square test for the difference between control and training

<table>
<thead>
<tr>
<th>Variable</th>
<th>df</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Race/Ethnicity</td>
<td>1</td>
<td>.04</td>
</tr>
<tr>
<td>Sex_orient</td>
<td>1</td>
<td>.49</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Education_Level</td>
<td>1</td>
<td>.17</td>
</tr>
</tbody>
</table>
Table 4-6. Chi-squared test for the difference between control and training group

<table>
<thead>
<tr>
<th>Variable</th>
<th>x square value</th>
<th>df</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Race/Ethnicity</td>
<td>5.80</td>
<td>1</td>
<td>.02</td>
</tr>
<tr>
<td>Sex_orient</td>
<td>1.04</td>
<td>1</td>
<td>.31</td>
</tr>
<tr>
<td>Gender</td>
<td>.03</td>
<td>1</td>
<td>.87</td>
</tr>
<tr>
<td>Education_Level</td>
<td>2.20</td>
<td>1</td>
<td>.14</td>
</tr>
</tbody>
</table>
Table 4-7. Percentage of demographics in control and training groups

<table>
<thead>
<tr>
<th>Demographic</th>
<th>control</th>
<th>training</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>95.2</td>
<td>61.1</td>
</tr>
<tr>
<td>POC</td>
<td>4.8</td>
<td>38.9</td>
</tr>
<tr>
<td>Heterosexual</td>
<td>76.2</td>
<td>61.1</td>
</tr>
<tr>
<td>LGBTQ+</td>
<td>23.8</td>
<td>38.9</td>
</tr>
<tr>
<td>Male</td>
<td>9.5</td>
<td>11.1</td>
</tr>
<tr>
<td>Female</td>
<td>90.5</td>
<td>88.9</td>
</tr>
<tr>
<td>Master's student</td>
<td>61.9</td>
<td>83.3</td>
</tr>
<tr>
<td>Pre-licensed</td>
<td>38.1</td>
<td>16.7</td>
</tr>
<tr>
<td>Counselor</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 4-8. Pretest mean values of control and training groups MAKSS-CE-R

<table>
<thead>
<tr>
<th>Scale/Subscale</th>
<th>Control mean</th>
<th>Training mean</th>
<th>t-value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre_MAKSS_Awareness</td>
<td>27.52</td>
<td>27.61</td>
<td>-.11</td>
<td>.91</td>
</tr>
<tr>
<td>Pre_MAKSS_Knowledge</td>
<td>33.86</td>
<td>35.39</td>
<td>-.78</td>
<td>.44</td>
</tr>
<tr>
<td>Pre_MAKSS_Skills</td>
<td>24.95</td>
<td>27.28</td>
<td>-1.66</td>
<td>.11</td>
</tr>
<tr>
<td>Pre_MAKSS_Total</td>
<td>86.33</td>
<td>90.28</td>
<td>-1.32</td>
<td>.19</td>
</tr>
</tbody>
</table>

Note. Due to low reliability for the Awareness subscale, generalizability is not permitted.
Table 4-9. Pretest mean values of control and training groups CoBRAS

<table>
<thead>
<tr>
<th>Scale/Subscale</th>
<th>Control mean</th>
<th>Training mean</th>
<th>t-value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre_CoBRAS_Privilege</td>
<td>14.10</td>
<td>15.28</td>
<td>-.80</td>
<td>.43</td>
</tr>
<tr>
<td>Pre_CoBRAS_Institutional</td>
<td>14.24</td>
<td>15.00</td>
<td>-.63</td>
<td>.54</td>
</tr>
<tr>
<td>Pre_CoBRAS_Blatant</td>
<td>8.33</td>
<td>9.28</td>
<td>-1.14</td>
<td>.26</td>
</tr>
<tr>
<td>Pre_CoBRAS_Total</td>
<td>36.67</td>
<td>39.56</td>
<td>-.99</td>
<td>.33</td>
</tr>
</tbody>
</table>
Table 4-10. Pretest mean values of control and training groups FFMQ

<table>
<thead>
<tr>
<th>Scale/Subscale</th>
<th>Control mean</th>
<th>Training mean</th>
<th>t-value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre_ FFMQ _Observe</td>
<td>27.00</td>
<td>27.67</td>
<td>-.45</td>
<td>.66</td>
</tr>
<tr>
<td>Pre_ FFMQ _Describe</td>
<td>30.81</td>
<td>28.28</td>
<td>1.73</td>
<td>.09</td>
</tr>
<tr>
<td>Pre_ FFMQ _ActAware</td>
<td>25.86</td>
<td>24.28</td>
<td>.90</td>
<td>.37</td>
</tr>
<tr>
<td>Pre_ FFMQ _Nonjudge</td>
<td>29.86</td>
<td>24.83</td>
<td>2.10</td>
<td>.04</td>
</tr>
<tr>
<td>Pre_ FFMQ _Nonreact</td>
<td>21.57</td>
<td>20.83</td>
<td>.54</td>
<td>.59</td>
</tr>
<tr>
<td>Pre_ FFMQ _Total</td>
<td>135.10</td>
<td>125.89</td>
<td>1.45</td>
<td>.16</td>
</tr>
</tbody>
</table>
Table 4-11. Comparison of means between the pretest and posttest for hypotheses 1-3; Repeated measures ANCOVA analyses

<table>
<thead>
<tr>
<th>Dependent Variables</th>
<th>Class</th>
<th>Pretest (T1)</th>
<th>Posttest (T2)</th>
<th>T2 – T1 Comparison</th>
<th>Interaction of T x Group</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>M</td>
<td>SE</td>
<td>M</td>
<td>SE</td>
</tr>
<tr>
<td>MAKSS_TOTAL</td>
<td>Control</td>
<td>86.86</td>
<td>2.16</td>
<td>91.21</td>
<td>2.02</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>89.67</td>
<td>2.35</td>
<td>109.65</td>
<td>2.19</td>
</tr>
<tr>
<td></td>
<td>Control</td>
<td>27.29</td>
<td>.56</td>
<td>28.24</td>
<td>.93</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>27.89</td>
<td>.61</td>
<td>30.28</td>
<td>1.01</td>
</tr>
<tr>
<td>MAKSS_Aware</td>
<td>Control</td>
<td>34.65</td>
<td>1.34</td>
<td>36.03</td>
<td>.99</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>34.47</td>
<td>1.45</td>
<td>45.41</td>
<td>1.08</td>
</tr>
<tr>
<td>MAKSS_Know</td>
<td>Control</td>
<td>27.89</td>
<td>.56</td>
<td>28.24</td>
<td>.93</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>27.89</td>
<td>.61</td>
<td>30.28</td>
<td>1.01</td>
</tr>
<tr>
<td>MAKSS_Skills</td>
<td>Control</td>
<td>34.65</td>
<td>1.34</td>
<td>36.03</td>
<td>.99</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>34.47</td>
<td>1.45</td>
<td>45.41</td>
<td>1.08</td>
</tr>
<tr>
<td>CoBRAS_TOTAL</td>
<td>Control</td>
<td>36.55</td>
<td>2.10</td>
<td>38.25</td>
<td>2.14</td>
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<td>Training</td>
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<td>2.28</td>
<td>31.27</td>
<td>2.32</td>
</tr>
<tr>
<td>CoBRAS_Priv</td>
<td>Control</td>
<td>14.08</td>
<td>1.06</td>
<td>14.04</td>
<td>.96</td>
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<tr>
<td></td>
<td>Training</td>
<td>15.30</td>
<td>1.16</td>
<td>12.35</td>
<td>1.04</td>
</tr>
<tr>
<td>CoBRAS_Instit</td>
<td>Control</td>
<td>14.29</td>
<td>.89</td>
<td>15.61</td>
<td>.98</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>14.94</td>
<td>.97</td>
<td>11.34</td>
<td>1.06</td>
</tr>
<tr>
<td>CoBRAS_Blatant</td>
<td>Control</td>
<td>8.18</td>
<td>.59</td>
<td>8.60</td>
<td>.51</td>
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<tr>
<td></td>
<td>Training</td>
<td>9.46</td>
<td>.64</td>
<td>7.58</td>
<td>.56</td>
</tr>
<tr>
<td>FFMQ_TOTAL</td>
<td>Control</td>
<td>136.44</td>
<td>4.44</td>
<td>133.08</td>
<td>4.95</td>
</tr>
<tr>
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<td>Training</td>
<td>124.32</td>
<td>4.83</td>
<td>133.30</td>
<td>5.38</td>
</tr>
<tr>
<td>FFMQ_Observe</td>
<td>Control</td>
<td>27.40</td>
<td>1.03</td>
<td>27.62</td>
<td>1.02</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>27.20</td>
<td>1.11</td>
<td>28.61</td>
<td>1.11</td>
</tr>
<tr>
<td>FFMQ_Describe</td>
<td>Control</td>
<td>30.93</td>
<td>1.04</td>
<td>32.19</td>
<td>1.27</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>28.14</td>
<td>1.13</td>
<td>29.34</td>
<td>1.38</td>
</tr>
<tr>
<td>FFMQ_ActAware</td>
<td>Control</td>
<td>26.25</td>
<td>1.25</td>
<td>25.65</td>
<td>1.36</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>23.82</td>
<td>1.36</td>
<td>25.08</td>
<td>1.47</td>
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<tr>
<td>FFMQ_Nonjudge</td>
<td>Control</td>
<td>29.97</td>
<td>1.70</td>
<td>26.06</td>
<td>1.91</td>
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<tr>
<td></td>
<td>Training</td>
<td>24.70</td>
<td>1.85</td>
<td>28.04</td>
<td>2.08</td>
</tr>
<tr>
<td>FFMQ_Nonreact</td>
<td>Control</td>
<td>21.89</td>
<td>.94</td>
<td>21.56</td>
<td>.85</td>
</tr>
<tr>
<td></td>
<td>Training</td>
<td>20.46</td>
<td>1.02</td>
<td>22.24</td>
<td>.92</td>
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</table>

Note. Due to low reliability for the Awareness subscale, generalizability is not permitted.
Table 4-12. Pearson pretest correlations of MAKSS-CE-R & CoBRAS–hypothesis four

<table>
<thead>
<tr>
<th>Subscale</th>
<th>CoBRAS_Priv $r(37)$</th>
<th>CoBRAS_Inst $r(37)$</th>
<th>CoBRAS_Blat $r(37)$</th>
<th>CoBRAS_Total $r(37)$</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAKSS_Aware</td>
<td>-.48**</td>
<td>-.29</td>
<td>-.44**</td>
<td>-.49**</td>
</tr>
<tr>
<td>MAKSS_Know</td>
<td>-.17</td>
<td>-.01</td>
<td>-.28</td>
<td>-.16</td>
</tr>
<tr>
<td>MAKSS_Skills</td>
<td>-.16</td>
<td>-.02</td>
<td>-.19</td>
<td>-.14</td>
</tr>
<tr>
<td>MAKSS_Total</td>
<td>-.31</td>
<td>-.08</td>
<td>-.38*</td>
<td>-.30</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the .01 level (1-tailed).
*. Correlation is significant at the .05 level (1-tailed).

Note. Due to low reliability for the Awareness subscale, generalizability is not permitted.
Table 4-13. Spearman correlations of MAKSS-CE-R and CoBRAS – hypothesis four

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Pre_MAKSS_Aware</th>
<th>Pre_MAKSS_Know</th>
<th>Pre_MAKSS_Skills</th>
<th>Pre_MAKSS_Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Priv r(37)</td>
<td>Inst r(37)</td>
<td>Blat r(37)</td>
<td>Total r(37)</td>
</tr>
<tr>
<td>Pre_MAKSS_Aware</td>
<td>-.48**</td>
<td>-.11</td>
<td>-.08</td>
<td>-.26</td>
</tr>
<tr>
<td>Pre_MAKSS_Know</td>
<td>-.26</td>
<td>.04</td>
<td>-.05</td>
<td>-.05</td>
</tr>
<tr>
<td>Pre_MAKSS_Skills</td>
<td>-.48**</td>
<td>-.16</td>
<td>-.02</td>
<td>-.23</td>
</tr>
<tr>
<td>Pre_MAKSS_Total</td>
<td>-.49**</td>
<td>-.10</td>
<td>-.02</td>
<td>-.24</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the .01 level (1-tailed).
*. Correlation is significant at the .05 level (1-tailed).

Note. Due to low reliability for the Awareness subscale, generalizability is not permitted.
Table 4-14. Pearson pretest correlations of CoBRAS and FFMQ – hypothesis five

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Pre_CoBRAS_Priv $r(37)$</th>
<th>Pre_CoBRAS_Inst $r(37)$</th>
<th>Pre_CoBRAS_Blat $r(37)$</th>
<th>Pre_CoBRAS_Total $r(37)$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre_FFMQ_Observe</td>
<td>-.07</td>
<td>-.02</td>
<td>-.18</td>
<td>-.09</td>
</tr>
<tr>
<td>Pre_FFMQ_Describe</td>
<td>-.27</td>
<td>-.19</td>
<td>-.25</td>
<td>-.29</td>
</tr>
<tr>
<td>Pre_FFMQ_ActAware</td>
<td>-.07</td>
<td>.04</td>
<td>-.01</td>
<td>-.03</td>
</tr>
<tr>
<td>Pre_FFMQ_Nonjudge</td>
<td>.10</td>
<td>.08</td>
<td>-.09</td>
<td>.06</td>
</tr>
<tr>
<td>Pre_FFMQ_Nonreact</td>
<td>-.01</td>
<td>-.13</td>
<td>-.09</td>
<td>-.09</td>
</tr>
<tr>
<td>Pre_FFMQ_Total</td>
<td>-.06</td>
<td>-.03</td>
<td>-.15</td>
<td>-.09</td>
</tr>
</tbody>
</table>

Note. None of the correlations were significant.
Table 4-15. Spearman correlations of CoBRAS and FFMQ – hypothesis five

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Pre_CoBRAS_Priv r(37)</th>
<th>Pre_CoBRAS_Inst r(37)</th>
<th>Pre_CoBRAS_Blat r(37)</th>
<th>Pre_CoBRAS_Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre_FFMQ_Obsrve</td>
<td>-.09</td>
<td>.01</td>
<td>-.25</td>
<td>-.11</td>
</tr>
<tr>
<td>Pre_FFMQ_Describe</td>
<td>-.28*</td>
<td>-.19</td>
<td>-.22</td>
<td>-.30*</td>
</tr>
<tr>
<td>Pre_FFMQ_ActAware</td>
<td>-.08</td>
<td>.13</td>
<td>-.03</td>
<td>-.01</td>
</tr>
<tr>
<td>Pre_FFMQ_Nonjudge</td>
<td>.09</td>
<td>.07</td>
<td>-.08</td>
<td>.05</td>
</tr>
<tr>
<td>Pre_FFMQ_Nonreact</td>
<td>-.02</td>
<td>-.12</td>
<td>-.13</td>
<td>-.07</td>
</tr>
<tr>
<td>Pre_FFMQ_Total</td>
<td>-.10</td>
<td>-.04</td>
<td>-.23</td>
<td>-.13</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the .01 level (1-tailed).
*. Correlation is significant at the .05 level (1-tailed).
Table 4-16. Pearson pretest correlations of MAKSS-CE-R, FFMQ – hypotheses six

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Pre_MAKSS_Aware r(37)</th>
<th>Pre_MAKSS_Know r(37)</th>
<th>Pre_MAKSS_Skills r(37)</th>
<th>Pre_MAKSS_Total r(37)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre_FFMQ_Observe</td>
<td>-.13</td>
<td>.38**</td>
<td>.36*</td>
<td>.38*</td>
</tr>
<tr>
<td>Pre_FFMQ_Describe</td>
<td>.26</td>
<td>.01</td>
<td>.11</td>
<td>.13</td>
</tr>
<tr>
<td>Pre_FFMQ_ActAware</td>
<td>-.03</td>
<td>.21</td>
<td>.18</td>
<td>.21</td>
</tr>
<tr>
<td>Pre_FFMQ_Nonjudge</td>
<td>-.20</td>
<td>.08</td>
<td>.28*</td>
<td>.13</td>
</tr>
<tr>
<td>Pre_FFMQ_Nonreact</td>
<td>-.23</td>
<td>.23</td>
<td>.28*</td>
<td>.22</td>
</tr>
<tr>
<td>Pre_FFMQ_Total</td>
<td>-.10</td>
<td>.22</td>
<td>.33*</td>
<td>.27</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the .01 level (1-tailed).
*. Correlation is significant at the .05 level (1-tailed).

Note. Due to low reliability for the Awareness subscale, generalizability is not permitted.
Table 4-17. Spearman correlations of MAKSS-CE-R and FFMQ – hypotheses six

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Pre_MAKSS_Aware r(37)</th>
<th>Pre_MAKSS_Know r(37)</th>
<th>Pre_MAKSS_Skills r(37)</th>
<th>Pre_MAKSS_Total r(37)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre_FFMQ_Observed</td>
<td>-.17</td>
<td>.34*</td>
<td>.32*</td>
<td>.36*</td>
</tr>
<tr>
<td>Pre_FFMQ_Described</td>
<td>.29*</td>
<td>-.01</td>
<td>.13</td>
<td>.17</td>
</tr>
<tr>
<td>Pre_FFMQ_ActAware</td>
<td>.07</td>
<td>.22</td>
<td>.14</td>
<td>.25</td>
</tr>
<tr>
<td>Pre_FFMQ_Nonjudge</td>
<td>-.19</td>
<td>.13</td>
<td>.38**</td>
<td>.20</td>
</tr>
<tr>
<td>Pre_FFMQ_Nonreact</td>
<td>-.15</td>
<td>.21</td>
<td>.35*</td>
<td>.26</td>
</tr>
<tr>
<td>Pre_FFMQ_Total</td>
<td>-.03</td>
<td>.25</td>
<td>.37**</td>
<td>.36*</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the .01 level (1-tailed).
*. Correlation is significant at the .05 level (1-tailed).

Note. Due to low reliability for the Awareness subscale, generalizability is not permitted.
CHAPTER 5
DISCUSSION

Summary of the Study

This research study focused on investigating the efficacy of the CCMM training for increasing multicultural competence and mindfulness of participants, while decreasing color-blind racial attitudes. Additionally, the researcher examined the relationship between multicultural competence, color-blind racial attitudes, and mindfulness. The participants were randomly assigned to either a training or a delayed training control group. Individuals in the training group participated in a 12-hour training. The researcher used repeated measures ANCOVAs, Pearson and Spearman correlations to analyze the data. The results of this study demonstrated that participants significantly increased multicultural competence and mindfulness nonjudging, and significantly decreased color-blind racial attitudes, compared to the control group. Additionally, mindful nonreacting was significantly increased in the training group and the interaction compared to the control group was significant at the trend level (p < .1). In this chapter, the researcher will present a discussion of the results for each hypothesis, limitations of the study, recommendations for future research, and implications for practice and training.

Research Hypothesis One

The first research hypothesis was: Counseling students and pre-licensed counselors who participate in a CCMM training will have increased multicultural competency compared to individuals who do not complete the CCMM training. Similar to previous research, the results from this study supported the hypothesis that multicultural competence is teachable (Barden & Greene, 2015; Neville et al., 2006). Additionally, these results are consistent with Delphin-Rittmon et al. (2016) findings that a two-day training can significantly increase self-reported multicultural competence.
Results of the repeated measures ANCOVA in this study indicated that, similar to some previous studies (e.g., Robb, 2014), multicultural training can increase counseling students’ self-reported knowledge and skills. Although after a training some studies have shown an increase in multicultural competence, researchers have recommended a randomized control design (Delphin-Rittmon et al., 2016; Robb, 2014). Thus, in the CCMM training, participants were randomly assigned to a training and control group, which increased the scientific rigor of the study. Furthermore, although some researchers have found that all three subscales (knowledge, skills, and awareness) increase after training (Delphin-Rittmon et al., 2016), the MAKSS-CE-R Awareness subscale was not significant in this study. However, due to reliability concerns with the pretest scores for this subscale, this result must be interpreted with caution and is not generalizable. Considering the significant increase reported in multicultural skills, it appears that participants’ self-reported multicultural competence skills may have been influenced by the new skills and tools (e.g., mindfulness practices, educational videos) that were provided in the CCMM training.

**Research Hypothesis Two**

The second research hypothesis was: Counseling students and pre-licensed counselors who participate in a CCMM training will have decreased color-blind racial attitudes compared to individuals who do not complete the training. Results of the repeated measures ANCOVA with race/ethnicity as a covariate in this study indicated that similar to other experimental studies (e.g., Cole et al., 2011; Kernahan & Davis, 2007), training counseling students about racism and diversity can result in a significant decrease in undesirable color-blind racial attitudes. For these participants, total color-blindness and the subscales of unawareness of White privilege, institutional discrimination, and blatant racism all significantly decreased, compared to the
control group. Thus, this study demonstrated that all three components of color-blindness are teachable constructs.

**Research Hypothesis Three**

The third research hypothesis was: Counseling students and pre-licensed counselors who participate in a CCMM training will have increased mindfulness compared to individuals who do not complete the CCMM training. In support of this hypothesis, ANCOVA results indicated that the total mindfulness score, as well as one of the subscales (Nonjudge), significantly increased compared to the control group. Furthermore, mindful nonreacting was significantly increased in the training group although the difference was only borderline significant as compared to the control group. Some researchers who have used ANCOVA have reported when findings are borderline significant at the trend level (p < .1) (Feltner, et al., 2003; Gomar et al., 2017).

The findings in this study were consistent with the Bruin et al. (2015) study, whereas total mindfulness, mindful nonjudgment, and mindful nonreactivity are all teachable constructs. Being nonjudgmentally attentive is a prominent part of the well-established definition of mindfulness by Kabat-Zinn (2005). Suspending judgment can foster multicultural competence because nonjudging entails discerning when it is appropriate or not to generalize when working with culturally different clients (Sue, 2006). Nonjudging is one of the foundational skills for engaging dominant group members in constructive involvement in social justice efforts (Goodman, 2015).

Mindful nonjudgment acknowledges the human habit of judgmental thoughts, and teaches the skill of holding those judgements lightly and letting them go as they arise in the consciousness. In the CCMM training, the intricacies of being multicultural, multiracial, and multiethnic were discussed and participants disclosed internal judgments they have of themselves and others. Participants learned to go beyond the good/bad binary of their thoughts.
and to intentionally let go of any socially ingrained stereotypes that arise in their mind. During the CCMM training, participants practiced mindful nonjudgment and mindful nonreactivity. There was a substantial amount of emotional resonating of shared humanity across cultures, where stories with different content contained similar feelings underneath (e.g., feeling judged, discomfort, isolation, or pressure for being the only person from that identity group in the room). One of the fidelity checkers explained that the multicultural mindfulness circle promoted enhanced compassion for other people's difficulties, and connections across diversity appeared to be formed (C. McTier, personal communication, November 19, 2017). Although there were emotionally evocative topics (e.g., interracial dating), mindfulness processes contextualized the experience with compassionate curiosity. Before, during, and after challenging conversations, participants were asked to focus on the emotions they were feeling, notice their thoughts, and investigate the sensations that emerged within their bodies. Participants practiced noticing their internal reactions and using intentional breathing techniques (e.g., SCIL) before responding. Thus, a space was provided for dialogue where the maintenance of everyone’s dignity was upheld.

A possible explanation for the nonsignificant findings of the interactions for some of the mindfulness subscales (Observe, Describe, Act with Awareness) is that a type II error may have occurred, in which there was not enough power to indicate if there was a small effect size. A larger sample size is needed to accurately determine if the intervention creates changes in various aspects of mindfulness (D. Johnson, personal communication, October 10, 2017). A second rationale for the nonsignificant results of some aspects of dispositional mindfulness in this study may be that participants were only trained for 12 hours and the researcher did not assign homework. Rather than engaging in a purely mindfulness focused training for 26 hours over an
eight week period, and assigning mindfulness homework, as many MBSR trainings do (Carmody & Baer, 2008; Beshai et al., 2016; Robins et al., 2012), this researcher infused mindfulness into the multicultural activities. Thus, the dual focus, shortened timespan, and lack of homework may account for the lack of significance in some of the subscales. Further research is needed to investigate whether infusing more mindfulness practice and assigned homework into the training could influence participants’ mindful observing, describing, and acting with awareness.

**Research Hypothesis Four**

The fourth research hypothesis was only partially supported. The results of both the Pearson and Spearman correlations revealed a nonsignificant inverse relationship between total multicultural competence and total color-blind racial attitudes. This finding was inconsistent with previous research (e.g., Chao et al., 2011; Chao, 2013; Gushue, 2004; Neville et al., 2006; Penn & Post, 2012) that indicated a significant negative correlation between these constructs or their subscales. Therefore, the researcher also investigated the correlations between the subscales for multicultural competence (knowledge, awareness, and skills) and color-blindness (unawareness of: White privilege, institutional discrimination, and blatant racism). Although both the Pearson and Spearman correlations indicated a significant inverse relationship between the awareness subscale with total color-blindness, White privilege, and blatant racism, respectively, these results must be interpreted with caution and are not generalizable due to low reliability scores for the Awareness subscale. Although Gushue (2004) found that multicultural knowledge was negatively correlated with color-blind racial attitudes, and Penn and Post’s (2012) results indicated that multicultural knowledge is negatively correlated with blatant racism, in this study, the only significant correlation with an acceptable reliability was a significant negative Pearson correlation between MAKSS-CE-R Total and CoBRAS Blatant.
Research Hypothesis Five

The fifth research hypothesis was: There is a negative relationship between color-blindness and mindfulness. The results indicated that this hypothesis was only partially supported. Specifically, with the Pearson correlation, the researcher found no significant correlation between total mindfulness and total color-blind racial attitudes, or between any of the subscales. Additionally, the researcher was unable to find any empirical studies that either affirmed or denied a correlation between color-blind racial attitudes and mindfulness. It may be that the aspects of multicultural competence that are correlated with mindfulness are distinct from color-blind racial attitudes; however, this is unknown and future research is needed to examine this hypothesis.

With the Spearman correlation, the researcher also found no significant correlation between total mindfulness and total color-blind racial attitudes. Nevertheless, the researcher also tested the subscales of these constructs. The mindfulness subscale of describing had significant negative Spearman correlations with the total color-blindness score, as well as the subscale of color-blind White privilege. One possible explanation for this is that mindful describing may enhance one’s capacity for understanding White privilege and acknowledging that race does matter. Language is an important aspect of multicultural education and being able to communicate effectively can greatly influence someone’s learning (Thornton & McEntee, 1995). Thus, mindful describing may predict awareness of White privilege and reduce color-blindness.

Research Hypothesis Six

The sixth research hypothesis was: There is a positive relationship between multicultural competence and mindfulness. Although the Pearson correlation did find some subscale correlations that will be outlined in the following sections, the Pearson correlation between the two total scales was not significant. However, similar to previous correlational studies
(Campbell et al., 2018; Ivers et al., 2016; Tourek, 2014), the results of the Spearman correlation indicated that the total scores for mindfulness and multicultural competence were significantly correlated. Interestingly, some of the mindfulness subscale correlations differed in this study when comparing them to previous literature. In the next five subsections, the researcher provides a discussion of the pretest correlations of each of the five mindfulness facets, with the components of multicultural competence within the tripartite framework.

**Observe**

In this study, FFMQ Observe was positively significantly correlated with MAKSS-CE-R Knowledge, for both the Pearson and Spearman correlations. This finding was also consistent with results from other studies that demonstrated that multicultural knowledge was significantly correlated with FFMQ Observe (Campbell et al., 2018; Tourek, 2014). Tourek (2014) reported that the correlation between multicultural competence components and mindful observing was reasonable because mindful observing relates to cognitive flexibility, empathy, and inner and outer awareness. Also, FFMQ Observe was significantly positively correlated with the total score of MAKSS-CE-R for both Pearson and Spearman correlations. This was consistent with previous findings that mindful observing was correlated with total multicultural competence (Campbell et al., 2018; Tourek, 2014). However, Ivers et al. (2016) findings did not support the correlation of mindful observing with multicultural components. Therefore, additional research is needed to confirm or deny this relationship.

There was also a significant positive relationship between scores on the MAKSS-CE-R Skills subscale and FFMQ Observe subscale in this study, which was consistent with both Pearson and Spearman correlations. Campbell et al. (2018) asserted that counselors who are skilled with observation may be more attuned to contextual messages and nonverbal expressions when working with diverse clients. Although the significant results in this study were consistent
with Campbell et al. (2018) findings regarding a significant relationship between mindful observing and multicultural competence skills, these findings are contradictory with the nonsignificant results that Tourek (2014) found between multicultural skills and the mindful observing. Furthermore, Campbell (2018) found a relationship between mindful observe and multicultural awareness. Thus, researchers need to further examine the possible relationship between these constructs.

**Describe**

Some researchers have found a significant correlation between FFMQ Describe and both multicultural skills and total multicultural competence, respectively (Campbell, 2018; Tourek, 2014). However, those results were not replicated in this study. While there was a significant correlation between MAKSS-CE-R Awareness and FFMQ Describe in this sample, and in Tourek’s overall sample, inferences cannot be made about this present study due to low reliability of that subscale. Ivers et al., (2016) explained that mindful capacity for translating internal experiences into words may facilitate cross-cultural understanding. Some researchers found that mindfulness describing had a positive correlation with multicultural knowledge (Campbell, 2018; Ivers et al., 2016), and explained that the skill of mindful describing could be helpful when people with meaningful differences are translating inner experiences into verbal expressions (Campbell et al., 2018). However, the nonsignificant results in this study of FFMQ Describe with MAKSS-CE-R Knowledge were also similar to Tourek’s (2014) nonsignificant results with his White participants. However, Tourek (2014) did find a significant correlation with mindful describing and multicultural knowledge when examining all of his participants (White and POC). Researchers have been ambivalent about whether multicultural knowledge is correlated with mindfulness describing, and further research is warranted regarding this relationship.
Act with Awareness

Similar to other researchers, when calculating a Pearson or a Spearman correlation, this researcher did not find support for a relationship between mindful act with awareness and total multicultural competence or multicultural competence subscales, respectively (Ivers et al., 2016; Tourek, 2014). However, a significant relationship between total multicultural competence and mindful act with awareness was found in Campbell’s et al. (2018) study. Campbell et al. (2018) also found a relationship between mindful act with awareness and multicultural awareness. It is possible that the different instruments used may have produced different results. While Campbell et al. (2018) used the Multicultural Counseling Inventory (MCI; Sodowsky et al. 1994), this study used the MAKSS-CE-R. Robb (2014) explained that the questions on the MAKSS-CE-R Awareness subscale focus on fairness, individualism, and normality, rather than privileges, power, or oppression. Based on having different questions within the subscales, it is possible that the MCI’s subscale for multicultural awareness measures a nuanced aspect than the MAKSS-CE-R subscale for multicultural awareness.

Nonreact

An important multicultural skill is the capacity to consciously respond, rather than react, to emotions that might arise in cross-cultural situations. Considering the different socializations that people have experienced, based on their intersectional identities and differential life experiences, learning to respond rather than react may prevent a microaggression or relationship rupture. Accordingly, there was a significant positive relationship between the MAKSS-CE-R Skills subscale and the FFMQ Nonreact subscale for this study when calculated using both Pearson and Spearman, which was also examined by Campbell et al. (2018). Although Tourek (2014) did not find a significant correlation between these subscales when examining all his participants, when he examined data from only his White-identified participants, he did find a
correlation between multicultural knowledge and FFMQ_Nonreact. Similarly, Campbell et al. (2018) found a correlation between multicultural knowledge and nonreacting. Also, both Ivers et al., (2016) and Campbell et al. (2018) found a significant positive relationship between mindful non-reacting and multicultural awareness. However, this present study did not confirm that relationship. Furthermore, although some researchers have found a relationship between mindful nonreacting and total multicultural competence (Campbell et al., 2018; Tourek, 2014), there was not evidence of this relationship in the present study. The contradictory evidence in the literature warrants further investigation. Ivers et al. (2016) hypothesized that mindful nonreactivity contributed to multicultural sensitivity because rather than over identifying with biased thoughts, counseling students could let biased thoughts pass, and return non-judgmentally to the present moment. Furthermore, mindfulness tools can help students sit with their reactions and develop alternative responses (Berila, 2014).

**Nonjudge**

FFMQ Nonjudge and MAKSS-CE-R Skills were correlated in this study with both the Pearson and Spearman correlation, as well as in Campbell et al. (2018) study. Conceptually, this makes sense because humans have been socialized to have judgments and stereotypes. Thus, an increased capacity to mindfully let go of judgments of diverse values and perspectives appears to be an important multicultural skill. Tourek (2014) found that FFMQ Nonjudge was correlated with MAKSS-CE-R Awareness. Although this finding was not supported in the present study, the reliability of the awareness subscale was low, so generalizability is not permitted. Also, Ivers et al. (2016) and Campbell et al. (2018) did not find evidence of this relationship.

Finally, some researchers have found a relationship between FFMQ Nonjudge and total multicultural competence (Campbell et al., 2018; Tourek, 2014). However, both this researcher and Ivers et al. (2016) did not provide evidence to support this relationship. Thus, the
inconclusive evidence in the literature warrants further investigation to determine if the nature of this relationship is significant.

**Total Mindfulness**

Although other researchers have found a correlation between total mindfulness and multicultural knowledge (Campbell et al., 2018; Ivers et al., 2016; Tourek, 2014), that result was not confirmed in this study. Similarly, other researchers have found a significant correlation between total mindfulness and multicultural awareness (Campbell et al., 2018, Ivers et al., 2016; Tourek, 2014). Due to the low reliability for that subscale in this sample, inferences cannot be made regarding that subscale in this study.

Similar to other researchers, the total mindfulness score in this sample was correlated with total multicultural competence (Campbell et al., 2018; Ivers et al., 2016; Tourek, 2014) with the Spearman correlation. Similar to findings by Campbell et al. (2018) and Tourek (2014), both the Spearman and Pearson correlations for total mindfulness were significantly positively correlated with multicultural skills subscale. Thus, counseling students and pre-licensed counselors who were more mindful were also more likely to have greater self-reported multicultural competence total, and self-reported multicultural skills. Table 5-1 illustrates the similarities and differences of the correlations found in this present study, compared with other studies that examined the correlation between mindfulness and multicultural competence.

**Limitations and Recommendations for Future Researchers**

Although this study provided unique insights, there are limitations that researchers may address in future studies. First, although the sample size was large enough to run the analyses, the sample only involved participants from one state in the southeastern region of the United States. In future studies, providing additional times for the training may increase the number of participants that could attend the training. Multiple interested participants from state-wide
listservs were unable to participate due to various reasons (e.g., out of town, an important occasion, or having an intensive schedule). Offering this training using a webinar format was beyond the scope of this project, but is a possibility for future research.

Additionally, although there was random assignment to the treatment and the delayed treatment control condition, there was not random selection from the population, which limits generalization of the results. It is possible that the participants in this study had more of an inclination towards multicultural competence and/or mindfulness than those in the general population of counseling students and pre-licensed counselors. Participants’ prior familiarity of the dependent variables (multicultural competence, color-blindness, and mindfulness) could have affected the results of this research; and therefore, influence the generalizability of the findings. However, the random assignment to the training or the control group may have controlled for any of the aforementioned possible covariates. Additionally, a t-test indicated that there was no significant difference between training and control group in the pretests of multicultural competence, color-blind racial attitudes, and mindfulness. Furthermore, because the only variable that was statistically significantly different between the training and control group was race and ethnicity, race_ethnicity was used as a covariate in the ANCOVA.

In order to improve the power of the study and to increase confidence in generalizing the results, researchers may replicate the study with a larger sample size involving participants from different geographic locations. Moreover, although the diversity of this sample appeared to be an improvement over previous mindfulness studies that reported limited or no minority student representation (Jain et al., 2007), more minority student representation is desirable. Intentional recruitment of participants from various intersectional cultural groups could enhance the generalizability of evidence based practices and trainings for more populations. Interestingly,
when participants had an opportunity to write in their own race and ethnicity, multiple White participants left ethnicity blank. Also, four out of five participants who listed their ethnicity of Hispanic or Latino identified their racial group as White. Depending on how researchers would like to compile data, they might consider giving options for participants to choose from, and include “other” as a category.

Another limitation is the possible influence of the experimenter effect. Leppma and Young (2016) recommended having multiple facilitators conduct training groups to avoid researcher bias or the potential influence of one facilitator. In future studies, researchers may have multiple instructors facilitate the training following the manual, and conduct fidelity checks throughout the training process. Highly advanced mindfulness facilitators may be necessary to obtain optimal outcomes in abridged MBSR trainings (Carmody & Baer, 2009). While the instructor in this study had recently completed a teacher training for MBSR, and had participated in multiple mindfulness trainings, as a participant, she had only previously instructed one mindfulness course (B. Lenes, personal communication, January 8, 2018).

Additional research is needed to tease out the nuances of the correlations that various researchers found between the subscales of mindfulness and multicultural competence. One hypothesis for the different results in the literature is that in different studies, researchers used different multicultural competence instruments; and therefore, it is possible that the MAKSS-CE-R subscales for Knowledge, Awareness, and Skills measures a distinct phenomenon than the MCI multicultural instrument that measures multicultural knowledge, awareness, skills and relationship, and the MCCTS-R, an assessment which does not measure multicultural skills. Another possibility for the different results may have been because different statistical methods were used in the different studies. For example, instead of using a Pearson or Spearman
correlations, Ivers et al. (2016) and Tourek (2014)’s correlations were found when conducting linear regressions, which allows for the creation of a predictive model. However, similar to this study, Campbell et al. (2018) used a Pearson product-moment correlation in order to interpret the relationship between the variables. Thus, more research is needed to resolve the ambiguity in the literature related to these subscales.

In this study, the researcher used a multicultural scale, MAKSS-CE-R, and a dispositional mindfulness scale (FFMQ). For future studies, there are other self-report instruments that could provide unique and meaningful outcomes from a CCMM training. For example, a distinct, yet related construct from multicultural competence is cultural humility, which entails one’s capacity to be other oriented in cross-cultural encounters (Tervalon & Murray-Garcia, 1998). The Cultural Humility Scale (Hook, Davis, Owen, Worthington, & Utsey, 2013) may be a meaningful assessment to use in future studies assessing CCMM trainings.

State-specific mindfulness (e.g., the specific state of being in a cross-cultural interaction) appears to be a distinct construct from dispositional mindfulness (the trait of mindfulness in typical daily engagement with the world), and these unique constructs are distinctively correlated with a stronger working alliance (Johnson, 2015). Although the CCMM training showed a significant increase for total dispositional mindfulness and for two subscales of dispositional mindfulness (Nonjudge and Nonreact), it is possible to speculate that the training could have nuanced results related to participants’ state-specific mindfulness (e.g., what they experience and how they respond in a cross-cultural situation). Thus, researchers may use or adapt a state-specific mindfulness scale (e.g., State Mindfulness Attention Awareness Scale; Brown & Ryan, 2003) for future studies.
Future studies may also include other forms of data collection besides self-report instruments. It is possible that the participants provided a socially desirable response, and may have answered about their ideals rather than their real experience when asked about their multicultural competence, color-blind racial attitudes, and mindfulness. A person’s self-reported multicultural competence and mindfulness may be different than another person’s more objective assessment. Future research investigating client or patient perspectives, therapeutic outcomes, implicit bias, and supervisor evaluations could provide additional evidence regarding the findings in this study. For example, future qualitative studies with interviews or focus groups may contribute additional unique and contextualized information about this study and enhance future trainings. Another recommendation for future researchers is to focus on examining the effectiveness of an adapted training that focuses on a more action oriented rather than theoretical training. Researchers could also focus on measuring long-term effects of the training on the community served by the participants.

**Implications for Practice**

Trainings on multicultural and mindfulness topics are currently at the forefront of relevance for counselors. Mindfulness practice, as well as the cultivation of multicultural competence, are both lifelong endeavors. The ACA Code of Ethics (2014) calls for counselors and educators to have an awareness of one’s biases. Many counseling students and counselors were raised to be color-blind, and have varying levels of unawareness of White privilege, institutional discrimination, and blatant racism that is affecting their own lives, and the lives of their clients, peers, and faculty. Also, the CCMM training may help to equip counseling students and counselors to better recognize the compounding layers of oppression that people experience based on the intersection of their visible and invisible identities. This training provided practical tools and exercises that counseling students and pre-licensed counselors can add to their
counseling toolbox (e.g., YouTube videos, Mindfulness of Emotions, Shelter in Place meditation, Circle of Awareness, SCIL, Reaction/Response Triangles). Furthermore, with enhanced understanding, counselors can connect with and elevate their clients in important ways.

Racial disparities have varying degrees of salience for people based on their life experiences. Thus, with different socializations, many well-intended White counseling students may be victim blaming, minimizing and distorting the experiences of people who are from a different racial group. Clinicians and counselor educators have an ethical responsibility to engage in social justice and activism, and to explore and transcend their own implicit biases. Amberlyn Etienne (personal communication, 4.1.18) explained that it’s hard enough to get a Black person to go to counseling (many people instead choose to go to God or to take care of things within their own family); it is such a shame if their counselor invalidates or communicates a microaggression. Although counselors would not intend to inflict harm on their client, microaggressions can be harmful, creating relationship ruptures and premature termination. Counselors likely do not intend to minimize or invalidate their client’s experiences, but this can happen during counseling sessions and counselor training when a counselor or counselor educator has blind spots.

Multicultural mistakes are commonplace and mindfulness practices may help with interpersonal and intrapersonal challenges. One mistake is that people often assume that racism is only found within blatant and overt displays of cruelty. Counselors from dominant communities are often not aware of institutional and intergenerational systemic oppression. It is important to look within, and also on a macro level, regarding implicit biases that are based on growing up in a society that has been indoctrinated with racism. Mindfulness practice can help
people to witness their own thoughts and emotions, and let go of the biases that do not align with the reality that race is socially constructed (not based in science).

Another multicultural mistake is the improper use of silence. Often people are silent in the face of oppression, blatant or subtle microaggressions, microassaults, and microinvalidations. This silence may be due to fear or insecurity, and the silence perpetuates a status quo of injustice. There is often vulnerability, fear, shame, guilt, confusion, anger, self-righteousness, or defensiveness when learning that inherent within our majority group memberships, White people have benefited from oppressive systems. Thus, mindful regulation of one’s own emotions, and mindful communication can help people to be educated and take actions that are intentional and justice oriented.

Also, in their zeal to elicit change or absolve oneself of White guilt, one must caution against crossing over the line to the White savior complex (K. Joseph, personal communication, January 28, 2018). Well-intended people in dominant groups often paternalistically speak over people in underrepresented groups (e.g., White-splaining), and perpetuate unequal power dynamics that centralize the dominant narrative. A mindful alternative is to silently listen with cultural humility and a beginner’s mind, when a POC is sharing about their perspective. Elevating and supporting the leadership, creativity, and voices of people in marginalized communities is a step in the direction towards justice.

An additional multicultural mistake is that when focusing too heavily and exclusively on the oppressive forces permeating our society, hopelessness and helpfulness can often be cultivated. Artivism and ideas within Figure 2-2 provide concrete steps that people in the counseling field can take to dismantle White supremacy and increase color-conscientiousness. A CCMM training can help build up people’s self-efficacy with action steps that may be within
each person’s sphere of influence. The “Black Lives Matter Meditation,” the “Ally + Accomplice Meditation for Cultivating an Anti-Racist Mindset,” and “BAM! Best Allyship Movement,” which were additional resources provided to CCMM participants, can also be important resources for counselors and counselor educators. If the counselor education curriculum becomes more conscientious regarding race and social justice, students may feel more equipped in cross-cultural situations, racial dialogue, and the number of harmful microaggressions and relationship ruptures may decrease.

The CCMM training produces a professional forum where current and future practitioners can: (a) become more skilled at dialogues regarding race in America, and (b) envision action steps in which they may be able to use their places of privilege to contribute to social justice on individual or collective levels. As highly educated professionals that are often employed in institutions, counselor educators, supervisors, and counselors have an opportunity to contribute to institutional justice or to perpetuate the status quo of inequality. Mindfulness can provide assistance to people in power because it promotes awareness of where you are operating from in your helping. Ideally, one would be operating from a grounded perspective of awareness of systemic oppressions, understanding one’s own social location of privilege, and embodying a desire to use one’s own social capital to shift systemic inequities (e.g., education, healthcare, the justice system, income disparities, etc.) (K. Joseph, personal communication, January 28, 2018). Mindfulness techniques help with slowing down in multicultural conversations, keeping attention on the present moment, and fostering conscious responsiveness, despite difficult emotions emerging (e.g., anger, defensiveness, blame, shame, fragility, vulnerability). Increasing mindful nonjudging may benefit counseling students and counselors striving for
increased multicultural competence. Furthermore, mindfulness can be a valuable self-care practice for counselors, clients, counselor educators, supervisors, and supervisees.

**Implications for Training**

Many counseling students consider counselor educators, supervisors, and trainers to be role models. It is important that people in positions of power emphasize the significance of racial justice in this society, especially in this time of heightened salience of racial tensions in America. When trainers are preparing participants to help people that may have been victimized by unjust systems or institutional discrimination, awareness of unequal societal privileges is important. If counseling students are not trained to have difficult conversations about race, racism, and privileges, they could succumb to the common emotions and behaviors associated with these topics (e.g., anger, defensiveness, fear, powerlessness, anxiety, shame, guilt, helplessness, sadness, fatigue, doubt, fragility).

While defensiveness seems automatic when one’s worldview is challenged, multicultural competence is not automatic. Therefore, training to become more conscious about responding with openness to a client’s different worldview could help a counselor to not impose their values on their client. Additionally, training with mindfulness practice may be able to help a counselor or counseling student to not be defensive when a microaggression is identified. The CCMM training may have helped people to develop a greater humility related to people who come from different life experiences. Participants in CCMM trainings may be more open and aware, with increased sensitivity to both verbal and nonverbal cues.

When bringing mindfulness practices into counselor education, professional development training, or counseling settings, facilitators may consider the following: (a) informed consent procedures, (b) presenting the scientific or secular aspects of mindfulness that do not infringe on any cultural or spiritual tradition, and (c) someone’s previous trauma(s) may create
uncomfortable reactions, so providing counseling resources is important. If the number of participants in a training or classroom is over 8-12, having certain activities with smaller iterations (small group and/or dyadic pairs) may help with giving enough space for participants to reflect and share, and to feel safer with any vulnerability they may experience. Establishing rapport within classrooms and groups is an essential step towards creating a comfortable space where people can be courageous, honest, and genuine. Trainers can also integrate creative activities when working with many populations as a way to express and release emotions, increase the salience of the experience, and deepen connection with others.

An important ethical consideration is to ensure that the facilitator of mindfulness has substantial previous personal practice and training. Similarly, an important ethical consideration before facilitating a multicultural competence training is that the instructor has had substantial previous real life experiences with the population that they are conducting the training about, as well as having experienced formal trainings as a participant. Centering the voices of underrepresented people can provide valuable perspectives and can provide alternative narratives than the dominant narrative that people may have been socialized with. If the facilitator is from the dominant group, including multimedia and guest speakers to represent marginalized perspectives is a meaningful consideration. People from marginalized groups should always be compensated for sharing their time and expertise.

Mindfully attending to multicultural mistakes may help with relationship repairs. If the environment is respectful and the qualities of curiosity and compassion are cultivated, participants can co-create knowledge as they notice internal and external reactions and practice mindful responding. In this training, each participant could be considered a teacher to themselves and others. The facilitator can also be a student of the participants in the training if
they choose to share about their own experiences. In addition to the instructor’s facilitation of process and content, the emphasis on intrapersonal and interpersonal present moment awareness can lead to participants being sources of their own experiential knowing and also learning from one another. Also, it is important for the facilitator to have assertiveness skills to be able to interrupt microaggressions and hijacked conversations. Unlearning implicit bias can take time and effort, and participants attending a training need to be encouraged and guided in that process.

This study demonstrated that in addition to the coursework provided in graduate programs, additional color-conscious multicultural mindfulness workshops could increase multicultural knowledge and skills, mindful nonjudgment, mindful nonreacting, and participants’ awareness of privilege and institutional discrimination. The CCMM training may help new and emerging counselors to better understand systemic racism, individuals’ struggles for belonging, and expand awareness of the plight of others (C. McTier, personal communication, July, 9, 2017). The CCMM training can aid in the practical application of empathy and conflict resolution, and can help dissolve individual’s preconceived assumptions (S. El-Amin, personal communication, February 24, 2018). The trainings can prompt discussion about sensitive topics and allow for the development of new and alternative perspectives. Also, action oriented trainings that invite participants to envision and then commit to concrete action steps they can take within their own personal or professional settings may make a greater influence in people’s lives than simply theoretical educational sessions. For some ideas of action steps one can take, see Figure 2-2.

The CCMM training provided an introduction to mindfulness, which can help participants who have not had any prior mindfulness experience to determine if they would like to seek additional mindfulness training. The training also provided learning related to POC’s lived experiences regarding power, oppression, challenges, and resiliency within cultural groups.
that are in the minority in the U.S. Furthermore, the training highlighted the importance of inward understanding of assumptions and personal biases, and the importance of being aware of our own intersectional identities and experiences.

In contrast to the typical MBSR 26-hour formal instruction and the 6 nights per week of assigned homework, the 12-hour format used in this study may not be enough time to focus in-depth on the concepts. A longer training (e.g., a semester long course) could potentially provide a more comprehensive learning experience and may influence more of the subscales of dispositional mindfulness. In considering training format, many MSBR researchers have reported a high dropout rate in their studies (e.g., 44%) and have concluded that adding an eight-week course that includes home practice, to an already exhaustive schedule, could be impractical (Shapiro et al, 2005). For example, in this study, a two-day intensive or even a one-month commitment appeared to be more feasible in accommodating counseling students and pre-licensed counselors with demanding schedules. In the present study, there was a 0% dropout rate for individuals who began the first training session. The absence of homework and decreased formal class time may have influenced the lack of significance with some of the mindfulness subscales, as well as 100% completion rate.

Future research projects may include the integration of more mindfulness practices and principles into the training (e.g., silent meditations, mindful walking, yoga, conscious relaxation, loving-kindness meditation, breathing exercises [pranayama], qigong, tai chi, moving meditations, longer sitting meditations, loving-kindness meditations, acceptance and commitment therapy techniques, dialectical therapy tools, body scans, mindfulness based cognitive therapy techniques, choiceless awareness, informal mindfulness practices). Moreover, future trainers and researchers may consider providing homework assignments for additional
practice. Furthermore, in future trainings, this researcher recommends allotting more time for debriefing with each activity provided, especially with session three.

Some training tools that are specific for particular racial groups may have implications for additional populations, and researchers may consider this for future research (Wilkins et al., 2013). Although the CCMM intervention acknowledged intersectionality, there was a strong emphasis on race, and in particular on the Black/White interracial dynamic in order to have a more in-depth analysis in this area. Professionals may seek to adapt the CCMM training to emphasize other cultural groups in a more comprehensive way. Trainers may examine modifications to the multicultural mindfulness training (e.g., use in various contexts with alternate focal points such as Asian, Native American, Latínx or Hispanic populations, LGBTQ+ communities, religious discrimination) to determine if similar results are found across various intersectional populations. A more expansive inclusion of other identities (e.g., sexual orientation, gender identity, SES, religion, ability, immigration status) could potentially further influence multicultural competence in these areas. Although a study that encompasses a more broad exploration of every identity would be more inclusive, it would be at the sacrifice of depth to the analysis and discussion, due to the time limitations (K. Rewis, personal communication, February 18, 2018).

Many counselors who were already licensed, as well as multiple social workers, indicated interest in participating in the CCMM training. They expressed disappointment that they were not in the population included in this study. In the evaluative feedback in the culminating session, participants indicated that anyone in a position of power who establishes or who has contact with culturally diverse individuals could potentially benefit from this training (e.g., teachers, religious/spiritual leaders, mental health professionals, healthcare professionals,
criminal justice professionals, journalists, community leaders, school/university, administrators/staff, government/military personnel, parents/guardians of children, and others who provide grief/trauma counseling in the aftermath of hate crimes or a natural disaster). Additional trainings could be evaluated for these additional populations.

Conclusion

Socially conditioned thoughts and stereotypes emerge in the minds of well-intended people and multicultural competence is not automatic. Mindfulness infused multicultural training can help new and emerging counselors decrease their blind spots and increase their color-consciousness around institutional discrimination, blatant racism, and intentional use of one’s privileges. Mindfulness practices may have a meaningful influence on multiculturalism and color-blindness in counselor education. With our diversifying country, a CCMM training is a timely endeavor. Not only have Americans been conditioned within systems of oppression, they have also been socialized to disconnect from their bodies (Berila, 2014). Importantly, mindfulness entails a reorientation that is embodied in the present moment (Lavie, 2015), and can provide tools for more conscious responding to oppressive situations. Mindfulness tools may be able to help with preventing and responding to multicultural mistakes, microaggressions, and relationship ruptures in cross-cultural counseling contexts and education.

This randomized control trial focused on examining the effects of a 12-hour CCMM training with counseling students and pre-licensed counselors. The participants in the training group significantly increased their total multicultural competence, and specifically their multicultural knowledge and skills (as measured by the MAKSS-CE-R).

Furthermore, the participants’ scores also significantly increased on total mindfulness (as measured by the FFMQ) and the mindfulness subscales of Nonjudge and Nonreact. While the interaction effect between the training and control group was only borderline significant
mindful nonreacting, the interaction was significant for mindful nonjudging. Moreover, as predicted, the total color-blind racial attitudes (as measured by the CoBRAS), and the subscales related to awareness of privilege, institutional discrimination, and blatant racism, were all significantly decreased after the training, compared to the control group. Furthermore, the researcher found that in the Pearson correlation, multicultural competence was inversely related to the CoBRAS blatant racism subscale. Moreover, in the Spearman correlation, the researcher found that mindful describing was significantly inversely related to both unawareness of White privilege and total color-blind racial attitudes.

When investigating the relationship between the scales and subscales of mindfulness and multicultural competence, multiple correlations were found. In the Spearman correlation, mindful describing was significantly correlated with multicultural awareness, although those results are not generalizable due to low reliability of that subscale. Notably, in both the Pearson and the Spearman correlation, mindful observing was significantly correlated with multicultural knowledge, multicultural skills, and total multicultural competence. Also, in both the Pearson and Spearman correlations, multicultural skills were significantly correlated with mindful nonjudging, mindful nonreacting, and total mindfulness.

The training emphasized the mindfulness skills of curiosity and compassionate awareness for self and others, which are desirable mindful characteristics to integrate when in emotionally heightened multicultural environments. The CCMM training provided a mindfulness-based context where participants had an opportunity to express themselves about emotionally sensitive multicultural topics and learn new multicultural skills. Participants explored the construct of color-blind racial attitudes and unpacked conditioning they grew up with. Additional randomized control studies are needed to discern the nuances of how multicultural mindfulness
is effectively and efficiently integrated in trainings. In conclusion, continued and expanded CCMM trainings can help educate people regarding racial justice in our society and increase their social responsibility towards anti-racism. CCMM trainings may be able to help with preventing and responding to multicultural mistakes, microaggressions, and relationship ruptures in cross-cultural counseling contexts and education.
<table>
<thead>
<tr>
<th></th>
<th>Awareness</th>
<th>Knowledge</th>
<th>Skills</th>
<th>Total Multicultural Competence</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Observe</strong></td>
<td>C</td>
<td>C,Lp,Ls,T,T*</td>
<td>C,Lp,Ls</td>
<td>C,Lp,Ls,T,T*</td>
</tr>
<tr>
<td><strong>Describe</strong></td>
<td>C,Ls,T</td>
<td>C,I</td>
<td>C,T,T*</td>
<td>C,T,T*</td>
</tr>
<tr>
<td><strong>ActAware</strong></td>
<td>C</td>
<td></td>
<td></td>
<td>C</td>
</tr>
<tr>
<td><strong>Nonjudge</strong></td>
<td>T,T*</td>
<td></td>
<td>C,Lp,Ls</td>
<td>C,T*</td>
</tr>
<tr>
<td><strong>Nonreact</strong></td>
<td>C,I</td>
<td>C,T*</td>
<td>C,Lp,Ls</td>
<td>C,T,T*</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>C,I,T,T*</td>
<td>C,I,T,T*</td>
<td>C,Lp,Ls,T,T*</td>
<td>C,I,Ls,T,T*</td>
</tr>
</tbody>
</table>

**Mindfulness**

*Note. C = Campbell et al., 2018; I = Ivers et al., 2016; Lp = Lenes, 2018 – Pearson, Ls = Lenes, 2018 - Spearman; T = Tourek, all participants, 2014; T* = Tourek, 2014, only White participants*
APPENDIX A
PERMISSION TO USE COLOR-BLIND RACIAL ATTITUDES SCALE (CoBRAS)

Re: Permission to use CoBRAS for dissertation study - Lenes, Emilie

Neville, Helen A <hneville@illinois.edu>
Wed 12/21/2016 1:10 PM
Inbox
To: Lenes, Emilie <emi.lenes@ufl.edu>
Cc: Swank, Jacqueline M <jswank@coe.ufl.edu>

Thank you Emilie for your interest in the CoBRAS. I have attached the CoRBAS scoring and utilization forms. Yes, I provide permission to publish the scale items in your dissertation.

Best,
Helen

Helen A. Neville, PhD | Professor | Educational Psychology and African American Studies | Chair, Counseling Psychology Program | President-elect Society for the Psychological Study of Culture, Ethnicity and Race (APA, Division 45), 2017

From: Lenes, Emilie <emi.lenes@ufl.edu>
Sent: Wednesday, December 21, 2016 9:13 AM
To: Neville, Helen A
Cc: Swank, Jacqueline M
Subject: Permission to use CoBRAS for dissertation study

Dear Dr. Neville,

Hi, I am a doctoral student from the University of Florida. I am working on writing my dissertation under the direction of my dissertation committee chaired by Dr. Jacqueline Swank, who is cc’ed on this email.

The Color-blind Racial Attitude Scale (CoBRAS) has been used to provide some very important contributions to the literature and seems to be very valuable with raising community awareness of racial privilege, institutional discrimination and blatant racial issues that are currently negatively impacting our society as a whole.

With your permission, I would like to use your CoBRAS instrument to measure Color-blindness in counseling students for my study and

https://outlook.office.com/owa/?model=ReadMessageItem&itemID=...TTrrNu8MnOIAAFx7jwAACK53DMtPrintView=1&aid=7&ippopout=1&path=
to include a copy of the instrument in the appendix of my dissertation.

If you have any questions, you can reach me by phone (352) 682-9594, or email emi.lenes@ufl.edu. Please indicate if you give permission this by replying to me at this email address.

Thank you very much for your consideration!!

Sincerely,

Emi Lenes, LMHC, LMFT
Doctoral Candidate, University of Florida
APPENDIX B
COLOR-BLIND RACIAL ATTITUDES SCALE (CoBRAS)

COLOR-BLIND RACIAL ATTITUDES SCALE SCORING INFORMATION

Directions. Below is a set of questions that deal with social issues in the United States (U.S.). Using the 6-point scale, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers. Record your response to the left of each item.

1. ____ Strongly Disagree
2. ____ 3. ____ 4. ____ 5. ____ 6. ____ Strongly Agree

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

The following items (which are bolded above) are reversed score (such that 6 = 1, 5 = 2, 4 = 3, 3 = 4, 2 = 5, 1 = 6): item #2, 4, 5, 6, 8, 11, 12, 15, 17, 20. Higher scores should greater levels of “blindness”, denial, or unawareness.

Factor 1: Unawareness of Racial Privilege consists of the following 7 items: 1, 2, 6, 8, 12, 15, 20

Factor 2: Unawareness of Institutional Discrimination consists of the following 7 items: 3, 4, 9, 13, 14, 16, 18

Factor 3: Unawareness to Blatant Racial Issues consists of the following 6 items: 5, 7, 10, 11, 17, 19

Results from Neville et al. (2000) suggest that higher scores on each of the CoBRAS factors and the total score are related to greater: (a) global belief in a just world; (b) sociopolitical dimensions of a belief in a just world, (c) racial and gender intolerance, and (d) racial prejudice. For information on the scale, please contact Helen Neville (hneville@uinec.edu).
APPENDIX C
PERMISSION TO USE MAKSS-CE-R

Re: Permission to use MAKSS-CE-R for dissertation study

Bryan S. K. Kim, Ph.D. <bryankim@hawaii.edu>

Sun 1/1/2017 8:24 PM

To: Lenes, Emilie <emilies@ufl.edu>

1 attachments (43 KB)
MAKSS-CE-Revised Edition Packet.doc

Dear Emilie:

Thank you for your interest in the MAKSS-CE-R. Attached is the scale and its scoring instructions. You have my permission to use the scale in your research. I wish you the best in your project.

Best,
Bryan Kim

=======================================================================
Bryan S. K. Kim, Ph.D.
Professor of Psychology
Director of MA Program in Counseling Psychology
(Specialization: Clinical Mental Health Counseling)
Department of Psychology
University of Hawai‘i at Hilo
200 W. Kawili Street
Hilo, Hawai‘i 96720-4091
Tel: 808-932-7090
Fax: 808-932-7098
Email: bryankim@hawaii.edu
http://www2.hawaii.edu/~bryankim

Editor, "Asian American Journal of Psychology"
Associate Editor, "Measurement & Evaluation in Counseling & Development"
Fellow, American Psychological Association (Divisions 17, 29, & 45)
Fellow, Asian American Psychological Association
Fellow, International Academy of Intercultural Research

=======================================================================

On 1/1/2017 1:43 AM, Lenes, Emilie wrote:

Dear Drs. D’Andrea and Kim,

Happy 2017 New Year!

Hi, I am a doctoral student from the University of Florida who is working on writing my dissertation under the direction of my dissertation committee chaired by Dr. Jacqueline Swank (cc'ed on this email).
APPENDIX D
MULTICULTURAL AWARENESS, KNOWLEDGE, AND SKILLS SURVEY –
COUNSELOR EDITION – REVISED (MAKSS-CE-R)

Multicultural Awareness, Knowledge, and Skills Survey – Counselor Edition - Revised
(MAKSS-CE-R)

Bryan S. K. Kim
University of California, Santa Barbara

Brenda Y. Cartwright
University of Hawaii at Manoa

Penelope A. Asay
University of Maryland, College Park

Michael J. D’Andrea
University of Hawaii at Manoa


Before the MAKSS-CE-R is copied or distributed, permission must be obtained from one of these authors:

Michael J. D’Andrea, Ed.D.: michael@hawaii.edu

Bryan S. K. Kim, Ph.D.: bkim@education.uesb.edu
Multicultural Awareness, Knowledge, and Skills Survey – Counselor Edition – REVISED
(MAKSS-CE-R)

This survey is designed to obtain information on the educational needs of counselor trainees. It is not a test. No grade will be given as a result of completing this survey.

Please complete the demographic items listed below.

Following the demographic section, you will find a list of statements and/or questions related to a variety of issues related to the field of multicultural counseling. Please read each statement/question carefully. From the available choices, circle the one that best fits your reaction to each statement/question. Thank you for your participation.

1. Gender: _____ MALE _____ FEMALE

2. Age ______

3. Race _____

4. Ethnic/Cultural Background _______________

5. State of residence: _______________________

6. Highest educational degree earned: _______
   In the specialty area of (check one)  
   _____ College Student Personnel Counseling  
   _____ Community Counseling  
   _____ Counselor Education  
   _____ Counseling Psychology  
   _____ Rehabilitation Counseling  
   _____ School Counseling  
   _____ School Psychology
   Other: ___________________________

7. If a current student, educational degree sought: _______
   In the specialty area of (check one)  
   _____ College Student Personnel Counseling  
   _____ Community Counseling  
   _____ Counselor Education  
   _____ Counseling Psychology  
   _____ Rehabilitation Counseling  
   _____ School Counseling  
   _____ School Psychology
   Other: ___________________________
8. Are you currently enrolled in a course on multicultural counseling? ____ YES ____ NO

9. Number of completed courses on multicultural counseling: ______

10. Years of experience working with clients who were racially/ethnically different from you:
_____ Less than 1 year
_____ 1-2 years
_____ 3-4 years
_____ 5 years or more

11. Number of past and current clients who were racially/ethnically different than you: ______

12. Current occupation (if not a full-time student) __________

13. Annual Family Income (Check one):
_____ $7,500 or less
_____ $7,501 - 15,000
_____ $15,001 - 25,000
_____ $25,001 - 35,000
_____ $35,001 - 50,000
_____ $50,001 or more

1. Promoting a client's sense of psychological independence is usually a safe goal to strive for in most counseling situations.

   Strongly Disagree Disagree Agree Strongly Agree

2. Even in multicultural counseling situations, basic implicit concepts such as "fairness" and "health", are not difficult to understand.

   Strongly Disagree Disagree Agree Strongly Agree

3. How would you react to the following statement? In general, counseling services should be directed toward assisting clients to adjust to stressful environmental situations.

   Strongly Disagree Disagree Agree Strongly Agree

4. While a person's natural support system (i.e., family, friends, etc.) plays an important role during a period of personal crisis, formal counseling services tend to result in more constructive outcomes.

   Strongly Disagree Disagree Agree Strongly Agree

5. The human service professions, especially counseling and clinical psychology, have failed to meet the mental health needs of ethnic minorities.

   Strongly Disagree Disagree Agree Strongly Agree

6. The effectiveness and legitimacy of the counseling profession would be enhanced if counselors consciously supported universal definitions of normality.

   Strongly Disagree Disagree Agree Strongly Agree

7. Racial and ethnic persons are under-represented in clinical and counseling psychology.

   Strongly Disagree Disagree Agree Strongly Agree

8. In counseling, clients from different ethnic/cultural backgrounds should be given the same treatment that White mainstream clients receive.

   Strongly Disagree Disagree Agree Strongly Agree

9. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures in most counseling sessions.

   Strongly Disagree Disagree Agree Strongly Agree
10. The difficulty with the concept of "integration" is its implicit bias in favor of the dominant culture.  

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Limited</td>
<td>Limited</td>
<td>Good</td>
<td>Very Good</td>
</tr>
</tbody>
</table>

At the present time, how would you rate your understanding of the following terms:

11. "Ethnicity"  

| Very Limited      | Limited  | Good  | Very Good      |

12. "Culture"  

| Very Limited      | Limited  | Good  | Very Good      |

13. "Multicultural"  

| Very Limited      | Limited  | Good  | Very Good      |

14. "Prejudice"  

| Very Limited      | Limited  | Good  | Very Good      |

15. "Racism"  

| Very Limited      | Limited  | Good  | Very Good      |

16. "Transcultural"  

| Very Limited      | Limited  | Good  | Very Good      |

17. "Pluralism"  

| Very Limited      | Limited  | Good  | Very Good      |

18. "Mainstreaming"  

| Very Limited      | Limited  | Good  | Very Good      |

19. "Cultural Encapsulation"  

| Very Limited      | Limited  | Good  | Very Good      |

20. "Contact Hypothesis"  

| Very Limited      | Limited  | Good  | Very Good      |

21. At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?  

| Very Limited      | Limited  | Fairly Aware | Very Aware |

22. At this point in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?  

| Very Limited      | Limited  | Fairly Aware | Very Aware |

23. How well do you think you could distinguish "intentional" from "accidental" communication signals in a multicultural counseling situation?  

| Very Limited      | Limited  | Good  | Very Good      |

24. How would you rate your ability to effectively consult with another mental health professional concerning the mental health needs of a client whose cultural background is significantly different from your own?  

| Very Limited      | Limited  | Good  | Very Good      |

25. How well would you rate your ability to accurately assess the mental health needs of lesbian women?  

| Very Limited      | Limited  | Good  | Very Good      |

26. How well would you rate your ability to accurately assess the mental health needs of older adults?  

| Very Limited      | Limited  | Good  | Very Good      |

27. How well would you rate your ability to accurately assess the mental health needs of gay men?  

| Very Limited      | Limited  | Good  | Very Good      |

28. How well would you rate your ability to accurately assess the mental health needs of persons who come from very poor socioeconomic backgrounds?  

| Very Limited      | Limited  | Good  | Very Good      |

29. How would you rate your ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from different cultural/ethnic backgrounds?  

| Very Limited      | Limited  | Good  | Very Good      |

30. How would you rate your ability to accurately assess the mental health needs of men?  

| Very Limited      | Limited  | Good  | Very Good      |

31. How well would you rate your ability to accurately assess the mental health needs of individuals with disabilities?  

| Very Limited      | Limited  | Good  | Very Good      |

32. How would you rate your ability to effectively secure information and resources to better serve culturally different clients?  

| Very Limited      | Limited  | Good  | Very Good      |

33. How would you rate your ability to accurately assess the mental health needs of women?  

| Very Limited      | Limited  | Good  | Very Good      |
SCORING INSTRUCTIONS

For the Awareness Scale: Reverse score items 1, 2, 3, 4, 6, 8, and 9. Then, sum the scores from these items plus the scores from items 5, 7, and 10.

For the Knowledge Scale: Sum the scores for items 11 to 23.

For the Skills Scale: Sum the scores for items 24 to 33

For the Total Scale: Sum all of the reverse scored items and the rest of the items.
APPENDIX E
PERMISSION TO USE FIVE FACTOR MINDFULNESS QUESTIONNAIRE (FFMQ)

Wed 12/21/2016, 2:49 PM
Lenes, Emilie

Dear Emi,

You’re welcome to use the FFMQ; permission is not required. Best of luck with your project.

Ruth Baer

Ruth A. Baer, PhD
Professor of Psychology

Dept. of Psychology
115 Kastle Hall
University of Kentucky
Lexington, KY 40506-0044
phone: 859-257-6841
fax: 859-323-1979
email: 
APPENDIX F
FIVE FACTOR MINDFULNESS QUESTIONNAIRE (FFMQ)

Five Facet Mindfulness Questionnaire

Description:
This instrument is based on a factor analytic study of five independently developed mindfulness questionnaires. The analysis yielded five factors that appear to represent elements of mindfulness as it is currently conceptualized. The five facets are observing, describing, acting with awareness, non-judging of inner experience, and non-reactivity to inner experience. More information is available in:

Please rate each of the following statements using the scale provided. Write the number in the blank that best describes your own opinion of what is generally true for you.

<table>
<thead>
<tr>
<th></th>
<th>never or very rarely true</th>
<th>rarely true</th>
<th>sometimes true</th>
<th>often true</th>
<th>very often or always true</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
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<tr>
<td>2</td>
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<td>3</td>
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<td>4</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

1. When I’m walking, I deliberately notice the sensations of my body moving.
2. I’m good at finding words to describe my feelings.
3. I criticize myself for having irrational or inappropriate emotions.
4. I perceive my feelings and emotions without having to react to them.
5. When I do things, my mind wanders off and I’m easily distracted.
6. When I take a shower or bath, I stay alert to the sensations of water on my body.
7. I can easily put my beliefs, opinions, and expectations into words.
8. I don’t pay attention to what I’m doing because I’m daydreaming, worrying, or otherwise distracted.
9. I watch my feelings without getting lost in them.
10. I tell myself I shouldn’t be feeling the way I’m feeling.
11. I notice how foods and drinks affect my thoughts, bodily sensations, and emotions.
12. It’s hard for me to find the words to describe what I’m thinking.
13. I am easily distracted.
14. I believe some of my thoughts are abnormal or bad and I shouldn’t think that way.
15. I pay attention to sensations, such as the wind in my hair or sun on my face.
16. I have trouble thinking of the right words to express how I feel about things.
17. I make judgments about whether my thoughts are good or bad.
18. I find it difficult to stay focused on what's happening in the present.
19. When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.
20. I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing.
21. In difficult situations, I can pause without immediately reacting.
22. When I have a sensation in my body, it's difficult for me to describe it because I can't find the right words.
23. It seems I am "running on automatic" without much awareness of what I'm doing.
24. When I have distressing thoughts or images, I feel calm soon after.
25. I tell myself that I shouldn't be thinking the way I'm thinking.
26. I notice the smells and aromas of things.
27. Even when I'm feeling terribly upset, I can find a way to put it into words.
28. I rush through activities without being really attentive to them.
29. When I have distressing thoughts or images I am able just to notice them without reacting.
30. I think some of my emotions are bad or inappropriate and I shouldn't feel them.
31. I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow.
32. My natural tendency is to put my experiences into words.
33. When I have distressing thoughts or images, I just notice them and let them go.
34. I do jobs or tasks automatically without being aware of what I'm doing.
35. When I have distressing thoughts or images, I judge myself as good or bad, depending what the thought/image is about.
36. I pay attention to how my emotions affect my thoughts and behavior.
37. I can usually describe how I feel at the moment in considerable detail.
38. I find myself doing things without paying attention.
39. I disapprove of myself when I have irrational ideas.
Scoring Information:

Observe items:
1, 6, 11, 15, 20, 26, 31, 36

Describe items:
2, 7, 12R, 16R, 22R, 27, 32, 37

Act with Awareness items:

Nonjudge items:

Nonreact items:
4, 9, 19, 21, 24, 29, 33

Reference:

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1. Figure 1.1 The roles of mindfulness p.3
2. Awareness of the emotions in the body meditation p. 92 - 93
3. Listening to another p. 204-205
4. Loving Kindness for Clinicians p. 205
5. Shelter in Place p. 210

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3/2/2018
Date
Dear Emi,

Thanks for sending. Glad it was of use in your dissertation manual and that our work has added depth to your project.

As we say, may this work help many beings.

We hope to meet you someday. Wishing you the very best with your career!

Best,
Susan, Tom, and Ron

---

From: Lenes, Emilie [mailto:emi.lenes@ufl.edu]
Sent: Friday, July 07, 2017 12:58 PM
To: Susan Pollak <susanpollak@comcast.net>; rsiegel@hms.harvard.edu; tpedulla@comcast.net
Subject: Re: Permission RE: Sitting Together excerpts

Thank you so much for your permission to include and cite some of your meditations in my dissertation manual! The excerpts from your book, *Sitting Together*, add so much depth and meaning to this research project! Attached is the handouts related to your book that I plan to give to the participants in the training tomorrow.

I have also sent participants an email, directing them to your website: [http://sittingtogether.com/meditations.php](http://sittingtogether.com/meditations.php)

**Meditations - Sitting Together**
APPENDIX H
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<table>
<thead>
<tr>
<th>White Privilege</th>
<th>Action Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>The materials used to describe my community are in a familiar language</td>
<td>• Consciously use anti-oppressive vernacular.</td>
</tr>
<tr>
<td></td>
<td>• Continuously seek materials to educate oneself.</td>
</tr>
<tr>
<td></td>
<td>• Encourage listening to the voices of People of Color.</td>
</tr>
<tr>
<td></td>
<td>• Inquire about people’s self-descriptions.</td>
</tr>
<tr>
<td></td>
<td>• Create materials that represent a multitude of cultures and communities</td>
</tr>
<tr>
<td>Not inundated with messages of otherness</td>
<td>• Practice cultural humility.</td>
</tr>
<tr>
<td></td>
<td>• Explain and describe materials with a culturally critical lens.</td>
</tr>
<tr>
<td></td>
<td>• Take responsibility for one’s own education and discover what is valued by other cultures</td>
</tr>
<tr>
<td></td>
<td>• Commit to communities of Color by building relationships.</td>
</tr>
<tr>
<td></td>
<td>• Recognize, unpack and dismantle problematic assumptions and White supremacist bias</td>
</tr>
<tr>
<td>Professionalism and impartiality is assumed based on my Whiteness</td>
<td>• Implement curiosity and critical analysis about assumptions regarding professionalism.</td>
</tr>
<tr>
<td></td>
<td>• Interject and disrupt racist rhetoric when you witness racism embedded in colleagues’ and</td>
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<td></td>
<td>community members’ communication (i.e. “If that person was White, would you say that?”).</td>
</tr>
<tr>
<td></td>
<td>• Name, Expose, Discuss and Address the centrality of Whiteness in everyday practices.</td>
</tr>
<tr>
<td></td>
<td>• Advocate for institutions to be held accountable for disrupting the status quo of White</td>
</tr>
<tr>
<td></td>
<td>Supremacy.</td>
</tr>
<tr>
<td></td>
<td>• Refrain from maintaining the fallacy of color-blindness.</td>
</tr>
<tr>
<td>Classroom or training materials are representative of my race and readily</td>
<td>• Notice when Whiteness is the default category, and do not perpetuate the dominant perspective</td>
</tr>
<tr>
<td>available</td>
<td>• Advocate for having multiple authorities from various cultural groups</td>
</tr>
<tr>
<td></td>
<td>• Assume that individuals are capable of understanding complex and nuanced racial issues</td>
</tr>
<tr>
<td></td>
<td>• Confront White supremacy in daily instruction.</td>
</tr>
<tr>
<td></td>
<td>• Create syllabi that assign authors of Color to be cited and read.</td>
</tr>
<tr>
<td></td>
<td>• Strengthen multicultural voices by reading and citing Authors of Color</td>
</tr>
<tr>
<td>Guaranteed to be surrounded by students and instructors of my same race</td>
<td>• Engage more Students of Color in training programs</td>
</tr>
<tr>
<td></td>
<td>• Promote the PhD program to Students of Color</td>
</tr>
<tr>
<td></td>
<td>• Recruit and hire People of Color for faculty and other leadership positions</td>
</tr>
<tr>
<td></td>
<td>• Collaborate equitably with People of Color in decision making and power sharing</td>
</tr>
<tr>
<td></td>
<td>• Offer more moral and financial support for Students of Color</td>
</tr>
<tr>
<td></td>
<td>• Don’t expect People of Color to provide multicultural education unless you compensate for</td>
</tr>
<tr>
<td></td>
<td>providing this time and expertise.</td>
</tr>
</tbody>
</table>

Figure 5-1. Identifying and Dismantling White Supremacy. Adaptation of Content produced in Michelle Caswell’s Archives, Records, and Memory class, Fall 2016, UCLA Poster design by Gracen Brimoyer, and previously published in: Caswell, M. (2017). Teaching to Dismantle White Supremacy in Archives. *Library Quarterly*, 87(3), 222-235.

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<table>
<thead>
<tr>
<th>White Privilege</th>
<th>Action Step</th>
</tr>
</thead>
</table>
| The materials used to describe my community are in a familiar language | • Consciously use anti-oppressive vernacular.  
• Continuously seek materials to educate oneself.  
• Encourage listening to the voices of POC.  
• Inquire about people's self-descriptions.  
• Create materials that represent a multitude of cultures and communities |
| Not inundated with messages of otherness | • Practice cultural humility.  
• Explain and describe materials with a culturally critical lens.  
• Take responsibility for one's own education and discover what is valued by other cultures  
• Commit to POC by building relationships  
• Recognize, unpack and dismantle problematic assumptions and White supremacist bias |
| Professionalism and impartiality is assumed based on my Whiteness | • Implement curiosity and critical analysis about assumptions regarding professionalism.  
• Interject and disrupt racist rhetoric when you witness racism embedded in colleagues' and community members' communication (e.g., “If that person was White, would you say that?”)  
• Name, Expose, Discuss and Address the centrality of Whiteness in everyday practices.  
• Advocate for institutions to be held accountable for disrupting the status quo of White Supremacy  
• Refrain from maintaining the fallacy of color-blindness |
| Classroom or training materials are representative of my race and are readily available | • Notice when Whiteness is the default category, and do not perpetuate the dominant perspective  
• Advocate for having multiple authorities from various cultural groups  
• Assume that individuals are capable of understanding complex and nuanced racial issues  
• Confront White supremacy in daily instruction  
• Create syllabi that assign POC authors to be cited and read.  
• Elevate multicultural voices by reading and citing POC authors |
| Guaranteed to be surrounded by students and instructors of my same race | • Promote the PhD program to POC  
• Recruit and hire POC for faculty and other leadership positions  
• Collaborate equitably with POC in decision making and power sharing  
• Offer more moral and financial support for students who are POC  
• Don't expect POC to provide multicultural education unless you compensate for providing this time and expertise. |

Figure 2-2. Identifying and Dismantling White Supremacy. Note. Content produced in Michelle Caswell's Archives, Records, and Memory class, Fall, 2016, UCLA Poster design by Gracen Brilmyer. Adapted from “Teaching to Dismantle White Supremacy in Archives,” by M. Caswell, 2017, Library Quarterly, 87, pp. 222-235. Copyright 2017 by University of Chicago Press. Adapted with permission.
APPENDIX I
CCMM FLIER

COLOR CONSCIOUS
MULTICULTURAL
MINDFULNESS TRAINING
FOR COUNSELING STUDENTS AND NEW COUNSELORS

Summer 2017

Refreshments Provided!

Facilitated by:
Emi Lenes, LMHC, LMFT
(MBSR Teacher Trained, Doctoral Candidate, UF Course Instructor)

Don’t Miss This Experience!!!

For dates/times available:
Contact: Emi.Lenes@ufl.edu

FIGURE I-1. CCMM FLIER
APPENDIX J
CCMM PARTICIPANT HANDOUT PACKET

Handout 1 - Intersectional Introduction
Handout 2 - Mindfulness of Emotions
Handout 3 - Multicultural Mindfulness Circle
Handout 4 - Mindfulness Edge: SCIL
Handout 5 - Circle of Awareness/Reactivity-Response Triangles
Handout 6 - Shelter in Place
Handout 7 - Loving-Kindness for Clinicians
Handout 8 - Implicit to Explicit
Handout 1
Intersectional Introductions

Please decorate your “name plate” and write your name and your pronouns (e.g., he/him/his, she/her/hers, they/them/their, no pronouns, etc.).

Please also represent with words and/or images of your group identities (e.g., ability, age, beauty, body size, citizenship, ethnicity, gender, immigration status, incarceration history, mental health status, neurological stability, language, political association, race, religion, sexual orientation, socioeconomic status [SES], spirituality etc.) that are meaningful to you and that you would choose to share with others in this context.
Handout 2
Mindfulness of Emotions

MINDFULNESS OF EMOTIONS

Becoming aware of emotions in the body is a practical way to locate and feel them, and like sensations, allow them to come and go. As we move into what can be more challenging terrain for patients, the body provides a place to ground and anchor difficult feelings so they can be worked with effectively, rather than become overwhelming. This practice can help establish greater balance and perspective during the storms of life.

AWARENESS OF EMOTIONS IN THE BODY

- Start by sitting comfortably, eyes either closed or half open. Spend a few minutes listening to the sounds around you, noticing the touch points, or the rise and fall of the breath. Let yourself feel the comfort of your anchor.
- If you like, try a body sweep. Notice places of tension, discomfort, or holding.
- See if you can identify the “emotional weather” in your internal landscape. Are there feelings of anger . . . sadness . . . anxiety . . . fear?
- Return to your anchor. See which emotional “winds” carry you away. Make whatever carries you away the object of your attention.
- See if you can locate where the emotion resides in your body. Tune in—is there pressure in your chest? Clenching of the jaw? Tightness in the shoulders? Do you feel a pit in your stomach? Is your pulse racing? Does your head ache? Are your eyes heavy? Bring careful attention and kind curiosity to what you are feeling and noticing.
- Be with the emotion in a gentle way. Notice if you start to criticize or berate yourself. Notice if you start to disconnect. What takes you away?
- Once you’ve noticed where the emotion resides in your body, check the rest of your body to see what is happening. Does your chest collapse in response to fear in your stomach?
- Try bringing the warmth of your hand to the place where the emotion is most intense. Invite this place to soften and relax. Try breathing into this discomfort. Sometimes just becoming aware of the emotion in a friendly and curious way can help. Don’t struggle or resist. Just notice it and allow it to be.
- If you start to feel overwhelmed, lost, or distracted, simply return to the breath, sounds, or touch points. Notice any judgments the mind adds on, letting them come and go.
- When you are ready, take a breath, wiggle your fingers and toes, stretch, and open your eyes if they have been closed. Try to remain mindful during your next activity.

Figure J-1. Awareness of emotions in the body. Adapted from Sitting Together: Essential Skills for Mindfulness-Based Psychotherapy (pp. 92-93), by S.M. Pollak, T. Pedulla, and R.D. Siegel, 2014, New York, NY: Guilford Press. Copyright 2014 by Guilford Press. Adapted with permission.
Multicultural Mindfulness Circle

Selection of Mindfulness Words

<table>
<thead>
<tr>
<th>Non-reactivity</th>
<th>Curiosity</th>
<th>Compassion</th>
<th>Inner freedom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Directing one’s attention</td>
<td>Emotional Regulation</td>
<td>Psychological Flexibility</td>
<td>Intentionality</td>
</tr>
<tr>
<td>Paying Attention</td>
<td>Present moment</td>
<td>Letting go</td>
<td>Non-Judging</td>
</tr>
<tr>
<td>Observe/Imagine</td>
<td>Deliberate</td>
<td>Openness</td>
<td>Stance of observation</td>
</tr>
<tr>
<td>Acceptance</td>
<td>Internal processing</td>
<td>Describing</td>
<td>Happening now</td>
</tr>
<tr>
<td>Universality of Suffering</td>
<td>Seeing with discernment</td>
<td>Acting with awareness</td>
<td>Witness Consciousness</td>
</tr>
<tr>
<td>Patience</td>
<td>Empathy</td>
<td>Trust</td>
<td>Intuition</td>
</tr>
<tr>
<td>Beginners Mind - see as if for the first time</td>
<td>Seeing things as they are</td>
<td>Interpersonal awareness</td>
<td>Intra-personal awareness</td>
</tr>
<tr>
<td>Expansion</td>
<td>Body sensations</td>
<td>Common Humanity</td>
<td>Perspective taking</td>
</tr>
<tr>
<td>Automatic thoughts</td>
<td>Noticing vs. believing</td>
<td>Emotional intelligence</td>
<td>Sensitivity</td>
</tr>
</tbody>
</table>

- When considering your visible and invisible identities, what would you like others to have increased awareness of?
- How are you similar and different from others in your cultural group(s) and others in this room right now?
- In this moment what are you aware of in this diversity circle?
- In this present time, what challenges are you and your loved ones facing and what resiliency are you noticing?

Selection of Multicultural Competence Words

<table>
<thead>
<tr>
<th>Social Justice</th>
<th>Restorative Justice</th>
<th>Discrimination</th>
<th>Oppression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prejudice</td>
<td>Stereotype</td>
<td>Intersectionality</td>
<td>Privilege</td>
</tr>
<tr>
<td>Diversity</td>
<td>LGBTQ+</td>
<td>White Privilege</td>
<td>Gender</td>
</tr>
<tr>
<td>Equality</td>
<td>Cultural Appropriation</td>
<td>Individual Racism</td>
<td>Sexual Orientation</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Cultural Appreciation</td>
<td>Institutional Racism</td>
<td>Cis-gender privilege</td>
</tr>
<tr>
<td>Race</td>
<td>White Supremacy</td>
<td>Systematic Racism</td>
<td>Beauty-ism</td>
</tr>
<tr>
<td>Racism</td>
<td>Color-ism</td>
<td>Shade-ism</td>
<td>Able-ism</td>
</tr>
<tr>
<td>Respect</td>
<td>Socioeconomic Status</td>
<td>Religion</td>
<td>Spirituality</td>
</tr>
<tr>
<td>Color-blindness</td>
<td>Straight Privilege</td>
<td>Guilt</td>
<td>Atheism</td>
</tr>
<tr>
<td>Agnosticism</td>
<td>Age-ism</td>
<td>Size-ism</td>
<td>Shame</td>
</tr>
<tr>
<td>Republican</td>
<td>Liberal</td>
<td>Conservative</td>
<td>Democrat</td>
</tr>
<tr>
<td>Ally</td>
<td>Tolerance</td>
<td>Multicultural Sensitivity</td>
<td>Celebration of Culture</td>
</tr>
</tbody>
</table>

Figure J-2. Multicultural mindfulness circle handout
The following 4 steps explained in the Mindfulness Edge (Tenny & Gard, 2016) can help us deal with uncomfortable emotions. Tenny and Gard (2016) encourage the cultivation of emotional resilience. We will practicing using this framework throughout our training whenever emotions get triggered – we will stop and practice this SCIL.

Step 1: S = Stop
- Use that energy wisely – to solve the problem
- Refrain from talking or reacting (fight or flight is engaged)

Step 2: C = Control the Breath and Name the Emotion
- Slow down breathing or breath deeper – reverses fight or flight
- Naming emotion engages prefrontal cortex
  - In breath: There is anger
  - Out breath: I take care of the anger

Step 3: I: Investigate the emotion like a mad scientist
- Engage curiosity of self
  - In breath: There is anger
  - Out breath: What is anger like in the body?
- Notice body sensations – tear example

Step 4: Look Deeply
- Cultivate understanding of the cause of anger
- See the bigger picture, act wisely

Handout 5
Circle of Awareness/Reactivity-Response Triangles

Figure J-3. Circle of Awareness. Adapted from Mindfulness-Based Stress Reduction (MBSR) 6-day Teacher Training Intensive. Participant Packet, (p. 35), by S. Woods and C. Wilkins, 2014. Delray Beach. Adapted with permission.

Figure J-4. Reactivity-Response Triangles. Adapted from Mindfulness-Based Stress Reduction (MBSR) 6-day Teacher Training Intensive. Participant Packet, (p. 35) by S. Woods and C. Wilkins, 2014. Delray Beach. Adapted with permission.
Handout 6
Shelter in Place

The following practice can be comforting in the aftermath of traumatic events, such as mass shootings and bombings, as well as natural disasters, such as earthquakes, severe storms, and floods.

SHELTER IN PLACE

- Take a few deep breaths and come into the present moment, knowing that you are sitting. You can keep your eyes either open or closed.
- Bring to mind those who were harmed, those who responded, those who witnessed, both in person and through the media, all those who were and perhaps still are frightened.
- Breathe in love and compassion, breathe out love and compassion. Be sure to include yourself, especially on the inbreath.
- For those who were wounded, in whatever way, breathe with them. Breathe in courage, strength, dignity, and compassion; breathe out courage, strength, dignity, and compassion.
- For the friends and families, for the caretakers, for all who are helping others hold the pain, shock, and terror, breathe in love and compassion; breathe out love and compassion.
- For all communities, all countries, where there have been tragedies and disasters, breathe in love and compassion, breathe out love and compassion.
- If you meet resistance, anger, fear, or grief, allow it to be. Breathe in love and compassion, breathe out love, compassion, spaciousness, and ease.
- Try repeating these, or similar phrases silently:
  - May all your sorrows be eased, May your hearts and bodies be soothed and healed.
  - May all beings be safe and protected, May all be free from suffering, May all beings live in wisdom and compassion.

Inspired by a dharma talk given by Jack Kornfield (2013).

Figure J-5. Shelter in place. Adapted from Sitting Together: Essential Skills for Mindfulness-Based Psychotherapy, (p. 210), by S.M. Pollak, T. Pedulla, and R.D. Siegel, 2014, New York, NY: Guilford Press. Copyright 2014 by Guilford Press. Adapted with permission.
These additional loving-kindness phrases can help us refocus and recharge during periods of stress. They can also help us find balance and increase attunement with demanding or difficult patients.

**LOVING-KINDNESS FOR CLINICIANS**

- May I be able to care for and nurture myself so I can attend to the needs of others with generosity, balance, and presence.
- May I develop equanimity and let go of expectations of healing or curing others.
- May I see this person with a freshness of mind and an openness of heart.
- While I care about your pain and suffering, I cannot make choices for you or control your life.
- May I accept the limitations of others with warmth and compassion, and may I accept my own limits with the same kindness.
- May I see you, hear you, and know you in your wholeness and beauty—not just in your suffering and pain.
- May I see the goodness, intelligence, and vulnerability in this person.
- May I let this moment be as it is, not as I want it to be.

Inspired by Sharon Salzberg (2011).

Figure J-6. Loving-Kindness for Clinicians. Adapted from *Sitting Together: Essential Skills for Mindfulness-Based Psychotherapy* (p. 205), by S.M. Pollak, T. Pedulla, and R.D. Siegel, 2014, New York, NY: Guilford Press. Copyright 2014 by Guilford Press. Adapted with permission.
Figure J-7. Implicit to Explicit. Adapted from Sitting Together: Essential Skills for Mindfulness-Based Psychotherapy (p. 3), S.M. Pollak, T. Pedulla, and R.D. Siegel, 2014, New York, NY: Guilford Press. Copyright 2014 by Guilford Press. Adapted with permission.
The following practice can increase our ability to listen to painful and upsetting content. We have found it helpful when listening to stories of extreme trauma and abuse or for any time that a clinician feels helpless.

**LISTENING TO ANOTHER**

- As you sit and listen to another person, see if you can do so with “beginner’s mind.” Listen with your entire being, as if you have never heard this person speak before. Bring all your interest and curiosity.
- See if you can listen without judgment or prejudice. Notice any agenda you might have. You do not have to change or fix this person. Simply be present, attuned to subtle qualities of voice and intonation.
- Become aware of moments where there might be hidden sadness, anger, or another emotion behind the words.
- If you find yourself becoming distracted, notice any resistance and return your attention to fully listening.

Inspired by the following invocation taught at Cambridge Insight Meditation Society: “We will sit and listen without judging or reacting. We will sit and listen in order to understand. We will practice listening so attentively that we will be able to hear what is being said as well as what is being left unsaid. For we know that just by listening deeply we already alleviate a great deal of pain and suffering.”

Figure K-1. Listening to another. Adapted from Pollak, S.M, Pedulla, T., & Siegel, R.D. (2014). *Sitting Together: Essential Skills for Mindfulness-Based Psychotherapy* (pp. 204-205). New York, NY: Guilford Press. Copyright 2014 by Guilford Press. Adapted with permission.
APPENDIX L
PERMISSION FOR ASGW ACTIVITY

Permission to Reproduce Copyrighted Material

PERMISSION TO QUOTE/REPRODUCE COPYRIGHTED MATERIAL

I (We), Dr. Ana Puig, chair of AGSW Product Management Committee, owners(s) of the copyright of the work known as


dhereby authorize Emi Lenes to use the following material as part of his/her thesis/dissertation to be submitted to the University of Florida:

An adaptation of the activity published in Group Work Experts Share Their Favorite Activities for Supervision (Vol. 2), (pp. 197-206).

I (We) further extend this authorization to ProQuest Information and Learning Company (PQIL), Ann Arbor, Michigan, for the purposes of reproducing and distributing microformed copies of the dissertation.

[Signature]

Signature of Copyright Holder

2.28.18

Date
Hi Emilie,
Sorry for the delay! We grant you permission to use these without charge.

Please credit: Excerpted from *The Mindfulness Edge: How to Rewire Your Brain for Leadership and Personal Excellence Without Adding to Your Schedule* by Matt Tenney and Tim Gard; Matt Tenney (2016); Reprinted with permission of John Wiley & Sons, Inc.

Thanks,
Liz

---

Dear Matt, Liz and Peter,

Good afternoon! Can someone please reply all so the rest of us know that there was a response?
APPENDIX N
PERMISSION FOR MBSR CIRCLE AND TRIANGLES

Dear Susan,

Thank you very much for our conversation and your permission to cite the MBSR training and aspects of what I learned for my dissertation manual and in the participant handout.

Attached is the images I plan to pass out in as a handout in my training tomorrow.

Warmly,
Emi

-----

Dear Emi,

Thank you for this. One important edit, you need to change the citation at the bottom of the page. The authors you need to cite are me and Char Wilkins, not Allan Goldstein.

Good luck for tomorrow,

Susan

____________________________________________________________________

Susan Woods, MSW, LICSW
Senior MBCT/MBCT Advisor, Teacher Trainer and Mentor
The Mindfulness-Based Professional Training Institute, UC San Diego
The Center for Mindfulness Studies, Toronto, Canada

Phone: (602) 238 7530
Email: susan.woods@outlook.com
Website: www.swwoods.com

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## Session 1: Multicultural Mindfulness

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<th>Objectives</th>
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<th>No</th>
<th>Notes</th>
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<tr>
<td>Sets up chairs in a circular structure</td>
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<td></td>
<td></td>
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<tr>
<td>Introduces Intersectionality</td>
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<td>Provides Intersectional Introductions handout to participants</td>
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<td>Invites individuals to share identities</td>
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<tr>
<td>Addresses confidentiality</td>
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<td>Facilitates Awareness of Emotions in the Body Meditation</td>
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<tr>
<td>Discusses color-blindness</td>
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<tr>
<td>Acknowledges institutional racism</td>
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<td></td>
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</tr>
<tr>
<td>Provides refreshments for participants and guests</td>
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<tr>
<td>Introduces Guests</td>
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</tr>
<tr>
<td>Facilitates Multicultural Mindfulness Circle Discussion</td>
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**Additional Comments:**
Fidelity Checklist

Name of Facilitator: [Name]
Name of Person Monitoring Fidelity: [Name]
Date of Training: 7/9/17
Time of Training: 10:00 AM - 4:00 PM
Session Name/Number: 2
Number of Participants: 1

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<tr>
<td>Invites 2 volunteers to act out &quot;on a plate&quot; script</td>
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<tr>
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<tr>
<td>Facilitates mindful communication activity</td>
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<tr>
<td>Provides a piece of food for each participant for eating meditation</td>
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</tr>
<tr>
<td>Guides participants through mindful eating activity</td>
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<tr>
<td>Provides refreshments for participants</td>
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<tr>
<td>Provides art materials</td>
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<tr>
<td>Facilitates guided imagery for participants</td>
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<td></td>
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<tr>
<td>Invites participants to express creatively</td>
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<tr>
<td>Facilitates discussion on creative activity</td>
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Additional Comments:
# Fidelity Checklist

**Name of Facilitator**

Emni Lenes  

**Name of Person Monitoring Fidelity**

Kaitlyn Rewes  

**Date of Training**

7/9/2017  

**Time of Training**

10am - 4pm  

**Session Name/Number**

2nd  

**Number of Participants**

10  

### Session 3: Circles

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<tr>
<td>Provides blank paper for participants</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Discusses racially charged topics</td>
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<td></td>
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<tr>
<td>Facilitates Mindfulness Meditation</td>
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<tr>
<td>Provides refreshments for participants</td>
<td>✔</td>
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<td></td>
</tr>
<tr>
<td>Allows time for participants to review key concepts</td>
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<tr>
<td>Sets up concentric circles layout</td>
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<tr>
<td>Provides art materials</td>
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</tr>
<tr>
<td>Facilitates concentric circles activity</td>
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<tr>
<td>Facilitates concentric circles discussion</td>
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**Additional Comments:**

- say pronouns, not preferred pronouns
**Fidelity Checklist**

Name of Facilitator: Enri Lenes

Name of Person Monitoring Fidelity: Kaitlyn Lewis

Date of Training: 7/14/17

Time of Training: 10 am - 4 pm

Session Name/Number: 4th

Number of Participants: 10

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<tr>
<th>Session 4: Culmination</th>
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<td>Sets up chairs in a circular structure</td>
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<tr>
<td>Guides the participants through the Implicit to Explicit mindfulness</td>
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<td></td>
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<tr>
<td>Provides participants with blank paper for Unequal Opportunity Race activity</td>
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<tr>
<td>Facilitates discussion about the participants mindful thoughts and emotions to institutional and societal systems</td>
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<tr>
<td>Allows time for participants to review key concepts</td>
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<tr>
<td>Provides refreshments for participants</td>
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<tr>
<td>Provides electronic candles to each participant</td>
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<td>Facilitates culminating circles activity</td>
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Additional Comments:
Thank you for your contributions for our Multicultural Mindfulness Circle

"Words have energy and power with the ability to help, to heal, to hinder, to hurt, to harm, to humiliate, and to humble." - Yehuda Berg

Your verbal and nonverbal responses have made a difference in this experience. You are an enlightening presence. Your time and wisdom is greatly appreciated!

Figure P-1. CCMM Gratitude Certificate
APPENDIX Q
PERMISSION FOR BLACK LIVES MATTER MEDITATION LINK

From: Lenes, Emilie
Sent: Thursday, April 5, 2018 11:14 PM
To: Candice Nicole
Subject: Re: BLM Meditation

Hi Candice!

Thank you for your permission to include your meditation in my trainings for counseling students!

Here is a follow up as requested. There was an excellent response from the participants, who are now also using your meditations both personally and professionally in their settings.

That is so generous of you to provide these meditations on the internet, as such a priceless and valuable resource for so many of us to benefit from.

I have encouraged others to also make donations on your website.

Right now, I am in the process of polishing the final submission of my dissertation. I think it's possible to hyperlink to the meditations, and wondered if you would like to provide permission for me to hyperlink to your website:

http://drcandidnicole.com/2016/07/black-lives-matter-meditation/

Hi,

I'm so grateful to hear that you have finished your dissertation. I know how demanding the process is. I'm also happy to hear your participants found it helpful. Yes, you have permission to provide a link in your manuscript.

Best,

Dr. Candice Nicole
www.drcandidnicole.com
www.HowToLoveAHuman.com
REFERENCES


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BIOGRAPHICAL SKETCH

Emi Lenes, Ph.D., LMHC, LMFT, QAS, received her master’s, specialist, and doctoral degrees from the University of Florida, majoring in Counseling and Counselor Education. Emi deeply enjoys facilitating experiential activities in graduate and undergraduate courses related to multiculturalism, mindfulness, and holistic healthcare. She is an approved supervisor for both Mental Health and Marriage and Family Therapy Registered Interns. Additionally, for 8 years, Emi implemented music and creative healing group activities at an inpatient psychiatric hospital. Emi’s research interests include creativity in counseling, mindfulness, cross-cultural relating, color-blindness, connection, empathy, compassion, and embodied healing. Emi enjoys being a member of the UF Mindfulness Team. In order to cultivate mindful presence and learn how to personally embody mindful attention, she has a personal home practice, and has participated in multiple silent meditation retreats and an 8-week Mindfulness Based Stress Reduction (MBSR) program and a 6-day MBSR Teacher Training Intensive. Furthermore, she has completed 2 years of Gestalt Training and also two years of Somatic Experiencing Trauma Resolution training, which entails learning techniques about body awareness mindfulness techniques to cultivate a heightened consciousness.

Furthermore, Emi has over a decade of experience working as a counselor, site host and supervisor at a multicultural, trauma responsive alternative school with students and staff who are culturally diverse (e.g., race, ethnicity, nationality, SES, age, sexual orientation, ability). The population she serves are predominantly underprivileged youth whose families are at poverty level income. Most students at PACE identify as Black or African American, with a minority of other racial groups, such as Mixed race, White, Hispanic or Latinx students. In addition to individual counseling and family counseling, Emi has led clinical groups with the students, as
well as with counseling interns, on topics such as bereavement, sexual trauma, trauma-informed responsiveness, multicultural competence, mindfulness, guided imagery, and group supervision.

Emi has noticed that cross-cultural conversations about race are often avoided because they require open heartedness, courage, perseverance and emotional labor. With the different socializations, life experiences, and diverse worldviews, the emotional charge can be intense for people to handle. Fears, human judgments and limited perspectives can result in unintentional minimization, invalidation, hurt feelings, and relationship ruptures. As she identifies with multiple intersecting layers of majority cultures (e.g., able-bodied, white, cisgender, middle class, in a heterosexual relationship, educated), Emi acknowledges the vulnerability in recognizing that within our majority group memberships, we unconsciously participate in, and have benefited from, inequitable and oppressive systems. Furthermore, coming from a Jewish cultural background, (while deeply appreciating the core essence of Buddhism, Christianity, Hinduism, Islam, and all world religions) religious discrimination brings up extra compassion and social responsibility within her, especially within the LGBTQ+ population. Emi believes that as human beings, we need to learn, expand, and expend the necessary effort and energy to do better with the micro and macro levels of influence that are accessible to us.

Emi grew up socialized with some color-blind racial conceptualizations. However, working at PACE for over a decade, and cultivating meaningful relationships with people of color has acutely and piercingly increased her awareness of how racism permeates our society. Despite seeing the injustices, she also witnesses the glorious humanity, and magnificent celebrations and accomplishments of POC. This truly provides her with daily hope and inspiration. The more Emi learns about multiculturalism, and about mindfulness, the more she realizes she doesn’t know, and that this is a lifelong journey of learning.