ABSTRACT

The purpose of the grounded theory study was to develop an abstracted theory concerning how counselor educator leaders engage in and enact socially just and culturally responsive counseling leadership in professional association and higher education contexts. This study addressed two research questions: What processes influence counselor education leaders to engage in and enact socially just and culturally responsive leadership in the context of counseling associations and higher education? and How does socially just and culturally responsive leadership occur in the contexts of counseling associations and higher education?

This study included 18 participants with a range of social locations and professional leadership experiences in counseling associations and higher education. Participant data were collected over two rounds of semi-structured interviews, member checks, and peer debriefing. The researcher collected and analyzed data using the Straussian tradition of grounded theory combined with the theory of intersectionality to explore the experiences, narratives, and actions-interactions of the 18 counselor leaders. Findings from this study are presented using Corbin and Strauss' (2015) framework, consisting of causal conditions, contextual factors, intervening conditions, actions, phenomenon, consequences, and a core-category. This study resulted in a data-driven model explaining how these 18 participants engaged in and enacted counseling leadership that they deemed as both socially just and culturally responsive. Based on the data and findings, implications for counseling leadership, training, and development; social justice and cultural responsivity; and future research are discussed.

A GROUNDED THEORY INVESTIGATION OF COUNSELOR EDUCATORS'

SOCIALLY JUST AND CULTURALLY RESPONSIVE COUNSELING LEADERSHIP

By

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DEDICATION

This dissertation is dedicated to the many resilient leaders and communities who have persisted, sacrificed, fought, and advocated for socially just and culturally responsive leadership. This study is grounded in your work and commitment to an important cause. Without your contributions, this study would have not been possible. I hope this study builds upon the knowledge, practices, and values associated with socially just and culturally responsive leadership for present and future leaders and stakeholders.

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with me during this process. I have much respect for your work and hope that this does justice to what you have provided the profession.

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CHAPTER 1

Introduction

Chapter 1 provides an introduction to the literature, scope, purpose, and need of this dissertation study. As a result, counseling leadership, social justice and cultural responsivity, and socially just and culturally responsive leadership is briefly reviewed. A statement of problem, purpose of the study, significance of the study, organization of the study, and operational definitions follow this. Each section of this chapter is used to introduce my study, which is focused on socially just and culturally responsive counseling leadership.

Counseling leaders have played an instrumental role in the development and current status of the counseling profession in the multiple areas, which include establishing professional and ethical standards, promoting professional organization foci on credentialing programs and certifying counselors, and working to unify the definition, scope, values, and identity of professional counselors (Bobby, 2013; Chang, Barrio Minton, Dixon, Myers, & Sweeney, 2012). Additionally, there have been many calls to action by leaders within the counseling profession, which have furthered the direction and movement of the profession. This has included working to be a strong and unified profession (Cashwell & Sweeney, 2016; Kaplan, Tarvydas, & Gladding, 2014; Sweeney, 1990), as well as a profession that proactively engages in advocacy (Lewis, Arnold, House, & Toporek, 2003; Myers & Sweeney, 2004; Sweeney, 1995). Professional calls to action have centered on responsively promoting the diversification and internationalization of counseling (Ng, 2012; Ng & Noonan, 2012; Stanard, 2013) and enhancing the training of counselors across different specialties and practices (Bernard, 1981; Sue, Arredondo, & McDavis, 1992; Sweeney 1995). There has been continued attention to the call to promote a more socially just and culturally responsive profession (Ratts, 2009; Ratts, Singh,

Nassar-McMillan, Butler, & McCullough, 2016; Smith & Roysircar, 2010; Sue et al., 1992).

Thus, leaders, particularly leaders who were counselor educators, have served a vital function for the profession. That is, they have been the visionaries, served as a backbone and, in many ways, the foundation of the profession.

The various leadership roles adopted by counselor educators (e.g., educator, researcher, supervisor) afford them an opportunity to influence others (Chang et al, 2012; McKibben, 2015). However, despite the many benefits and ways leadership has enhanced the counseling profession, it is crucial that the counseling profession also examine who has and is represented (Hargons et al., 2017b), as well as what narratives, positions, future directions, or values have been accounted for or privileged within the profession (Dollarhide et al., 2018; Hargons et al., 2017b; Ratts, 2009, 2017; Ratts et al., 2017; Smith & Roysircar, 2010). For instance, although there is no existent article in counseling, Hargons, Lantz, Marks, and Voelkel (2017b) reviewed the literature and various American Psychological Association (APA) professional association leadership documents and identified that despite female graduate students making up the largest percentage of graduate students, there are significantly fewer women in leadership positions. This issue was even more prevalent for women with multiple marginalized identities (Hargons et al., 2017b).

In fact, Hargons et al. (2017b) reported that of all the past APA presidents, only 11% were female and only one identified as a woman of color. In addition, the authors stated that of the 70 past presidents within the Society of Counseling Psychology, only 25.7% of leaders have been women and 8.6% women of color. However, little is known about other marginalized identities and communities, such as leaders with different affectional orientations, gender identities, disabilities, or nationalities. Therefore, the authors argued that professions, such as

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counseling and psychology have a quandary related to equitable representation within professional association and department leadership positions, which furthers the narrative of what type of leadership counts as well as what type of people can be leaders (Hargons et al., 2017b). This lack of equitable representation in leadership has also influenced who has been able to take part in defining counseling leadership within the research (McKibben, Umstead, & Borders, 2017).

Similarly, Smith and Roysircar (2010) interviewed five past presidents of the Association for Multicultural Counseling and Development (AMCD) and asserted that their narratives were replete with the difficulties they faced as Black male leaders. The authors further stated that each of the leaders reported that Black and other marginalized leaders are often overlooked or forgotten for what they had provided to the profession. This was identified as problematic, given that they were often the first voices advocating, modeling, and demanding that the counseling profession become more culturally responsive and socially just. This includes reducing the mental health stigma for those within a marginalized community, advocating for more inclusive and equitable policies, development of multicultural and social justice counselor training standards, research on marginalized communities, and relieving the mistrust of marginalized communities in relation to the counseling profession (Smith & Roysircar, 2010). This parallels the documented experiences of leaders (Dollarhide et al., 2018; Smith & Roysircar, 2010; Wines, 2013), counselor educators (Dollarhide et al., 2018; Hannon, 2017; Haskins et al., 2016), students (Chan, 2018; Haskinset al., 2013; Henfield, Wood, & Washington, 2013), and supervisees with marginalized identities (Constatine & Sue, 2007). In fact, it is reflective of a culture and system plagued with inequities, discrepancies, and barriers for those with one or more disenfranchised social locations (Collins, 1986; Collins & Bilge, 2016; Crenshaw, 1989;

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May, 2015; Ratts, 2017; Ratts et al., 2016).

Thus, such issues reveal the importance of leadership. More importantly, there is a need for leaders across all areas of the counseling profession to enhance the current discourse, research, and practice of counseling leadership. Even more so, leadership that accounts for the past and present social, cultural, historical, economical, and political oppression and marginalization of many persons will inform the future of the profession and those the profession seeks to serve.

Counseling Leadership

Despite the profession's rich history and commitment to leadership (McKibben, 2015; McKibben et al., 2017b), there is a lack of consensus on the definition of leadership within the profession throughout the literature and over time. Black and Magnunson (2005) identified that leadership at large has traditionally been centralized around the role, power, vision, and influence of a leader. These authors further purported that although those foci may represent one aspect of counseling leadership, there is also a significant investment in leading, supporting, and mentoring future leaders and professionals. Sweeney (2012) reported that leadership is representative of the actions used to serve and cultivate the needs of the profession and those that the profession seeks to serve. Storlie, Parker-Wright, and Woo (2015) concurred, but added that leadership should be reflective of a diverse society and the profession's multicultural values. Lastly, McKibben (2015) suggested that counseling leadership should reflect the current literature and research on leadership as well as professional values. However, given that the literature continues to emerge, the understanding of counseling leadership will evolve moving forward.

Despite the varied and nuanced perspectives of counseling leadership expressed in the

literature, scholars agree that there is limited scholarship in this area, and even less empirical

explorations of counseling leadership (Black & Magnunson, 2005; McKibben, 2005; Myers,

2012; Storlie et al., 2015; Sweeney, 2012). In addition, the extant scholarship draws from a range

of leadership theories to inform counseling leadership, such as Servant Leadership,

Transformational Leadership, and Charismatic Leadership (Chang et al., 2012; Harrison, 2017;

McKibben, 2015; McKibben, Borders, & Ackerman, 2017). Each theory provides an additional

mechanism to examine and enact leadership.

Given the inherent complexities associated with leadership, leadership as a construct is

argued to be influenced by many variables, such as one's discipline, system, context, vision,

theory, positionality, or behaviors and skills (Harrison, 2017; McKibben, 2015, McKibben et al.,

2017a; West, Osborn, & Bubenzer, 2003). This parallels Sweeney's (2012) assertion that to

understand the current state of counseling leadership, one must trace and understand the history,

developments, challenges, influence of previous leaders, and professional values. Similar to

Sweeney (2012), other scholars have suggested that by understanding the current theoretical and

conceptual counseling leadership scholarship, the counseling profession can begin to further

conceptualize and study the unique conceptualizations, practices, needs, and contexts of

counseling leadership (Chang et al., 2012; McKibben, 2015, McKibben et al., 2017a; McKibben,

Umstead, & Borders, 2017; Myers, 2012; West et al., 2003). Moreover, such knowledge can be

used to begin to explore the relevant and necessary behaviors of counseling leaders, all of which

can result in a more nuanced understanding of counseling leadership (McKibben et al., 2017a).

Although leadership has been documented as an important construct within the

counseling profession, both historically and currently (Chang et al., 2012; McKibben, 2015,

McKibben et al., 2017a), there remains much that is unknown (Chang et al., 20102; McKibben, 2015; McKibben et al., 2017b; Myers, 2012). Such gaps in the literature include, but are not limited to, empirical investigations of counseling leadership theory, conceptual and empirical understandings of counseling leadership behaviors and skills, conceptual and empirical inquiries on leadership ethics, and leadership training and development (Chang et al., 20102; McKibben, 2015; McKibben et al., 2017b; West et al., 2013). Additionally, despite each of these areas, the counseling profession has yet to develop a consistent thread of scholarship addressing how counseling leadership can be informed by social justice and cultural responsivity.

Socially Just and Culturally Responsive Leadership

Socially just and culturally responsive leadership has built upon the literature, epistemological and ontological assertions, and positions of the social justice, multicultural, and cultural responsivity scholarship. Although both these constructs (i.e., social justice, cultural responsivity) only began to consistently emerge in academic and scholarly spaces within the past one to two decades, there has been documented uptake within the counseling profession. For instance, social justice and cultural responsivity have been integrated into the professional code of ethics (American Counseling Association [ACA], 2014), training and accreditation standards (Council for Accreditation of Counseling and Related Educational Programs [CACREP], 2015), core professional values and principles (ACA, 2014), and scholarship in different counseling specialties (ACA, 2014; CACREP, 2015; Ratts, 2009, 2017; Ratts et al., 2016). Thus, they are a required aspect of all counselors' professional work, as counselors are expected to follow the professional values, ethics, and literature as a means of professional practice (ACA, 2014). This includes counseling leaders serving in any professional capacity associated with the counseling profession.

Despite such professional values and requirements, there remains little empirical exploration of social justice and cultural responsivity, especially within the context of counseling leadership (Hargons, Lantz, Reid Marks, & Voelkel, 2017; Lopez, 2015; Ospina & Su, 2009; Santamaría, 2014; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015; Theoharis, 2007; Wang, 2018). Although there is a relatively small body of counseling literature that examines the constructs of socially just leadership and culturally responsive leadership, and even fewer empirical articles, there is additional literature in the allied disciplines of leadership, education, and psychology (Hargons et al., 2017a; Lopez, 2015; Ospina & Su, 2009; Santamaría, 2014; Theoharis, 2007; Wang, 2018). However, this leadership literature in allied disciplines is not robust. There is a need for increased attention to this topic, as well as exploratory and rigorous studies.

Despite the minimal literature, counseling scholars have increasingly argued for the value, importance, and need of socially just and culturally responsive leadership (Storlie & Wood, 2014a, 2014b; Storlie et al., 2015). The reported benefits of socially just and culturally responsive leadership include addressing barriers while simultaneously opening up access, reducing social inequities, accounting for both past and current marginalization, and respecting and working to understand social-cultural differences (Lopez, 2015, 2016; Santamaría, 2014; Theoharis, 2007). Additionally, socially just and culturally responsive leadership is identified as being of vital importance to leaders who have disenfranchised identities, as well as to marginalized individuals or community leaders they engage with professionally. For example, it has been suggested to be normalizing, powerful, and necessary to have leaders who share one's values and/or identities, especially if that has not historically been the case or one believes leadership is not for people like them (Black & Magnunson, 2005; Hargons et al., 2017a; Miville

et al., 2017; Vasquesz, 2017). These are all consistent with the literature exploring the processes and practices associated with both socially just and culturally responsive leadership, as well as its inherent value (Storlie & Wood, 2014a, 2014b; Storlie et al., 2015). Thus, socially just and culturally responsive leadership serves as a mechanism to not only enact the profession's values of "empower[ing] diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals" (ACA, 2014, p. 3), but to work towards creating a society that is equitable and just.

Statement of Problem

Until the last decade, the counseling leadership literature was not only limited, but also it was almost completely theoretical in nature (McKibben, 2015; McKibben et al., 2017b). Thus, the literature on leadership in the counseling profession has only recently begun to empirically explore and validate the unique professional practices associated with (1) counselor leadership development (Luke & Goodrich; McKibben, Webber, & Wahesh, 2017c; Meany-Walen et al., 2013; Storlie & Wood 2014a, 2014b; Storlie et al., 2015; Wahesh, Fulton, Shannonhouse, McKibben, & Kennedy, 2018), (2) leadership theories and principles applicable to counselors (Gibson et al., 2018; Harris et al., 2018; Lowe et al., 2018; McKibben et al., 2017c; Wahesh & Myers, 2014), (3) school counseling specific leadership (Dollarhide, Gibson, & Saginak, 2008; Young & Bryan, 2015, 2018; Young et al., 2016), (4) counseling leadership behaviors (McKibben et al., 2017a), and (5) a general understanding of counseling leadership (McKibben et al., 2017b; West et al., 2006). Despite the ongoing scholarly developments pertaining to counseling leadership, socially just and culturally responsive counseling leadership has received minimal scholarly and empirical attention (Chang et al., 2012; McKibben et al., 2017; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015).

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Nevertheless, counseling leadership is not the only gap in the counseling scholarship. There is also an existent issue related to the research and operationalization of social justice and cultural responsivity (Chang et al., 2012; McKibben et al., 2017; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015). In many ways, it parallels the issues within the counseling leadership literature because the scholarship is relatively new, largely conceptual, and lacking in depth (Chang et al., 2012; McKibben et al., 2017; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015). Additionally, social justice and cultural responsivity is often positioned from a specific lens within postmodernism (Bogotch, 2002) and has yet to account for the different facets or constructs connected to social justice or cultural responsivity (Boyles et al., 2009; Coates, 2007; Gewirtz & Cribb, 2002; Kazemi & Törnblom, 2008). Thus, each construct needs more scholarly examination and empirical support.

However, despite the gaps in the literature, minimal empirical exploration and support, and lack of operational clarity on counseling leadership, counselor educator leaders are called to engage in socially just and culturally responsive leadership (ACA, 2014; CACREP, 2016; Chang et al., 2012; Ratts et al., 2016). Due to the aforementioned issues and non-existent theories/models on socially just and culturally responsive counseling leadership (Chang et al., 2012; McKibben et al., 2017b; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015), counselor educator leaders are placed in a paradoxical situation. That is, counselor educator leaders are expected to practice in ways that are congruent with the profession's values and ethics, such as from an empirically supported and multicultural and social justice informed lens; however, there is no empirically developed or supported framework for this (Chang et al., 2012; McKibben et al., 2017; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015). Moreover, given the 2016

CACREP standards, counselor educators are expected to train future school counselors and counselor educators on socially just and culturally responsive leadership (CACREP, 2015).

Purpose of Study

This is an exploratory qualitative study focusing on the intersection of three specific constructs: counseling leadership, social justice, and cultural responsivity. While each of these topics has documented gaps in the counseling literature (Chang et al., 2012; Dollarhide et al., 2018; McKibben et al., 2017b) and require exploratory and inductive examination, this is especially so when synthesized. To date, no study in counseling has focused on counseling leadership that is both socially just and culturally responsive. Thus, the purpose of this qualitative study is to explore the phenomenon of socially just and culturally responsive counseling leadership within both higher education and professional association contexts. Particularly, the various constructs, processes, and meanings (Corbin & Strauss, 2015; Creswell, 2009; Fassinger, 2005; Hays & Singh, 2012) associated with counseling leadership will be studied. Grounded theory was selected over other traditional qualitative inquiry methods because it provides a researcher with a framework to examine the what's, why's, and how's of participants' action-interaction with the phenomena being studied (Corbin & Strauss, 2015; Creswell, 2009; Fassinger, 2005; Hays & Singh, 2012). This unique ability ultimately allows the researcher to develop a general and abstracted theory, grounded in the participant data. In this case, the research will produce a theory on the socially just and culturally responsive counseling leadership of counselor educators. The two primary research questions that guided this study are:

1. What processes influence counselor education leaders to engage in and enact socially just and culturally responsive leadership in the context of counseling associations and higher education?

2. How does socially just and culturally responsive leadership occur in the contexts of counseling associations and higher education?

Significance of Study

The counseling profession has a significant history of investing in counselor leadership, leadership development, and professional identity (Chang et al., 2012; West et al., 2003). However, despite the identified investments in leadership, the counseling profession has been criticized for its lack of attending to issues of diversity, justice, and equity at large (Ratts, 2009, 2017), as well as within leadership training and enactment (Dollarhide et al., 2018; Smith & Roysircar, 2010; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015). In addition, it was not until the 2016 CACREP standards that doctoral-level counseling students trained in accredited programs and future leaders of the profession (CACREP, 2015) were mandated to receive any formal training in leadership. The lack of educational training, standards, and ethics on leadership is in tension with the reported professional roles and responsibilities associated with being a counselor educator, as these counselor educators are positioned as the leaders, trainers, and gatekeepers of the counseling profession (ACA, 2014; CACREP, 2015; Chang et al., 2012). Therefore, not only is this concerning, but there is another issue (i.e., despite the new CACREP standards in leadership), that much of the counseling leadership scholarship is purely theoretical or based on interviews with counseling leaders (McKibben, 2015; McKibben et al. 2015). Moreover, there are only a few empirical articles that specifically explore either multicultural or social justice leadership (McKibben et al., 2017b). Given this, there is a need for more empirical research on leadership that accounts for issues of diversity, social justice, and equity (Ratts, 2007, 2009; Ratts et al., 2016; Smith, Reynolds, & Rovnak, 2009).

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Due to the limitations in the extant research on counseling leadership, the present study can begin to fill such gaps in the literature and practice of leadership. First, better understanding the process of engaging in socially just and culturally responsive leadership may provide the counseling profession with an empirically based framework to both conceptualize and enact leadership that is congruent with the profession's second and third core values, "honoring diversity and embracing a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts" and "promoting social justice" (ACA, 2014, p. 3). Second, it could provide empirical support for counseling leadership that is congruent with the endorsed Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016). Third, the development of a grounded theory on socially just and culturally responsive counseling leadership may assist counselor educator leaders in various contexts to better address issues of diversity, justice, and equity. Fourth, increasing understanding by the counseling profession regarding counseling leadership, social justice, and cultural responsivity could help the profession further operationalize each construct, which could lead to further rigorous explorations across various professional domains. Fifth, increasing the operationalization of socially just and culturally responsive counseling leadership in conjunction with a theory grounded in participant data can have subsequent benefits to those counseling leaders working with students, supervisees, scholars, administrators, association members, clients, and marginalized communities.

Researcher Calling

In considering the potential direction and scope of this study, I thought it important to examine in greater detail how counselor educator leaders enact/engage in socially just and culturally responsive leadership. This desire was largely influenced by the current literature as

well as my own experiences relating to socially just and culturally responsive counseling leadership. Whether it be within the counseling profession, those the counseling profession seeks to serve, or systems that influence the counseling profession, counselor educator leaders live in a society replete with complex and interactive social, cultural, political, historical, and financial issues (Dollarhide et al., 2018; Hargons et al., 2017b; Ratts et al., 2016; Smith & Roysircar, 2010). These problems are representative of historical and ongoing issues embedded within society, which in return influence the counseling profession (Dollarhide et al., 2018; Hargons et al., 2017b; Ratts et al., 2016; Smith & Roysircar, 2010). Such societal issues have resulted in the creation of multicultural and social justice movements, such as the Black Lives Matter, No Hate, Love Wins, Me Too, Prison Reform, and Deferred Action for Childhood Arrivals, which have increased the current visibility of inequalities and oppression that plague the world. Despite their increased visibility, it is my experience that these representative movements and actions are largely removed from counseling leadership and associations at large.

Thus, it is of the utmost importance that counselor educator leaders are prepared to understand and address such issues, as well as train other professionals to tackle these problems, given their role and status within the profession and society (Dollarhide et al., 2018; Hargons et al., 2017b; Ratts et al., 2016; Smith & Roysircar, 2010). It is especially important for those with marginalized identities, given that such issues and disenfranchisement have a larger negative influence on those within the margins (Dollarhide et al., 2018; Hargons et al., 2017b; Ratts et al., 2016; Smith & Roysircar, 2010). Therefore, those with privileged and marginalized statuses must come together to address such problems.

The negative influence of oppression and inequity and the need for professional uptake is congruent with my experiences as a person, counselor, and emerging leader. In fact, in my time

as a counselor and emerging leader, I have been exposed to many individuals who have shared how marginalization has affected their desire to see, be a part of, or lead the profession toward more socially just and culturally responsive actions. However, I have also observed and listened to the difficulties faced by those desiring or attempting to do such work. Thus, I hold these narratives and experiences with me in high esteem, which support my interest and ongoing commitment to this line of research, as it is my belief that this research will allow myself and other professional counselors, educators, and researchers to further understand how to better account for the diverse, rich, and oppressive systems we live in, benefit from, and continue to perpetuate.

Organization of the Study

This dissertation consists of five chapters. Chapter 1 has introduced the literature, purpose, and function of the study. Chapter 2 will review the theoretical and empirical literature associated with the phenomenon of socially just and culturally responsive leadership. This includes the constructs of multiculturalism, social justice, cultural responsivity, advocacy, counselor educators, counseling leadership, socially just leadership, and culturally responsive leadership. Chapter 3 will include an overview of grounded theory at large, as well as the Straussian tradition of grounded theory (Corbin & Strauss, 2015). In addition, it will provide a detailed description of the processes and procedures associated with the study. Chapter 4 will present the results from each phase of the study. Chapter 5 will discuss the findings, and address the strengths, limitations, and implication of the study. In addition, it will provide concluding thoughts on the entirety of the dissertation study.

Definitions

For the purposes of this study, the following definitions will be used:

Abstraction: refers to the analytic methodological process of concurrently collecting and analyzing specific constructs, lower-level concepts, and data (Corbin & Strauss, 2015). This process supports the extraction of general categories that explicate the properties, dimensions, and conditions associated with the phenomena being studied, thereby, allowing for the development of a general theory. (Corbin & Strauss, 2015).

Advocacy: denotes "the process or act of arguing or pleading for a cause" (Myers & Sweeney, 2006, p. 466). A broad definition has been used to account for the multiple forms of advocacy identified within the counseling literature (Chang et al., 2012; Chang, Crethar, & Ratts, 2010; Myers & Sweeney, 2004; Myers et al., 2002; Ratts, DeKruf, & Chen-Hayes, 2007; Ratts & Hutchins, 2009; Sweeney, 2012) and further explained in chapter three of the dissertation.

Counselor Educator: refers to "a professional counselor engaged primarily in developing, implementing, and supervising the educational preparation of professional counselors" (ACA, 2014, p. 20).

Council for Accreditation of Counseling and Related Educational Programs (CACREP): refers to the dominant counseling programmatic accreditor, which operates on a national basis by accrediting specialized counseling preparation programs (Urofsky, 2013).

Counseling Associations: for the purpose of this study, the following counseling specific associations were named and/or incorporated into either the review of the literature and/or study itself. Although not a complete list of counseling associations, of the time of the study, each association was representative of a major counseling association within the United States. Such associations included: American Counseling Association (ACA); Association for Adult Development and Aging (AADA); Association for Assessment and Research in Counseling (AARC); Association for Child and Adolescent Counseling (ACAC); Association for Creativity

in Counseling (ACC); American College Counseling Association (ACCA); Association for Counselor Education and Supervision (ACES); Association for Humanistic Counseling (AHC); Association for Lesbian, Gay, Bisexual and Transgender Issues in Counseling (ALGBTIC); Association for Multicultural Counseling and Development (AMCD); American Mental Health Counselors Association (AMHCA); American Rehabilitation Counseling Association (ARCA); American School Counselor Association (ASCA); Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC); Association for Specialists in Group Work (ASGW); Council for Accreditation of Counseling and Related Educational Programs (CACREP), Commission on Rehabilitation Counselor Certification (CRCC),Chi Sigma Iota (CSI); Counselors for Social Justice (CSJ); International Association of Addictions and Offender Counselors (IAAOC); International Association of Marriage and Family Counselors (IAMFC); Military and Government Counseling Association (MGCA); National Board for Certified Counselors (NBCC); National Career Development Association (NCDA); National Employment Counseling Association (NECA); North Atlantic Region Association for Counselor Education and Supervision (NARACES); North Central Association for Counselor Education and Supervision (NCACES); Rocky Mountain Association for Counselor Education and Supervision (RMACES); Southern Association for Counselor Education and Supervision (SACES); and Western Association for Counselor Education and Supervision (WACES).

Critical Consciousness: is used to describe an individual's ability to critically examine how issues of oppression, marginalization, and inequity impact those within the margins (Freire, 1972; Shin, Ezeofor, Smith, Welch, & Goodrich, 2016). In addition, the term extends beyond critically thinking about issues of injustice, but also refer to the process of taking action in order to disrupt or change such inequities (Freire, 1972; Shin et al., 2016).

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Culture: was operationalized as a set of particular values, beliefs, attitudes, knowledge, behaviors, and patterns shared by a group or community of people that distinguish themselves from other groups or communities of people (Tseng & Streltzer, 2004). Moreover, it is suggested that culture is interactional, reciprocal, and occurs socially, consciously, and subconsciously (Tseng & Streltzer, 2004).

Cultural Responsivity: within counseling and related profession denotes four different practices, which include cultural empathy, cultural guidance, cultural knowledge, and cultural sensitivity (Tseng & Streltzer, 2004). In addition, cultural humility has been connected to or with cultural responsivity (Duntley-Matos, 2014; Kools, Chimwaza & Macha, 2015).

Diversity: pertains to the many dimensions of identity, both on an individual and societal level (Sue et al., 1992).

Epistemology: refers to an individual's processes associated with knowledge acquisition and knowing (Hansen, 2004; Hays & Singh, 2012; Ponterotto, 2005). As a result, it is used to examine the cognitions, methods, scope, and validly of knowledge.

Equity: for the purpose of this study, "equity derives from a concept of social justice. It represents a belief that there are some things which people should have, that there are basic needs that should be fulfilled, that burdens and rewards should not be spread too divergently across the community, and that policy should be directed with impartiality, fairness and justice towards these ends" (Falk, Hampton, Hodgkinson, Parker, & Rorris, 1993, p. 2).

Intersectionality: refers to a postmodern theory that accounts for the multiplicity of identities, privilege to oppression, equity to inequity, and the complex interlocking factors that influence an individual's identity (Collins, 1986; Collins & Bilge, 2016; Crenshaw, 1989; May, 2015). This is positioned as a movement away from a single-axis understanding of identity,

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epistemology, and ontology (Collins, 1986; Collins & Bilge, 2016; Crenshaw, 1989; May, 2015).

Marginalization: denotes the complex social and cultural processes of dismissing or sending specific groups or communities of people to the outskirts of society (Ratts, 2017; Ratts & Pedersen, 2014; Smith2015). This is accomplished through social, economical, political, historical, and cultural exclusion. Thereby, denying equitable access to those in the margins or outskirts (Ratts, 2017; Ratts & Pedersen, 2014; Smith, 2015).

Modernism: refers to the belief that each phenomenon has a specific and objective truth. Thus, observers of a phenomenon must remain objective and dispassionate as a mean of working to overcome subjective bias. It is not until subjectivity is removed that a truth or reality can be known and understood (Hansen, 2002, 2004, 2014).

Multiculturalism: within the counseling and related professions, multiculturalism refers to distinct groups, communities, or cultures without the process of engaging in comparing, grading, or ranking them as more or less privileged, not better or worse that a different group (Pedersen, 1991; Pieterse, Evans, Risner-Butner, Collins, & Mason, 2009; Ratts & Pedersen, 2014). However, it been used to represent to distinct racial or ethnic groups or cultures (Abreu, Chung, and Atkinson, 2000; Lee, Rosen, & Burns, 2013; Pieterse et al., 2009). Although for the purpose of this study, multiculturalism will be limited to race or ethnicity.

Ontology: refers to examining issues pertaining to truth and reality (Hansen, 2004; Hays & Singh, 2012; Ponterotto, 2005). Particularly, whether or not truth and reality exists, objective or subjective; or fluid or universal.

Oppression: pertains to a sustained overt and covert unjust treatment or undue conduct that limits or prevents access due to an individual's membership to a specific social or cultural group (Adams, Bell, & Griffin, 2007).

Postmodernism: refers to the belief that reality and truth are based on the realities and truth of the observer or group, rather than there existing a singular truth or one objective reality (Hansen, 2002, 2004, 2014; Wilks, 2018). Therefore, truth and reality exist in the minds of those who observe and experience a phenomenon (Hansen, 2002, 2004, 2014 Wilks, 2018).

Post-Positivism: pertains to a philosophy that followed positivism, which suggests that although an objective and eternal reality exists pertaining to a phenomenon, humans can never be truly objectively understand, observe, or measure a phenomenon (Leibert, 2012; Ponterotto, 2005). Therefore, at best, researchers and philosophers can only develop an imperfect grasp of any phenomenon or reality (Leibert, 2012; Ponterotto, 2005).

Privilege: denotes a special or unearned right, dominance, or benefit that is socially and culturally permitted or accessible due to an individual's social or cultural membership (Ratts, 2017; Ratts & Pedersen, 2014).

Reflexivity: refers to the iterative process of reflecting upon and deconstructing one's epistemology, ontology, and positionality into action (D'Cruz, Gillingham, & Melendez, 2007; Peters & Rivas, 2018). This requires an individual to move beyond awareness of their knowing, being, and meaning-making process as well as their emotions, power, and marginalization to privilege, as it is a cyclical process of reflection to action (D'Cruz et al., 2007; Peters & Rivas, 2018).

Social Location: refers to the "collective and intersectional nature of one's identity" (Peters, 2017, p. 178). Similarly, other authors have used this term to describe and critique the single-axis position of identity, given social, cultural, historical, political, and economics variables influence and inform identity (May, 2015; Rudnick, Smith, & Rubin, 2006). Therefore, the term social location accounts for the complex interplay of one's identities.

Social Justice: pertains to "the scholarship and professional action designed to change societal values, structures, policies, and practices, such that disadvantaged or marginalized groups gain increased access to these tools of self determination" (Goodman et al., 2004, p. 795). This definition has been further supported by other scholars (Dollarhide, Clevenger, Dogan, & Edwards, 2016: Hoover & Morrow, 2016; Shin et al., 2017).

CHAPTER 2

Review of the Literature

Introduction

The identified function of Chapter 1 was to introduce the purpose, rationale, and function of the study. Moreover, it introduced the associated and relevant literature, as well as important definitions related to the study of socially just and culturally responsive counseling leadership. Unlike Chapter 1, Chapter 2 serves a different function, as it provides an in-depth exploration and critique of the theoretical and empirical literature associated with the construct of socially just and culturally responsive counseling leadership.

There is a developing body of research that has emerged within the areas of counseling leadership (Chang et al., 2012; McKibben 2015; McKibben et al., 2017b) and socially just and culturally responsive leadership (Chung, Bemak, & Grabosky, 2011; Collinson, 2011; Lopez, 2015; May, 2015; Miville et al., 2017; Santamaría, 2014; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015). Much of the existing literature is conceptual and the majority of the empirical articles are exploratory and/or isolated qualitative studies that do not build upon previous research. Outside of the counseling profession, the constructs of socially just and culturally responsive leadership are more developed; however, they too are limited and are largely conceptual. As a result, there is a body of support, both theoretically and conceptually, for further information on the areas of counseling leadership and socially just and culturally responsive leadership.

The subsequent sections of this chapter will be centered on providing an extensive review of the literature on the scholarship associated with socially just and culturally responsive counseling leadership. First, there will be an introduction of the current status of

multiculturalism. This will be followed by a review of the literature on the constructs of social justice, cultural responsivity, and advocacy. Next, there is an introduction to the population and associated literature on counselor educators. Subsequently, the chapter is used to explore the current and relevant literature associated with counseling specific leadership. From the review of the literature, the last two domains introduce social justice leadership and culturally responsivity. For the sections on social justice, cultural responsivity, advocacy, counseling specific leadership, social justice leadership, and culturally responsive leadership, there is a thematic review of the empirical research and support for each of the above-mentioned constructs. Each of the reviewed constructs were selected owing to their purported and supported relationship with the phenomenon being studied (i.e., socially just and culturally responsive counseling leadership). This chapter ends with a critique of the current status of the literature and with the drawing of conclusions.

Multiculturalism

Although the definition of multiculturalism within counseling and related professions initially addressed the unique experiences, issues, and needs, as well as the marginalization and resiliency of persons from non-dominant races and ethnicities, the scope and definition of multiculturalism has been expanded over the years (Lee, Rosen, & Burns, 2013; Ratts & Pedersen, 2014). The scope of multiculturalism has grown to include a spectrum of singular identities (e.g., gender, affectional orientation, dis/ability, language, nationality, spirituality/religion, age, and socioeconomic status) and, most recently, intersecting identities (Chan, Cor, & Band, 2018; Lee et al., 2013; Ratts & Pedersen, 2014; Ratts et al., 2016). It has been stated that certain identities have been more dominant in the counseling and psychology multicultural literature than others. In fact, in Lee et al.'s (2013) content analysis of multicultural

articles between 1954 and 2009, the authors reported the following percentages: gender (43.3%), race/ethnicity (18.89%), intersection of two or more identities (17.72%), age (11.06%), affectional orientation (2.58%), religion (2.50%), dis/ability (2.50%), and social class (1.41%). Thus, these data provide an idea of the current status and trends in multicultural literature. The authors also purported that most of the research occurred within the last one to two decades, which was suggested to have demonstrated the influence and growth of multiculturalism on counseling and psychology (Lee et al., 2013).

Throughout the development of the counseling profession, counseling and counselor education has significantly evolved and the professional dialogue, conceptualization, and research on multiculturalism has shifted (Chan et al., 2018, 2019; D'Andrea & Heckman, 2008; Lee et al., 2013; Ratts et al., 2016). The multicultural movement or "fourth force" of counseling (Pedersen, 1990) is purported to have drastically transformed the thinking and practices of the profession (Arrenodo, Tovar-Blank, & Purham, 2008; D'Andrea & Heckman, 2008). In their 40-year content analysis of multicultural outcome research, D'Andrea and Heckman (2008) indicated that the multicultural movement in counseling had four significant outcomes on the profession. These included shifting the way counselors understand within-group and between-group differences; enhancement of social-cultural identity development theories and models; theoretical models and research outlining the influence one's social-cultural identities have on their psychological health and well-being; and knowledge, skills, and practices as to how to responsively and effectively work with persons from differing social-cultural backgrounds (D'Andrea & Heckman, 2008). In addition, multiculturalism has been written about across counseling specialties and across different areas and domains within the counseling profession (Andrea & Heckman, 2008; Barrio Minton, Watcher Morris, & Yaites, 2014; Bernard & Luke,

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2015; Falco, Bauman, Sumnicht, & Engelstad, 2011; Lee et al., 2013; Singh & Shelton, 2011; Woo, Goo, & Lee, 2016).

Multicultural and Social Justice Competencies

Sue, Arredondo, and McDavis (1992) were pioneers in the area of multiculturalism and developed the *Multicultural Counseling Competencies* (MCCs). The MCCs was a conceptual model, which included a 3 × 3 matrix of characteristics and dimensions of multicultural and cross-cultural counseling. The three reported characteristics were awareness of assumptions, values, and biases; understanding the worldview of clients; and developing culturally appropriate interventions, strategies, and techniques. The three identified dimensions were beliefs and attitudes, knowledge, and skills (Sue et al., 1992).

The publication of the MCCs marked an important and much needed development within the counseling profession training and scholarship. In fact, Pieterse, Evans, Risner-Buter, Collins, and Mason (2009) asserted that the original MCCs became known as the multicultural trifecta within the counseling and psychology discourse, training, and research for over two decades. However, there are also documented issues and challenges with the MCCs, such as the absence linking the MCCs with counseling outcomes (Drinane, Owen, & Kopta, 2016; Huey, Tilley, Jones, & Smith, 2014; Sue, Zane, Nagyama, Hall, & Berger, 2009); little support that the MCC represents a stable characteristic for counselors (Owen, Leach, Wampold, & Rodofa, 2011) and counselor self-report using the MCC differing from the report of clients (Fuertes et al., 2006; Worthington, Mobley, Franks, & Tan, 2000). In addition, there are documented issues with the reliability, validity, and complexity of the MCCs measures (Drinane, Owen, Adelson, & Rodolfa, 2016); and there is much more conceptual scholarship addressing the MCCs in

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comparison to the limited empirical studies supporting the MCCs (Constatine & Ladany, 2001; Davis et al., 2018).

Second, Ratts et al. (2016) purported that there was a call to action by the AMCD to assess and update the original MCCs, as the scholarship, training, discourse, and culture had changed since the original competencies had been created. Such professional changes included the presence of intersectional thought and the theory of intersectionality, development of the social justice paradigm of counseling, development and expansion of the advocacy competencies, research on the negative influence of oppression and injustice, and further inclusion of a socioecological perspective. Thus, these authors worked together to assess and update the MCCs. Accordingly, they developed the *Multicultural and Social Justice Competencies* (MSJCC). The MSJCCs include four developmental domains, four competencies, and four quadrants from privilege to marginalization. The four developmental domains are counselor self-awareness, client worldview, counseling relationship, and counseling advocacy interventions. The four competencies include attitudes and beliefs, knowledge, skills, and actions. Last, the four quadrants, which occur on a fluid spectrum include privileged client, marginalized client, privileged counselor, and marginalized counselor. Thus, the new endorsed MSJCCs provided a conceptual model based on the original model and multicultural, social justice, and advocacy literature. These have been used to add complexity to how professional counselors conceptualize multiculturalism and social justice, and how all domains and specialties are associated with counseling (Ratts et al., 2016). However, given that the model is new and conceptual, further research and validation of the MSJCCs is required.

In addition to the aforementioned MCC and MSJCC, other related competencies have been developed. Such competencies include (1) *ACA Advocacy Competencies* (Lewis, Arnold,

House, & Toporek, 2003); (2) *ACA Competences for Counseling the Multiracial Population* (Kennedy et al., 2015); (3) Association for Lesbian, Gay, Bisexual, and Transgender Issues in Counseling (ALGBTIC) *Competencies for Counseling with Lesbian, Gay, Bisexual, Queer, Questioning, Intersex, and Ally Individuals* (Harper et al., 2012); (4) *ALGBTIC Competencies for Counseling Transgender Clients* (Burnes et al., 2009); (5) *Competencies for Addressing Spiritual and Religious Issues in Counseling* (Cashwell & Watts, 2010); (6) *Standards for Multicultural Research* (O'Hara et al., 2016); (7) *Standards of Care in Assessment of Lesbian, Gay, Bisexual, Transgender, Gender Expansive, and Queer/Questioning (LGBTGEQ+) Persons* (Goodrich et al., 2017); and (8) *Standards of Care for Research with Participants Who Identify as LGBTQ+* (Griffith et al., 2017). Thus, there is a developed body of competencies to address the specific and unique needs of those with different social locations, values, and beliefs within the counseling profession.

Social Justice

This section provides an introduction and overview of the construct, social justice. Specifically, the origins of social justice, facets of social justice, and the social justice theoretical paradigm are reviewed. This is followed by a review of research exploring the construct of social justice.

Although the construct of social justice is in a state of emergence, particularly its discourse, operationalization, and research, Zajda, Majhanovich, and Rust (2006) traced the origins of social justice throughout the known history of human knowledge and existence. These authors suggested that intellectual thinkers, such as Plato, Thomas Aquinas, and Immanuel Kant were some of the earliest philosophers who attempted to address and promote issues of social justice. The term *social justice* was not introduced until 1840, with a Sicilian priest named Luigi

Taparelli d'Azeglio attributed as the first person to use the term (Zajda et al., 2006). In the years

following the introduction, the term social justice was reportedly used to encourage the ruling

classes to consider the needs and living conditions of those identified as peasants (Zajda et al.,

2006). Likewise, Thrift and Sugarman (2018) contextualized the construct and history of social

justice. In doing so, they purported issues of justice and injustice have also been found in several

religious texts and practices. Although the term social justice has only existed since 1840, the

history of justice and injustice as constructs is much richer. Since the emergence of the term

social justice, there have been various positions and assertions, which are influenced by

variables, such as time, discipline, values, and social locations (Ayers, Quinn, & Stovall, 2009;

Coates, 2007; Kazemi & Törnblom 2008; Zajda et al., 2006).

Facets of Social Justice

Although there is limited scholarship addressing the different traditions or facets of social

justice, multiple authors and disciplines, such as education, psychology, social work,

criminology, and sociology have attempted to expand social justice scholarship (Boyles et al.,

2009; Coates, 2007; Gready & Robins, 2014; Fraser & Honneth, 2003; Gewirtz & Cribb, 2002;

Kazemi & Törnblom 2008; Nocella, 2011; Rooney & Aolain, 2018). Gewirtz and Cribb (2002)

attempted to address the potential issues in operational clarity. The authors identified three facets

of social justice, which included cultural, distributive, and associational justice. Cultural justice

referred to the domination and lack of recognition of cultures. Distributive justice was involved

in the equitable distribution of goods within a society. Associational justice was linked to

providing marginalized communities with access to power, control, and participation in decision-

making. The authors further defined what was absent in each type of justice. Cultural justice was

absent of cultural domination, non-recognition, and disrespect. Distributive justice was absent of

exploitation, economic marginalization, and deprivation. Associational justice was absent of power, control, and the inability to participate in decisions that affected the lives of one's own marginalized community (Gewirtz & Cribb, 2002). Other education scholars, such as Fraser and Honneth (2003) and Furman (2012) have concurred with the social justice definitions and distinctions put forth by Gewirtz and Cribb (2002). Fraser and Honneth (2003) indicated that while distributive and cultural justice are distinct forms of social justice, they are also synergistic. Thus, distributive and cultural justice need to be understood and enacted in conjunction with one another, rather than as artificially separated in practice.

Similarly, authors such as Coates (2007) and Kazemi and Törnblom (2008) identified three types of justice, which are suggested to be subsumed into social justice. The three types of justice identified were distributive, retributive, and procedural. Distributive justice was positioned as addressing issues of equity, equality, and need. Subsequently, it provided a lens to examine how a society, culture, or community engaged in the input/output of resources, as it is arguably a complex and intricate process. Retributive justice was argued as attending to the consequences or adverse implications of distributive justice within a society, such as identifying retributions, punishments, and sanctions, if there was an identified violation or issue. Therefore, it addressed the rights and wrongs within a society at any given point in time. Procedural justice involved the process of decision making to determine what was just and equitable. More specifically, it focused on the process of identifying what was fair and just. However, the authors purported that each of the three types of justice intersected with social, cultural, political, economic, and historical variables, as there is no constant rule, belief, or practice. Therefore, this provides a means to explore and address justice across differing social locations (Coates, 2007; Kazemi & Törnblom 2008).

In addition to Gewirtz and Cribb (2002), as well as Coates (2007) and Kazemi and Törnblom (2008), the literature on social justice has documented a fourth facet of social justice. Boyles et al. (2009) outlined the historical and critical interpretations of social justice within education and identified that the concept of emancipatory justice was missing from the social justice literature. The authors then defined emancipatory justice as being social justice aimed at liberating people from oppression and/or their oppressors.

Another form of social justice has emerged more recently within the justice literature, which has been labeled transformative justice. Authors have asserted that transformative justice built upon the concept, practice, and critiques of transformational justice (Gready & Robins, 2014; Nocella, 2011; Rooney & Aolain, 2018). Transformational justice is argued to be a top-down, neoliberal, and globalized approach to addressing issues of human rights, structural violence, and inequitable social relations (Gready & Robins, 2014; Nocella, 2011; van der Merwe & Lykes, 2018). Unlike transformational justice, transformative justice has been referred to as a bottoms-up approach to transforming issues of human rights, structural violence, and oppression by utilizing local agencies, communities, and resources to address social issues (Gready & Robins, 2014; Nocella, 2011; Rooney & Aolain, 2018). This is positioned as a shift away from transitional justice (van der Merwe & Lykes, 2018), as it focuses on emphasizing intervention at the local and community levels, rather than larger agencies, governmental or nongovernmental organizations, and court systems to address historical and ongoing structural violence and marginalization (Gready & Robins, 2014; Nocella, 2011; Rooney & Aolain, 2018).

Although the definition and conceptualization of social justice is not well operationalized in the counseling literature, there exist theories with paralleled foundations, values, and assertions. For example, Liberation Psychology (Chávez, Fernandez, Hipolito-Delgado, &

Rivera, 2016; Martín-Baró, 1991, 1994; Tate, Torres Rivera, Brown, & Skaistis, 2013). Ignacio Martín-Baró is credited for the development of Liberation Psychology, which is was conceptualized to focus on the experiences, needs, and values of the oppressed in South America. Similar to the various types of social justice, Liberation Psychology has foundational principles guiding the theory, which include re-orientation of psychology, recovering historical memory, de-ideologizing everyday experiences, virtues of the people, probelmatization, concientization, praxis, and transformation of the social scientist (Chávez et al., 2016; Martín-Baró, 1991, 1994; Tate, et al., 2013). Thus, Liberation Psychology is suggested to emphasize critical social, cultural, political, and economical change from within the margins. However, within counseling, there exist other theories that promote issues of social justice within counseling, such as intersectionality (Chan et al., 2018; Collins,1986; Crenshaw,1989, 1991), queer theory (Butler, 1993; Foucault, 1978; Goodrich, Luke, & Smith, 2016), and critical race theory (Bell, 1995; Haskins & Singh, 2015).

Each of these distinct forms of justice and/or social justice (i.e., cultural, distributive, associational, emancipatory, retributive, procedural, transformational, transformative) have added to the knowledge and clarity around social justice, which has been identified by some scholars as vague, complicated, and lacking in operational clarity (Boyles et al., 2009; Coates, 2007; Gready & Robins, 2014; Fraser & Honneth, 2003; Gewirtz & Cribb, 2002; Kazemi & Törnblom 2008; Nocella, 2011; Rooney & Aolain, 2018). Nevertheless, the different facets of social justice would benefit from further empirical research, as the current research is limited in education and non-existent in the counseling literature. However, each of these contributions were conceptual and in need of further empirical investigation. Additionally, despite the above-mentioned literature addressing potential differences within the operationalization of social

justice, the counseling social justice literature has yet to mirror a more complex understanding of social justice (Furman, 2012; Smith, Ng, Brinson, & Mityagin, 2008; Smith, Reynolds, & Rovnak, 2009; Steele, Bischof, & Craig, 2014; Thrift & Sugarman, 2018).

The Paradigm of Social Justice and Counseling

Documented in the social justice literature is the assertion that theoretical paradigms or forces are imperative to a profession because they are used to define a unique set of principles and practices within a scientific discipline, such as philosophy, education, politics, or counseling (Ayers et al., 2009; Barclay, 1983: Kuhn, 1970; Ratts, 2009). Furthermore, theoretical paradigms serve an important professional function because they are used as a tool to philosophize, hypothesize, and examine the human experience, various phenomena, and research relevant to a profession (Ayers et al., 2009; Barclay, 1983: Kuhn, 1970; Ratts, 2009). As a result, theoretical paradigms have provided professions, such as the counseling profession with a lens to further develop their discipline, body of knowledge, research, and practice (Ayers et al., 2009; Barclay, 1983: Kuhn, 1970; Ratts, 2009).

Within counseling, there are four agreed upon forces or paradigms, which include psychodynamic, cognitive behavioral, existential-humanistic, and multicultural (Lee, 2007; Ratts, 2009; Ratts & Pedersen, 2014). Within the last decade, multiple authors have identified social justice as the fifth force of counseling theory (Lee, 2007; Pieterse et al., 2009; Ratts, 2009; Ratts & Pedersen, 2014; Singh et al., 2010a). The dimensions of spirituality might more easily fit into area forces or paradigms of counseling, such as existential-humanistic, multiculturalism, and social justice, especially as they are included in the multicultural and social justice scholarship (Chan et al., 2018; D'Andrea & Heckman, 2008; Lee, 2007; Lee et al., 2013; Ratts, 2009; Ratts & Pedersen, 2014; Ratts et al., 2016). For these reasons in conjunction with the support for social

justice as the fifth paradigm of counseling theory, social justice will be used to represent the 'fifth force' of counseling, thereby, adding to the scholarship supporting this documented assertion.

Within counseling, the enactment of social justice is suggested to involve actions that address multiple fluid systems of marginalization and privilege, disadvantages and advantages, and how the aforementioned constructs are dispersed to individuals, groups, and communities within a society (Dollarhide, Clevenger, Dogan, & Edwards, 2016; Ratts et al., 2016). This parallels Goodman et al.'s (2004) proposed principles that were derived from a review of multicultural and feminist counseling theories and literature. The authors purported that social justice work in counseling involves six overarching principles, which included ongoing self-examination, sharing power, giving voice, consciousness raising, focusing on strengths, and leaving clients with tools. Despite some conceptual differences from the previously mentioned authors, Lemberger and Lemberger-Truelove (2016) claimed that social justice praxis involves five propositions. The five propositions were all injustices must be challenged; people should not blindly adopt any ideology or practice; social praxis is more about regulation than redistribution; oppression is real and does not define the entirety of a person, nor their oppressed or oppressor identity; and compassion is a crucial practice within social praxis. Last, Ratts et al. (2016) proposed that the MSJCC, which combined multicultural, advocacy, and social justice principles and competencies, provided a framework for multiculturalism and social justice. Although each set of authors operationalized social justice work differently (Dollarhide et al., 2016; Goodman et al., 2004; Lemberger & Lemberger-Truelove, 2016; Ratts et al., 2016), there is an apparent overlap in their foci. Each set of authors not only acknowledged the importance of social justice work, but they asserted the need for awareness, change, action, and disruption of systems of

inequity (Dollarhide et al., 2016; Goodman et al., 2004; Lemberger & Lemberger-Truelove, 2016; Ratts et al., 2016). Thus, further research is required to examine the similarities, differences, and potential frameworks of social justice. Until there are more empirical supports, counselors should be aware of the lack of empirical support when utilizing such frameworks.

As documented, social justice is not easily operationalized, as there exists multiple meanings and limited research, and it is has often been used as an umbrella term (Blackmore, 2009; Boyles, Carusir, & Attick, 2009; Furman, 2012; Jean-Marie, Normone, & Brooks, 2009). Both afore-mentioned areas have been acknowledged as a strength and limitation of social justice. Some scholars have critiqued the fact that the construct of social justice includes multiple other constructs within the operational meaning of social justice, such as diversity, change, equity, inequality, oppression, marginalization, disruption, and affirmative action (Blackmore, 2009; Furman, 2012; Smith et al., 2009). Therefore, social justice is argued to be hard to independently explore, measure, or validate, especially when using more postivistic or postpostivistic methodologies (Bowleg, 2008; Cole, 2009; Lyons & Bike, 2013; Smith et al., 2009).

In contrast, other scholars have asserted that the construct of *social justice*, as well as the related constructs, is multiplistic, complex, unique, and fluid. Therefore, concretely operationalizing or having an agreed upon definition is reductive, problematic, and counter to the definition and purpose of social justice and postmodern thought, especially because each of the various constructs are inextricably linked and, therefore, hard to independently explore, measure, and validate (Chung et al., 2011; Collinson, 2011; Goodman & Gorski, 2015; Lopez, 2015; May, 2015; Miville et al., 2017; Santamaría, 2014).

In addition to both sides of the argument, there are other reported variables, such as

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professional context, position, socialization, nationality, philosophy, and lived experience (Blackmore, 2009; Boyles et al., 2009; Furman, 2012; Jean-Marie et al., 2009). Each of which are suggested to influence how one understands and positions the status of social justice (Frederick, 2017). Thus, engaging in or researching social justice is arguably individualized and contextual, given the multiple variables associated with its operationalization (Boyles et al., 2009; Furman, 2012; Goodman & Gorski, 2015).

While the operationalization of social justice has presented challenges, Frederick (2017) conducted a dissertation study using Q methodology and 19 social justice experts with graduate degrees in differing disciplines. The author aimed to define social justice in counseling and psychology. After reviewing the many differing definitions across various disciplines, such as counseling, psychology, and education, the author proposed nine core themes amongst all differing definitions. However, the author did not operationalize how they came to review, synthesize, or interpret the literature and definitions of social justice. The nine commonalities in social justice definitions were equitable distribution of resources and opportunities; moral obligations; personal beliefs; political involvement; ability to identify issues of social justice; taking action to promote social justice; an individual's level of participation in society; the balance and distribution of goods, services, and obligations; and an individual's influence on their environment. Consequently, this dissertation and nine commonalities can be used to examine the existent writings on social justice, as well as for future research on the construct of social justice.

Empirical Support

Despite the limited amount of research operationalizing and measuring social justice and the lack of empirical studies examining social justice within the counseling profession

(Dollarhide et al., 2016; Ratts, 2009; Smith et al., 2008; Smith et al., 2009; Steele, Bischof et al., 2014), seven studies were identified and selected for a close review, due to their enhancement in operationalizing social justice and/or their relationship with the counseling profession. These articles were categorized into two themes based on their focus and research question(s). The themes included (1) social justice identity (Caldwell & Vera, 2010; Dollarhide et al., 2016; Hoover & Morrow, 2016; Swartz, Limberg, & Gold, 2018) and (2) perspectives of social justice (Crook, Stenger, & Gesselman, 2015; Frederick, 2017; Singh et al., 2010).

Theme one. Four articles explored the development or experience of professionals with a social justice identity. Three of these articles focused on doctoral level educators/clinicians and/or doctoral students (Caldwell & Vera, 2010; Dollarhide et al., 2016; Hoover & Morrow, 2016) and the other was centralized around counseling practitioners (Swartz et al., 2018). In culmination, each of these studies has assisted in beginning to understand how counselors and mental health professionals develop a social justice identity and practice.

Dollarhide et al. (2016) conducted a transcendental phenomenological study exploring the social justice identity of 11 counselor educators by examining their lived experiences with social justice. To further explore a missing piece of the literature, the authors attempted to better understand the experience of developing a social justice identity both chronologically and holistically. The authors reported four major themes, which included the origins of social justice awareness; holistic changes in affect, behaviors, cognition, and context around social justice identity; social justice identity; and feedback loop.

Although more research is required in each of these themes, each of them were additive to the counseling social justice literature. First, it was stated that the development of a social justice identity was connected to participants' familial and environmental systems.

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Consequently, participants identified their upbringing environments as being either supportive or unsupportive of social justice, which informed the participants' later social justice interests and actions. Second, the findings provided evidence suggesting that the development and maintenance of a social justice identity lead to supportive and challenging experiences in multiple domains (i.e., affect, behaviors, cognition, and context), both intrapersonally and interpersonally. The third finding indicated that participants had not only been introduced and learned about social justice, but that it became a central part of their identity, values, and beliefs. The fourth finding suggested that receiving feedback, engaging in reflection, and making changes was critical in their previous and ongoing social justice identity development (Dollarhide et al., 2016).

Similarly, Hoover and Morrow (2016) conducted a study exploring psychologists and doctoral students' social justice identities using critical feminist phenomenology. Differing from Dollarhide et al.'s (2016) study, the purpose of the study by Hoover and Morrow (2016) was to explore psychologists lived experiences with social justice from a critical lens, as this was identified as missing from the psychology literature. The author reported six themes that included being authentic, resisting oppression, taking responsibility, leveraging privilege, accepting self and one's efforts, and covert action. However, unlike Dollarhide et al.'s (2016) study, Hoover and Morrow's (2016) use of a critical feminist lens critically examined social justice in ways that were not centered on hegemonic notions of justice. Additionally, the study did not focus on the development of this identity, rather it was focused on the participants' current understanding and experiences of undertaking social justice work as mental health professionals. Similar to Dollarhide et al.'s (2016) results, Hoover and Morrow's (2016) results

further supported the notion that social justice was central to the identity and genuine self of participants.

However, Hoover and Morrow's (2016) results had unique contributions, as the participants not only engaged in actions related to social justice, but also identified specific practices and beliefs that were identified as assisting participants to become more critical enactors of social justice. Such practices included actively disrupting oppression and marginalization; taking responsibility for their privileges, as well as recognizing injustices; and leveraging their insider status or privileged social locations when engaging in social justice work. It also involved having compassion and valuing oneself as well as their social justice efforts and engaging in social justice work, while working behind the scenes and not looking to receive credit or be recognized as a savior, but rather because it was the right thing to do. Additionally, the findings suggested that the participants saw social justice through a more intersectional lens, thereby allowing them to navigate society, privilege, and oppression in unique and non-static ways (Hoover & Morrow, 2016).

Caldwell and Vera (2010) provided another distinct exploration that was focused on critical incidents that informed participants' development of a social justice identity. Thus, the study's focus was quite different from the two above-mentioned studies. The study utilized a qualitative critical incident method and recruited a total of 36 counseling psychologists or counseling psychologist trainees. The authors had three research questions that addressed different aspects of the study and included critical incidents that informed their social justice identity (question one), ranked the most influential critical incidents (question two), and how critical incidents affected their development (question three). Question one led to five themes as follows: influence of significant persons, exposure to injustice, education and learning, work

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experiences, and religion and spirituality. Question two rankings were as followed, exposure to injustice, influence of significant persons as well as religion and spirituality, education and learning, work experience, and other. Question three resulted in five themes, which included increased awareness, facilitated commitment to social justice, increased understanding of social justice, identity changes, and behavioral changes.

Caldwell and Vera's (2010) study both supported and differed from the aforementioned studies, as well as the social justice literature. The results reinforced findings that one's early childhood and familial environment was a critical incident in the development of a social justice identity, as well as research on those who are already actively engaged in social justice work. The results provided multiple additions to the social justice literature, specifically that social justice identity development was based on intrinsic motivation rather than external motivation; political ideology was not named as a precursor; the inclusion of marginalized communities was emphasized, instead of those with more privileged or allied identities; and exposure to injustice and marginalized communities was identified as the most critical incident (Caldwell & Vera, 2010). In addition, the finding on political ideology paralleled a study conducted by Steele et al. (2014) who reported that one's political party had little to no bearing on an individual's interest and practice of social justice.

Swartz et al. (2018) conducted a grounded theory study with 10 peer-nominated professional counselors who were identified as being exemplar counseling advocates. The authors sought to develop a theory that explained how counseling advocates develop an interest in social justice. Thus, differing from the other studies (Caldwell & Vera, 2010; Dollarhide et al., 2016; Hoover & Morrow, 2016), it focused on the how and theory construction, rather than on the lived experiences of the participants. Although the authors reported four core categories,

which differed from their methodology (Corbin & Strauss, 2015), the reported categories

included time context, conditions for social justice interest, influencers, and consequence. In

addition, the authors identified 17 subcategories. The findings of the study paralleled other

research findings, such as the role of family and upbringing, the importance of experiencing and

witnessing marginalization, and the importance of education and training. In addition, the

authors reported new findings, such as the importance that mentorship plays in the development

in social justice interest, previous experience with helplessness and unmet needs assisted

participants in understanding and committing to human suffering and injustice, and exposure to

oppression and injustice in conjunction with professional training and/or supervision can assist in

developing a social justice interest.

Collectively, each of the articles studied a different aspect of social justice identity using

an exploratory and qualitative method of inquiry. These articles are important, given that they

provided support for social justice identity within counseling and related professions, which is a

limited body of scholarship. Despite their addition to the social justice literature, these studies

varied in their rigor, level of critical thought and analysis, qualitative tradition, and in their

understanding of social justice. One major limitation across all studies was their lack of

operationalizing social justice, positioning social justice from modernism to postmodernism, and

identifying the type of social justice being studied or enacted. Thus, there is a need for more

qualitative and quantitative research, which will provide more insight into the rich and complex

construct of social justice. This study will identify the type of justice being enacted and include

both modern and postmodern frameworks as a method of data analysis.

Theme two. The second theme relevant to the present study explored peoples'

perspectives of social justice. More specifically, this literature studied the perspectives of mental

health professionals, doctoral students, professional school counselors, public health workers, and theologians. The three identified studies enhanced the social justice research in counseling and related mental health professions, as they provided data on how social justice is being conceptualized and/or enacted (Crook et al., 2015; Frederick, 2017; Singh et al., 2010).

Frederick (2017) utilized Q methodology to attempt to triangulate a definition of social justice that emerged from experts across various disciplines. The author recruited 19 participants, who had either a Master's or doctoral degree in psychology, counseling, social work, public health, or theology, as well as identified as an expert in social justice. After analysis, the author reported that between Factor A and Factor B, the total variance was 56%. Of the total variance, 40% came from Factor A and 16% from Factor B. Additionally, Factor A and Factor B contained multiple similar themes and items; however, they were still significantly different from one another.

Frederick (2017) reported on the social justice definition themes based on their analysis. The themes identified by participants in Factor A included:

> large scale action to correct or change historical disparities, intangible or abstract access and rights, and tangible or measurable access or resources. Large scale action included liberation for, promoting equity, advocating on behalf of and mobilizing vulnerable or oppressed groups as well as addressing structural inequalities in policies and legislation. Intangible access included equal rights to things like freedom and justice and the ability to access knowledge, power, and resources needed for a standard of living that allows self-actualization. Tangible access included the alleviation of poverty, equitable distribution of resources like health care and education, and the absence of systemic health and social disparities. (p. 48)

The themes identified by participants in Factor B contained:

large scale action and behind the scenes action. Action included similar items to Factor A with the addition of helping marginalized groups through the creation of opportunities through skills training. Behind the scenes action included scholarship designed to change values and policies, the use of data to show the need for change, and the evaluation of advocacy efforts. There were two items that did not fall into themes including the recognition of behaviors as reflections to oppression and equitable distribution of resources like health care and education. (p. 49)

Overall, Frederick's (2017) study added to the current operationalization of social justice, in that it explored how experts in different disciplines conceptualized and defined social justice. This is an important addition to the literature, as social justice is often critiqued for its fluidness, lack of operational clarity, and inclusion of multiple constructs (Arfken & Yen, 2014; Hunsaker, 2011). Fredericks (2017) also found that participants defined social justice differently based on different factors and schemes, such as lived experience, professional knowledge, research, emotion, privilege, and oppression.

Singh et al. (2010a) conducted a qualitative study and recruited 66 doctoral counseling psychology students to complete an online open-ended survey exploring their perceptions of social justice and programmatic social justice training. The authors reported using an online qualitative data guide and a grounded theory data analysis process to collect, conceptualize, and analysis the data. This study resulted in four main themes, each with multiple subthemes. However, the main themes mirrored the open-ended questions completed by each of the participants. Theme one was identified as the definitions of social justice and the subthemes were promotion of social equality, minimization of current social inequalities, recognition of the

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context of society, and social justice as a concept or ideal to strive toward versus acts or efforts that are behaviorally based and outcome oriented. Theme two was labeled as professional practice of social justice and the subthemes were self-awareness and reflection on one's biases, self-education on social justice issues, infusion of social justice into clinical work, and infusion of social justice in research, infusion of social justice in teaching, and campus and community activism. Theme three was personal practice of social justice and the subthemes were self-awareness and reflection on personal bias, self-education, consciousness raising, walking the talk, and social justice activism. The fourth theme was titled future incorporation of social justice in counseling psychology and the subthemes were infusion across all specialties and levels of training, walking the talk, and training opportunities outside of counseling psychology programs (Singh et al., 2010a).

Singh et al.'s (2010a) study was the first qualitative study that explored the voices of doctoral level counseling psychology students regarding their perceptions of social justice and social justice training. This is an important addition to the literature because counseling and counseling psychology students are expected to engage in social justice practices in different areas, such as teaching, research, and clinical practice. Similar to Frederick's (2017) study, this study provides a conceptualization as to how to define social justice. However, unlike the other study, Singh et al.'s (2010a) study extended beyond a definition and investigated doctoral students' professional practices, personal practices, and the future development of the profession. Subsequently, this provided data as to the status of social justice within mental health disciplines (Singh et al., 2010a).

Crook et al. (2015) completed a quantitative study with 255 professional school counselor members of the American School Counseling Association (ASCA). The authors

examined their participants' perceived social justice advocacy competency. Unlike the previously mentioned studies, this study focused on perceived competence. Participants were asked to complete the Social Justice Advocacy Scale (Dean, 2009), an unpublished scale that consists of a 43-item instrument made up of four subscales (i.e., Collaborative Action, Social-Political Advocacy, Client Empowerment Advocacy, and Client and Community Advocacy), and a 7-point self-report scale. Using descriptive statistics and regressions, the authors examined their participants' social justice advocacy competencies. This study resulted in multiple findings, with the authors reporting that their participants scored in the moderate level of social justice competency (Ms = 3.53–5.19). Additionally, the results showed the following: working in an urban setting, belonging to a social justice organization, and advocacy and social justice training were predictors of high scores on the collaborative action subscale; being politically active was a predictor of high scores on the social and political subscale; and being a female professional school counselor, working in an urban setting, and receiving social justice training were predictors of high scores on the client empowerment subscale. The authors did not report on the predictors of scoring high on the client and community subscale (Crook et al., 2015).

Crook et al.'s (2015) study contributed to the research on social justice, as it used an unpublished instrument to examine the self-perceived social justice competence. Additionally, the authors suggested that a school counselor's work environment, social justice, and advocacy graduate and professional training predicted higher rates of competency amongst school counselors. Therefore, it provides data as to the importance of work setting and training, as well as the required growth in the social justice and advocacy competency areas (Crook et al., 2015). However, considering the Dunning-Kruger effect (Dunning, Johnson, Ehrlinger, & Kruger, 2003; Kruger & Dunning, 1999; Schlösser, Dunning, Johnson, & Kruger, 2013), school

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counselors' competencies are less than the reported moderate level of competency (*M*s = 3.53–5.19). Therefore, more training and research is needed for school counselor's social justice advocacy.

As a whole, these articles varied in method, complexity, focus, and population. Although differing in populations, each of these studies provided an exploration as to how social justice is being conceptualized and enacted within counseling or closely related disciplines. Thereby, providing a baseline for mental health professions, such as counseling, to examine how social justice is being understood and enacted within their discipline. Additionally, each of the articles relied on the participants' conceptualizations and self-report of their own definitions of social justice or social justice activities. Thus, more research is needed in the areas of examining the current social justice conceptualizations and actions, as well as how counselors across different contexts and various stakeholders understand the profession's social justice work.

Even though the seven articles mentioned above (Caldwell & Vera, 2010; Crook et al., 2015; Dollarhide et al., 2016; Frederick, 2017; Hoover & Morrow, 2016; Singh et al., 2010; Swartz et al., 2018) were each additive in nature, there are still areas and limitations within each study that my study will further address. One such area includes the lack of exploring how socially just oriented professionals interact with and utilize groups and systems within their social justice work. Thus, my study will seek to further examine how counselor educator leaders utilize groups and systems within their counseling leadership, given the social justice literature refers to the need to operate and disrupt groups and systems within their social justice work (Chan et al., 2018; Cho, 2013; Ratts, 2009; Ratts et al., 2016). In addition, the current research takes a unimodal approach to understanding how socially just individuals engage with and utilize dissenting views. Unlike the current research, my study will incorporate the role of working with

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dialectical viewpoints, experiences, and responses to socially just and culturally responsive leadership, because the conceptual leadership literature has purported the importance of dialectics and perspective taking (Collinson, 2011, 2014, 2018)

Cultural Responsivity

This section will review the current and relevant literature pertaining to cultural responsivity. It includes an introduction to the origins of cultural responsivity, operationalization of cultural responsivity, and cultural responsivity within the counseling profession. This is followed by a review of empirical studies exploring the construct of cultural responsivity.

Within education, the term culturally responsivity has been cited as emerging in the 1990s (Gay, 1994) as a newer concept, which ultimately was suggested to have transformed the discourse and training on teaching and pedagogy (Khalifa, Gooden, & Davis, 2016). Other scholars have purported that cultural responsivity first emerged in the education and health fields, which centered around recognizing and utilizing another's social-cultural worldviews and needs, to inform one's own professional practice of working with diverse persons (Giovanangeli & Oguro, 2016; Lee, 2001; Nakanishi & Rittner, 1992; Roberts, Moussa, & Sherrod, 2011; Schellenberg & Grothaus, 2009). Furthermore, Roberts et al. (2011) argued that by using cultural responsivity, professionals can develop knowledge, awareness, and skills that can assist them in effectively communicating, assessing, and providing people with different identities and social-cultural worldviews with services they need or have sought out. Thus, it was suggested as being an important aspect of providing services in a diverse society, whether that be in education or healthcare, which are responsive to the client, student, or consumer, rather than the provider (Asnaani & Hoffmann, 2012; Giovanangeli & Oguro, 2016; Roberts et al., 2011).

Although scholars have written about the importance of and applied the construct of cultural responsivity to a variety of social locations, there continues to be a lack of clarity and agreement as to what constitutes cultural responsivity (Asnaani & Hoffmann, 2012; Giovanangeli & Oguro, 2016; Roberts et al., 2011). Tseng and Streltzer (2004) are among the few authors who have concretely defined cultural responsivity within mental health professions. The authors operationalized cultural responsivity as consisting of cultural sensitivity, cultural knowledge, cultural empathy, and cultural guidance. Cultural sensitivity was defined as sociocultural awareness and appreciation. Cultural knowledge was described as the development and maintenance of knowledge related to various cultures. Cultural empathy was defined as the ability to understand and connect emotionally with a person's cultural perspective and experiences. Cultural guidance was described as the ability to use culturally appropriate ways to assess, conceptualize, and understand that one's lived experiences, needs, and problems are connected to a person's culture, thus, culture must be considered when providing support and guidance. In addition, the authors asserted that the above-mentioned definitions provide a minimum standard for operationalizing cultural responsivity, as professionals should go above and beyond the minimum standard to truly be responsive (Tseng & Streltzer, 2004).

Since the emergence of cultural responsivity in mental health, the construct has been subsumed into the counseling profession's literature on multiculturalism and social justice (Ratts & Pedersen, 2014; Ratts et al., 2016). Despite the integration of cultural responsivity into other constructs and paradigms of counseling, cultural responsivity has been written and studied as an independent construct. This is particularly salient within the literature of K–12 education, pedagogy, and working with students from disenfranchised communities (Asnaani & Hoffmann, 2012; Giovanangeli & Oguro, 2016; Roberts et al., 2011).

Asnaani and Hoffmann (2012) provided an important contribution to the mental health literature, as they proposed a set of seven guidelines for engaging in culturally responsive practice and collaboration with clients, which were based on the multicultural literature. These seven guidelines have provided a unique conceptual contribution to the scholarship, as very few counseling articles concretely address cultural responsivity. The seven proposed guidelines were reported as: engaging in a culturally informed and person-specific assessment and testing process; educating oneself on client norms, culture, and culture specific treatment; beings adequately prepared and trained in culturally responsive counseling; and exploring clients' experiences, needs, and perspectives on all processes of treatment and therapeutic alliance. The other guidelines included developing awareness of the importance of respect and empathy in the counselor-client relationship; identifying and incorporating a client(s) individual and cultural strengths and resiliencies into counseling; and identifying, modifying, and utilizing techniques and practices that are responsive to a client(s) culture. The authors also provided a case example to further highlight one potential enactment of the seven proposed principles (Asnaani & Hoffmann, 2012). Thus, the authors have assisted in the furtherance of this construct through their guidelines, even though further research is required.

Thus, after a review of the current and relevant literature on cultural responsivity in the areas of counseling, mental health, and education, the most developed area of conceptual and empirical literature addressing this construct is in the field of education, more specifically teacher preparation and pedagogy (Gay, 1994; Giovanangeli & Oguro, 2016; Nakanishi & Rittner, 1992; Odegard & Vereen, 2010; Roberts et al., 2011). In comparison to the counseling profession, education's scholarship is much more developed, as there only exists a limited number of conceptual and empirical studies that have focused on cultural responsivity within

counseling. However, in the process of defining cultural responsivity, other constructs have emerged, such as cultural empathy (Chung & Bemak, 2002; Cundiff, Nadler, & Swan, 2009; Garcia, Lu, & Maurer, 2012), cultural humility (Hook et al., 2013; Hook et al., 2016), and cultural sensitivity (Cuellar, 2018; Naudé, 2011; Whaley, 2008); thereby, adding to the construct and professional knowledge on cultural responsivity.

Empirical Support

Even though the counseling and related mental health research on cultural responsivity is limited, there is a small body of research across different professional disciplines (Bayne & Branco, 2018; Hipolito-Delgado & Reinders-Saeman, 2017; Hipolito-Delgado, Pharaoh, & Hermosillo, 2016; Tseng & Streltzer, 2004). Six empirical studies have been identified and selected owing to their relevancy and capability to further expand the current research on cultural responsivity, especially within the counseling literature. Each of the six identified articles were sorted into two themes based on the reported scope and results of the study. The themes were (1) utility and benefits of cultural responsivity within counseling (Bayne & Branco, 2018; Hipolito-Delgado et al., 2016; Hipolito-Delgado & Reinders-Saeman, 2017) and (2) constructs related to cultural responsivity (Cundiff et al., 2009; Hook, Davis, Owen, Worthington, & Utsey, 2013; Whaley, 2008).

Theme one. Within the empirical literature on cultural responsivity, the first theme addresses the utility and benefits of cultural responsivity within counseling. More specifically, the benefits of cultural responsivity with marginalized communities, such as communities of color. Thus, each of the three studies has contributed to the knowledge of cultural responsivity at large as well as to the counseling profession (Bayne & Branco, 2018; Hipolito-Delgado & Reinders-Saeman, 2017; Hipolito-Delgado et al., 2016).

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Hipolito-Delgado and Reinders-Saeman (2017) conducted a grounded theory study using purposive sampling to recruit six counselors across specialties who self-identified as allies to communities of color. The study explored how allies utilized different culturally responsive practices and dispositions in their work with communities of color. The authors reported that allies utilized the following practices and dispositions: possessing awareness, possessing knowledge, possessing skills, and engaging in actions. The authors acknowledged that the results mirrored the MCC (Arredondo et al., 1996; Sue et al., 1992) and MSJCC (Ratts et al., 2016), despite not using either of the competencies as a framework for the study (Hipolito-Delgado & Reinders-Saeman, 2017).

For Hipolito-Delgado and Reinders-Saeman's (2017) thematic finding one, possessing awareness, participants suggested that awareness of their own privilege and how they benefit from systems of racial oppression assisted them in their ability to be more culturally responsive to the needs of the community. Similarly, for thematic findings two (possessing knowledge), three (possessing skills), and four (engaging in actions), allies' knowledge, skills, and ability or willingness to engage in actions assisted them in further understanding and engaging in behaviors to support communities of color. The authors suggested that although awareness, knowledge, skills, and actions are well documented in the multicultural and social justice literature, the results from their study could be used to suggest their specific utility for culturally responsive practices. In addition, this study provides further support for the MCC and MSJCC (Hipolito-Delgado & Reinders-Saeman, 2017). However, whether it was due to the scope of the study, participants' narratives, or the authors' explanation, nothing was reported as to how participants understood cultural responsivity.

Next, Hipolito-Delgado et al. (2016) completed a grounded theory study with six White

counselors across different specialties. The purpose of this study was to develop a theoretical model explaining the process of how White counselors develop culturally responsive services to communities of color. The authors argued for the importance and implications of this study, as much of the current theory and understanding of multicultural and social justice counseling is not based on empirical evidence and continues to be more conceptual than empirical. Thus, the intent of the authors was to develop a theoretical model based on empirical data (Hipolito-Delgado et al., 2016).

Hipolito-Delgado et al. (2016) identified two core categories within their model. The two categories were empathy and advocacy, specifically in the domains of personal, academic, and professional experiences. The authors suggested that participants positive interactions and experiences with communities of color, their shared values and experiences with communities of color, and experiences learning from communities of color were central to their ability to develop empathy for communities of color. For advocacy, participants identified personalized inequity and drive for social justice as the driving force that led to participants' advocacy for and/or with communities of color. Personalized inequity described influential observations or experiences around social justice, while drive for social justice emerged from internalized values of externalized norms or pressures. The authors suggested that these experiences assisted participants in developing empathy and a desire to advocate, which were central to their ability to be culturally responsive (Hipolito-Delgado et al., 2016). Although both Hipolito-Delgado and Reinders-Saeman's (2017) and Hipolito-Delgado et al.'s (2016) studies articulated the importance of experience and an internalized motivation to do work with communities of color, the latter study contributed uniquely to the literature. Specifically, it included the development of a theoretical model and the notion that empathy and desire to advocate are central to a

counselor's development of cultural responsivity. The development of empathy or cultural empathy is not noted in the MSJCC (Ratts et al. 2016), therefore, the authors identified a gap in the counseling professions multicultural and social justice competencies, research, and training.

Bayne and Branco (2018) decided to further explore one specific aspect of cultural responsivity. In their qualitative study using phenomenology, the authors investigated the lived experiences of eight counselors of color and the broaching of their own as well as their clients' social and cultural identities. The authors asserted that research on cultural responsivity has historically and continually focused more on privileged identities, especially White racial identities. As a result, the authors wanted to add to the literature on communities of color and how they experience cultural responsivity. However, all but one participant self-identified as Black and African-American, thus, the sample did not have a diverse range of races or ethnicities (Bayne & Branco, 2018).

Bayne and Branco (2018) reported multiple salient findings, which can be used to help enhance the training and research associated with cultural responsivity. The findings resulted in four main themes and multiple subthemes. The main themes were intentionality, considering the effect on a client's experience, counselor discomfort on broaching, and broaching skills and practices. Theme one resulted in two subthemes broaching or not broaching. Participants reported that, based on their experiences and racial/ethnic identity, they intentionally decided whether they would be the first to broach social and cultural identities or nor. The authors suggested that participants varied, as for some cultural broaching was a regular practice, and for others it depended on the factors involved or was rarely utilized in their clinical work. The second theme had three subthemes, which included increased client comfort, helped a client's process, and increased awareness and understanding. Despite the feelings or intentional decisions

to broach or not broach culture during sessions, each participant reported that broaching culture had direct benefits for the client. Theme three had four subthemes, which involved avoidance, anxiety and fear of broaching, second-guessing client behavior, and missed opportunities. Each participant indicated times in which they had negative thoughts and/or feelings associated with broaching culture given past experiences and their own visible racial identity. Theme four included three subthemes, direct broaching, indirect broaching, and additional considerations. Based on the times in which participants decided to broach culture during sessions, each participant identified different methods, as well as things they considered when making their own clinical decision (Bayne & Branco, 2018).

Much like the previously mentioned articles, Bayne and Branco's (2018) study added much richness to the literature on cultural responsivity. The authors took a different approach, in that they explored how people of color began to broach culture, which was positioned as an important aspect of engaging in culturally responsive counseling. Additionally, the authors provided insight into the thought processes and experiences of people of color as they work to engage in clinical work that is culturally responsive, especially as they navigate their own experiences and feelings associated with their marginalized racial and ethnic identity. Future studies could further expand on the process of deciding to broach or not broach, focus on the experiences of different singular or multiplistic identities during the broaching process, or understanding broaching from the perspective of the client.

Together, these articles provided empirical support for the benefits and utility of cultural responsivity within counseling. Each of these articles were inductive in nature, included small sample sized, and utilized a qualitative method of inquiry. When comparing each of these articles to the limited conceptual counseling scholarship on cultural responsivity, the authors failed to

account or explore the many constructs associated with cultural responsivity. Accordingly, their review of the literature, research questions, and interview questions were simplistic in nature. Thus, the counseling research on cultural responsivity would benefit from more in depth, rigorous, and holistic qualitative and quantitative explorations. Additionally, given that these articles primarily focused on communities of color, there is a need for culturally responsive research on other marginalized communities and intersecting identities.

Theme two. The second area of focus addressed constructs related to cultural responsivity; however, each study empirically explored a different facet or construct associated within cultural responsivity. This is congruent with the definition of and literature on cultural responsivity (Tseng & Streltzer, 2004), which has used other constructs to assist in further explaining and expanding upon cultural responsivity. Three articles have been identified as providing empirical support for a difference nuance of cultural responsivity, these include cultural empathy (Cundiff et al., 2009), cultural humility (Hook et al., 2013), and cultural sensitivity (Whaley, 2008).

To further explore cultural sensitivity, Cundiff et al. (2009) engaged in a quantitative study aimed at understanding whether an individual's cultural empathy towards diverse groups was related to the individual's interests and intentions in diversity initiatives or not. The authors asserted the importance of this study, given the increasingly diverse and complex social locations represented in society, as well as the continued investment in diversity or diversity initiatives. Thus, individuals' empathy towards different identities could have a direct effect on the types of people who become involved or invest in such initiatives (Cundiff et al., 2009).

Cundiff et al. (2009) recruited 294 college students and designed a survey using four different scales, each with reportedly acceptable internal consistency. These scales included

Attitudes Toward Diverse Groups, (Need for Diversity Initiatives, Diversity-Training Attitudes, and the Ethnocultural Empathy (SEE). Collectively, these scales assisted in the development of an 88-question survey. After collecting their data, the authors conducted multiple analyses for each of their five research questions to assess participants' attitudes towards diverse groups and instrument scales, as well as any potential differences between men and women. The authors reported multiple important outcomes because of their study. First, there was a direct relationship between the SEE and participants' attitudes and beliefs about diverse cultural identities (i.e., ethnicity, gender, sexual orientation, religion, ethnicity, socioeconomic status). Therefore, this study provided additional validity of SEE, as well as indicated that people with empathy for diverse groups of people reported higher positive attitudes for different ethnic groups and vice-versa. Second, the authors suggested their results established a positive relationship between cultural empathy and the interest and desire to attend or take part in diversity programs, trainings, and initiatives. Third, an individual's ability to engage in cultural perspective demonstrated a positive relationship with cultural empathy. Fourth, the authors suggested that despite the ability to engage in perspective taking, which there was no statistical difference, women scored higher on all measures of cultural empathy (Cundiff et al., 2009).

Cundiff et al.'s (2009) study provided many additions to the current literature on cultural responsivity. Not only did the authors provide additional empirical support for cultural empathy, but they were able to establish a relationship between cultural empathy and interest and intent to participate in diversity initiatives, trainings, and programs. Therefore, training programs in academic institutions and organizations have instruments and data that can be used to address and explore this within their own professional context (Cundiff et al., 2009).

Next, Hook et al. (2013) attempted to explore and develop empirical support for the

construct of cultural humility. The authors defined cultural humility as possessing an interpersonal position that is focused on the other rather than on the self. Furthermore, it is characterized by behaviors and/or dispositions associated with respect, openness, consideration, and a general interest in and a lack of superiority towards other cultural identities, knowledge, and norms. Given that the authors identified wanting to develop a strong empirical foundation, they reported conducting four separate studies on cultural humility. Initially, the pilot study focused on gathering empirical data regarding whether mental health professionals perceived cultural humility to be an important aspect of their clinical work or not. The second study focused on developing a client-rated measure of cultural humility of mental health professionals. Following the second study, the authors conducted another study aimed at expanding and explicating their initial findings, and that provided additional empirical support for their cultural humility measure using confirmatory factor analysis. The fourth study was used to replicate the findings from their first and second study, as well as to further develop and expand their empirical support. Given that the first three studies consisted of predominantly White individuals, they wanted to include more people of color in the fourth study, specifically Black people (Hook et al., 2013).

Hook et al.'s (2013) four studies resulted in many crucial findings for the construct of cultural humility, such as the development and replication of their cultural humility measure. Another important implication of the study included their findings that indicated the importance of not only the MCC knowledge, awareness, and skills, but the development of an interpersonal stance of humility (Hook et al., 2009). Thus, although different in focus than Cundiff et al.'s (2009) construct and study, this set of four studies provides additional empirical support for cultural responsivity, of which cultural humility represented one facet of the construct.

Similar to the construct of cultural humility, cultural sensitivity was explored by Whaley (2008) with a study aimed at further clarifying the definitions of cultural sensitivity and cultural competence in cross-cultural counseling. Given the focus and scope of the study, the author reported using multidimensional scaling (MDS) and cluster analysis. An extensive review of the literature was conducted using PsychINFO. The author identified 10 key terms related to cultural competency and cultural sensitivity and calculated the number of hits and how it was used in the literature. Then, the author conducted analyses using 3-dimensional MDS and cluster analyses on both sets of data from the descriptive analyses. After completing the data analyses, the author reported the following results: cultural sensitivity and cultural competence were the most widely used terms; cultural sensitivity is its own construct; cultural sensitivity should be its own cross-cultural training objective; cultural sensitivity and cultural competence are on opposite ends of the dimensions; and cultural competence yielded more hits, but both constructs were identified as salient to cross-cultural practices (Whaley, 2009).

The Whaley (2009) study contributed to the literature by examining and tracking how peer-refereed articles used and operationalized cultural competency and cultural empathy, which have been positioned as the same construct. However, the findings indicated that they are not only different constructs, but that both are important to cross-cultural work. Despite only examining two constructs, future research could further explore other widely used culturally responsive and socially just constructs to further investigate the potential similarities and differences. This could provide empirical evidence for one of the major critiques of cultural responsivity, which is the use of fluid and new words to describe similar or other constructs.

Together, these articles provided an important contribution to the cultural responsivity literature (Cundiff et al., 2009; Hook et al., 2013; Whaley, 2008). Given that there are many

constructs and variables connected to cultural responsivity, there is little consensus as to the definition of cultural responsivity. Thus, each article provided empirical support for further operationalizing cultural responsivity and understanding the many constructs subsumed into cultural responsivity. However, further research is needed on understanding cultural responsivity as a whole, as well as the many constructs and variables associated with cultural responsivity. Such research would enhance the current conceptualizations, applications, training, and research on cultural responsivity. Furthermore, qualitative research is an ideal addition to the research on constructs related to cultural responsivity, given that the previously discussed studies utilized methodologies that did not allow for rich and robust understandings regarding their studies constructs.

My study will fit in and further build upon the current research, as it will extend the profession's understanding of cultural responsivity in relation to counseling and social justice leadership. Each is representative of an area that has received little scholarly attention (McKibben et al., 2017b; Smith & Roysircar, 2010; Storlie et al., 2015; Wines, 2013). In addition to the further development of the professional knowledge and operationalization of cultural responsivity, this study will assist in further outlining the process and procedures associated with how counselor educator leaders enact cultural responsivity. Given the majority of cultural responsivity articles have focused on defining the construct, understanding how one develops cultural responsivity, or understanding a specific culturally responsive clinical skill, my study will provide additional insights into the enactment of cultural responsivity within counseling leadership. This is important given the expectation for counselor educators to be culturally competent and responsive in their various roles and responsibilities (ACA, 2014; CACREP, 2015; Chang et al., 2012; Ratts et al., 2016). Furthermore, it will further link cultural

responsivity and social justice, which is reflective of the counseling profession's current MSJCCs (Ratts et al., 2015).

Advocacy

Myers and Sweeney (2004) identified advocacy as "the process or act of arguing or pleading for a cause" (p. 466). The authors suggested that within the counseling profession, advocacy was originally connected to clients and students, more specifically, the people with whom counselors were professionally working (Myers & Sweeney, 2004). It was not until the late 20th century that the concept of professional advocacy emerged within the counseling discourse and literature (Myers & Sweeney, 2004; Sweeney, 1995). Following client/student and professional advocacy, was the notion of social justice advocacy, which reportedly emerged in the literature and discourse during the 21st century, and the profession's focus on multiculturalism and social justice (Bemak & Chung, 2005; Ratts, DeKruf, & Chen-Hayes, 2007; Smith et al., 2009). However, it is important to acknowledge that the counseling profession was not the first to discuss, name, or write about advocacy.

Documented in the counseling literature (Bemak & Chung, 2005; Chang et al., 2012; Fickling & González, 2016; Lewis et al., 2003; Myers & Sweeney, 2004; Ratts & Hutchins, 2009; Ratts et al., 2007; Sweeney, 1995; Toporek et al., 2009), code of ethics (ACA, 2014), and accreditation standards (CACREP, 2015) are the importance of and professional values associated with advocacy. Although the core of advocacy within the counseling profession is suggested to be similar across the different types of *advocacy*, the aims and scope do vary. As such, Ratts and Hutchins (2009) purported that client- and student-based advocacy occurs on a smaller and more individualized scale. Client/student advocacy is focused on assisting and empowering clients/students, addressing barriers, and working towards psychological health and

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overall wellness. Additionally, the enactment of advocacy can be done with or on behalf of students/clients (Ratts & Hutchins, 2009).

Next, professional advocacy has been positioned as centering around the advancement of the counseling profession (Chang et al., 2012; Myers & Sweeney, 2004; Myers et al., 2002; Sweeney, 2012). This has involved the development of knowledge, skills, and competence to communicate to others the needs, benefits, and unique contributions the counseling profession brings to individuals, groups, institutions, and society as a whole (Chang et al., 2012; Myers & Sweeney, 2004; Myers et al., 2002; Sweeney, 2012). Another important aspect of professional advocacy in counseling is professional identity, as this is both a professional value and expectation. This is challenging given that authors have asserted that professional advocacy and professional identity are different constructs with a reciprocal relationship (Chang et al., 2012; Myers & Sweeney, 2004; Myers et al., 2002; Sweeney, 2012). However, little to no research has explored the similarities, differences, and relationship between professional identity and professional advocacy.

Ratts et al. (2007) wrote about the third form of professional advocacy, as they claimed that social justice advocacy addresses issues of injustice, marginalization, equity, and access. The authors further argued that social justice advocacy is a necessary skill, process, and national and professional imperative. Other counseling scholars have made similar assertions when discussing the practices, values, or needs of social justice advocacy across different areas within the counseling profession (Bevly, Loseu, & Prosek, 2017; Chang, Crethar, & Ratts, 2010; Fickling & González, 2016; Glosoff & Durham, 2010; Smith et al., 2009).

In addition to the different types of advocacy, there exist ACA competencies for advocacy within the counseling profession (Lewis et al., 2003). Lewis et al. (2003) developed

advocacy competencies that were then endorsed by the ACA. The advocacy competencies included thee levels of advocacy as follows: (1) client/student, (2) school/community, and (3) public arena. In addition to the three domains of advocacy, they included acting *with* to acting *on behalf of* and microlevel to macrolevel advocacy. These have been widely applied in the scholarship addressing and applying various concepts and practices of advocacy. Additionally, advocacy has been addressed around a variety of topics within the profession. Such topics include but are not limited to school counseling (Bemak & Chung, 2005; Ratts et al. 2007), teaching and pedagogy (Gess, 2016), supervision (Glosoff & Durham, 2010), leadership (Chang et al., 2012; Lewis, Ratts, Paladino, & Toporek, 2011), multiculturalism and social justice (Bemak & Chung, 2005; Bevly et al., 2017; Fickling & González, 2016; Lewis et al., 2011; Ratts et al. 2007), and the competencies and practice of advocacy (Lewis et al., 2003; Myers & Sweeney 2004; Ratts & Hutchins, 2009; Ratts et al., 2007).

However, not all counselors and scholars have been in agreement as to the definition, practices, or state of advocacy within the counseling profession. McClure and Russo (1996) argued that the profession's focus on professional advocacy has shifted the focus and limited resources away from those counselors seeking to serve and onto the profession itself. The authors further suggested that this was in direct conflict with the counseling professions values and advocacy efforts. Furthermore, professional advocacy was claimed to be nepotistic and self-serving (McClure & Russo, 1996). Likewise, Harrist and Richardson (2012) reported that despite the professional uptake for advocacy, the construct has minimal empirical support, a lack of consensus as to what advocacy entails, and that advocacy has disrupted the role of impartiality for professional counselors. Smith et al. (2009) took the discourse further when they asserted the need to critically examine advocacy, particularly related to the strengths and limitations, and

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barriers and challenges, and to understand the effects from multiple lenses. Furthermore, the authors argued for the need for critical discussion and examination, as there are many unknown variables that have not been considered despite its quick acceptance as a professional value (Smith et al., 2009). Thus, despite the purported professional values, claims, and potential benefits, there is a documented need to further critically examine the various facets, scholarship and research, current practices, definitions, and limitations of the advocacy of the counseling profession.

Empirical Support

Although advocacy as a construct in counseling is empirically limited (Harrist & Richardson, 2012; Smith et al., 2009), documented in the literature were a few important studies, each of which further examined different facets of advocacy. Of the current research in counseling and related disciplines, five empirical articles were identified and selected due to their empirical examination of advocacy (Kozan & Blustein, 2018; Myers & Sweeney, 2004; Stomski, Morrison, Whitely, & Brennan, 2017; Storlie, Shannonhouse, Brubaker, Zavadil, & King, 2016; Storlie, Woo, Fink, & Fowler, 2018). These articles attended to different areas, specifically exploring advocacy within the counseling profession (Myers & Sweeney, 2004; Storlie et al., 2016; Storlie et al., 2018) and the processes associated with advocacy (Kozan & Blustein, 2018; Stomski et al., 2017).

Theme one. The three identified articles under theme one focus on exploring advocacy within the counseling profession (Myers & Sweeney, 2004; Storlie et al., 2016; Storlie et al., 2018). The first examined the current state of advocacy within the counseling profession (Myers & Sweeney, 2004), the second examined different dimensions of advocacy within active CSI chapters (Storlie et al., 2016), and the third was a content analysis of counseling advocacy

(Storlie et al., 2018). Each article provided empirical support for advocacy, as well as further clarity as to what advocacy within the counseling profession could entail, thereby, providing a broader perspective of counseling specific advocacy.

Myers and Sweeney (2004) conducted a quantitative study exploring the advocacy efforts, practices, resources, obstacles, and needs of professional credentialed counselors. The authors recruited 71 participants, each who were a credentialed professional counselor and leader in a state to national counseling organization. The authors developed a survey, which was based on their review of the counseling advocacy scholarship (Myers & Sweeney, 2004).

Myers and Sweeney (2004) reported multiple findings based on their study, including the current nature of organizational advocacy efforts. The top identified efforts were advocacy on behalf of professional counselors, certified counselors, and counseling specialties. Next, the authors reported on participants self-identified professional advocacy needs, which involved further publicizing the counseling profession, assuring that counselors have equitable access to jobs, parity of pay, and the development of a unified professional identity. Following this, the authors reported on the current available and used resources for advocacy, which comprised committees and volunteers, coalitions, and government relations staff. The least identified resources were paid staff, funding, and consults. In addition, participants reported that the least required resources were paid consultants, government relation staff, and advocacy literature. Lastly, the authors reported on the biggest obstacles for advocacy, which included inadequate resources, money, opposition, lack of collaboration, resistance in public policy, lack of training in advocacy and advocacy leadership (Myers & Sweeney, 2004).

The study by Myers and Sweeney (2004) added to the advocacy literature, given that it is one of few, if not the only, empirical study that has examined the advocacy needs, practices,

obstacles, and resources within the counseling profession. However, there are other considerations as well. Although their research questions surveyed individual leaders, many of the suggested results were connected to advocacy within counseling organizations. As such, the results may have conflated individual and/or organizational advocacy and/or potentially identified that much of the profession's advocacy efforts were tied to the professional organization (Myers & Sweeney, 2004). Despite this, there is still much needed empirical research on advocacy within the counseling profession. In fact, a follow-up investigation of the Myers and Sweeney (2004) study on counseling advocacy practices would further illuminate the current status of counseling advocacy, given that the study was published over a decade ago, and little is known about the changes or developments that have occurred during this time span.

The second study, which was conducted by Storlie et al. (2016) involved a content analysis of 191 CSI chapters counselor community engagement (CCE) advocacy efforts. The authors used the 2013–2014 chapter annual reports as their data set. After concluding their data analysis, the research team developed a list of 10 key considerations based on the data set. These included working together, level of engagement in outreach, issue areas within a chapter's community, CCE activities, evaluation of CCE effectiveness, frequency of CCE, chapter community partner(s), populations served, type of CCE advocacy, and types of action planning and program development (Storlie et al., 2016). In addition, the authors assessed whether the data reflected CSI's reported CCE framework, in which, the authors reported that the data was in alignment with the CCE framework and intentions.

Storlie et al. (2016) discussed that CSI chapters primarily focused their advocacy efforts on campus-based and locally-related issues through activities, such as fundraising, donations, and walks/runs. Very few chapters indicated providing counselor specific or related services or

advocacy or on issues pertaining to oppression, discrimination, or social justice. Lastly, when exploring the target population, most chapters focused their effort generally or on the profession, followed by adults and families. Consequently, the authors reported that despite many active advocacy efforts, there is much room for enhanced, more critical, and prolonged community engagement and relationship efforts (Storlie et al., 2016).

Storlie et al. (2018) conducted a directed content analysis related to advocacy within the counseling profession. The authors reviewed 23 counseling journals between 2004 and 2016, which resulted in reviewing 6,945 articles, of which only 280 were deemed relevant for the purpose of their study. The authors utilized the 2003-endorsed ACA Advocacy Competencies (Lewis et al., 2003) as their framework. Thus, the authors grouped the content areas as client-student empowerment, community collaboration, systems advocacy, public information, social political advocacy, and article frequencies (Storlie et al., 2018).

Storlie et al. (2018) stated that 63% of the articles examined addressed empowering students and clients, 70% named advocating on behalf of clients and students, and 89% pertained to community collaborations, much of which focused on clients, students, and professional relationships. Furthermore, 81% of the articles addressed environmental and systemic issues, especially at the macro level; 55% addressed educating the public, such as service-learner trainings or public interventions; and 69% explored social and/or political advocacy, particularly issues that influence clients/students. These results are additive to the literature, as it provides data relating to the current scope and practices associated with counselor advocacy. Additionally, although their scope is both a strength in terms of using an already developed framework, it also serves as a limitation, as the authors had to situate all their results within this predetermined framework, which was not based on empirical research. This was further problematic because

most of the articles reviewed in this content analysis were also conceptual in nature (Storlie et al., 2018).

In examining the current status of the counseling advocacy literature, the profession is in a conundrum, as the profession continues to expand its commitments and assertions related to advocacy on a conceptual framework and literature that is predominately conceptual, centered on insular perspectives of educators and researchers, and missing the narratives and data of those within the margins. The literature also focused heavily on professional and individual levels of advocacy (e.g., student, client) (Myers &Sweeney, 2004; Storlie et al., 2016; Storlie et al., 2019b). As a result, there are missing perspectives and a need for further research on counseling advocacy (Storlie et al., 2019b).

Theme two. The second set of empirical articles concentrated on expanding the empirical research on the advocacy process (Kozan & Blustein, 2018; Stomski et al., 2017). Two articles were selected, with the first study exploring the process that advocates used to assist consumers of mental health in navigating the complex health care system (Stomski et al., 2017) and the second one studying the experiences of psychologists engaging in the advocacy process (Kozan & Blustein, 2018). Thus, although each article addressed the advocacy process, the method of analysis and focus were different. Therefore, each article provided an important addition to the literature on advocacy. Additionally, unlike the articles in theme one (Myers & Sweeney, 2004; Storlie et al., 2016), the articles were not centralized around advocacy on behalf of the counseling profession (Kozan & Blustein, 2018; Stomski et al., 2017).

Stomski et al. (2017) utilized a general qualitative method and constructivist grounded theory analysis to explore professional mental health care advocates processes associated with helping advocates for mental health clients within the health care system. The data set included

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three sets of 20 case records between 2014 and 2015 within a specific mental health advocacy organization. The three sets of anonymous case notes addressed advocacy services, staff neglect of mental health consumer needs, and discussions with consumers on their mental health care options; however, little is known about the data analysis process, given the authors lacked specificity in detailing their processes (Stomski et al., 2017).

Stomski et al. (2017) reported the following categorized results: assisted and supported mental health clients during meetings with professionals within the mental health care system, served as a liaison between the consumer and mental health professionals, assisted and supported the consumer in making decisions, and involved in consumers' legal processes. The authors purported that the study provided research on an institutional form of advocacy, as the advocates were charged with assisting mental health consumers, particularly consumers with marginalized identities, and reported issues with or in the health care system. Because of the study, the authors four main themes were encapsulated within a specific professional context, but also helped elucidate the advocating process. Actions and processes such as assisting and supporting, providing accurate information and assisting in making decisions, acting as a liaison between two or more parties, and getting involved were the general takeaways of this study. While these results could be of benefit to not only professional mental health advocates but advocates in general (Stomski et al., 2017), more exploration and research on the findings and assertions are warranted.

The second study focused on psychologists' advocacy efforts, in which Kozan and Blustein (2018) conducted a conventional content analysis using data collected from 11 participants. After coding and analyzing the data, the authors reported three emergent domains as follows: developing a social justice orientation, differences in implementing and practicing

advocacy, and positioning advocacy within the psychology profession. Additionally, each domain had two or more categories connected to the specific domain. Domain one had three categories as follows: coursework, practice, and research. Each participant identified these as being crucial experiences that assisted in their development as an advocate. Domain two had two categories as follows: individual-level advocacy and organizational-level advocacy. The authors showed that under individual-level advocacy, participants named parties, such as working with marginalized persons and communities, conceptualizing people and treatment from a social-justice lens, and assisting people in gaining access to resources. For organizational-level advocacy, participants named specific practices, which included advocacy for those within the organization and those outside of the organization. Domain three presented a different phenomenon, as participants reported their view of advocacy in relation to the psychology field. The categories included professional and institutional support for advocacy, systemic barriers to engaging in advocacy, lessons learned and suggestions for the bettering of advocacy within psychology, and integrating advocacy into career aspirations (Kozan & Blustein, 2018).

Kozan and Blustein (2018) presented multiple unique contributions to the advocacy literature, especially in regards to mental health advocacy. The authors suggested that their results were reflective of the current scholarship on advocacy. The results further supported the need for advocates to have multiple types of exposure to social justice and advocacy (i.e., training, research, and practice), as well as reinforced the need for different types of advocacy. Both participants and the authors identified this as important. One additional contribution involved participants identifying the need for further advocacy practices and support in navigating barriers. This is consistent with the results from the Sweeney and Myers (2004) study, as their participants also noted many obstacles to individual-level and organizational-level

advocacy.

Despite each of these five studies, there is a lack of empirical support examining the conceptual literature on advocacy, which is more developed. Given the documented gaps (Smith et al., 2009), the empirical literature is limited in areas such as examining the different types advocacy, advocacy needs and experiences outside of the counselor narrative, operationalizing advocacy, and empirical support for the endorsed advocacy competencies. Although advocacy has become integrated into the identity of counselors, there is much more exploration needed.

Unlike the previously mentioned studies, my study examines the role of professional advocacy within the construct of socially just and culturally responsive counseling leadership, i.e., utilizing data to explicate the process behind how counselor educator leaders utilize advocacy within their roles and responsibilities. Additionally, in contrast to most of the current counseling advocacy articles, this study did not exclusively examine advocacy through the endorsed conceptual counseling ACA *Advocacy Competencies* (Lewis et al., 2002). Instead, I sought to understand how advocacy fits within the process of socially just and culturally responsive counseling leadership. My study will provide additional insight into how counselor educator leaders utilize advocacy in ways that coincide or differ from the profession's endorsed competencies, whether that be the populations the profession seeks to serve or the types of advocacy. As such, this will provide additional empirical data to further enhance and critique the profession's advocacy literature, which currently remains largely conceptual and professionally oriented (Smith et al., 2009; Storlie et al., 2019).

Counselor Educators as Leaders

Within the counseling professions scholarship (Chang et al., 2012; Gibson, 2016; Gibson, Dollarhide, Leach, & Moss, 2015; McKibben et al., 2017b), professional code of ethics (ACA,

2014), and accreditation standards (CACREP, 2015), counselor educators are expected to serve as leaders within the counseling profession. In fact, according to the 2016 CACREP standards (2015), any counselor educator with a doctoral degree in counseling and counselor education currently serving as a core faculty member in a CACREP-accredited program is expected to engage in professional related activities. Such professional actions included sustaining membership in counseling specific organizations; maintaining relevant professional licenses and/or certificates; engaging in professional service and advocacy; participating in professional development; and engaging in scholarly related activities. Other professional actions involved determining appropriate programmatic operational curricula, policies, and procedures; orienting non-core faculty towards appropriate and relevant accreditation standards and requirements; serving as an academic unit leader within the counselor training and preparation program; and coordinating and responding to programmatic curricula, practicum, and internship needs, experiences, and inquiries (CACREP, 2015).

In addition to the 2016 CACREP-accreditation standards, the *ACA Code of Ethics* (ACA, 2014), which serves as the profession's ethical guideline for professional counselors, counseling programs, licensing boards, and courts (Kaplan et al., 2017), identified pertinent ethical codes for those serving as a counselor educator. As documented within the *ACA Code of Ethics* (ACA, 2014), counselor educators have multiple leadership specific or leadership adjacent ethical responsibilities, which include developing, implementing, and supervising counselor training and preparation programs, including the counseling students within these program; being knowledgeable and responsible for the legal, ethical, and regulatory aspects of their training programs and the students within these programs, in all programmatic formats (i.e., traditional, online, hybrid); maintaining competence in each of the areas they teach, research, and supervise;

and addressing issues of diversity, multiculturalism, and inclusion within all of their educational duties and responsibilities. Other responsibilities involve attending to student welfare from a developmental lens, which occurs throughout the entirety of each student's educational experience; engaging in practices associated with evaluation, remediation, and gatekeeping; and ensuring that they set appropriate, professional, and ethical boundaries in their relationships with students.

Although the *ACA Code of Ethics* (ACA, 2014) and CACREP standards (CACREP, 2015) do not use the term leader when discussing the roles, responsibilities, and duties of a counselor educator, other scholars have purported that leadership is inherent to a counselor educator's role and professional identity (Chang et al., 2012; Gibson, 2016; Gibson et al., 2015; McKibben et al., 2017b). Thus, leadership is emphasized as a central aspect of a counselor educator's professional responsibility (CACREP, 2015; Chang et al., 2012), whether that is through professional association leadership (Chang et al., 2012; Gibson, Dollarhide, & McCallum, 2010; Smith & Roysircar, 2010), research (Borders et al., 2012; Chang et al., 2012), teaching (Baltrinic, Moate, Hinkle, Jencius, & Taylor, 2018; Chang et al., 2012), supervision (Borders et al., 2014; Chang et al., 2012; Storlie, Baltrinic, Aye, Wood, & Cox, 2019), mentorship (Boswell, Wilson, Stark, & Onwuegbuzie, 2015; Chang et al., 2012; Protivnak & Foss, 2009; Purgason, Lloyd-Hazlett, & Avent Harris, 2018), or advocacy (Chang et al., 2012; Ratts et al., 2016; Toporek et al., 2003).

However, the counseling profession must also examine the people serving in the counselor educator role. According to the 2016 CACREP Annual Report demographics released by CACREP, which accounts for all CACREP-accredited full-time faculty, the counseling profession has collected data on two specific counselor educator identities (race/ethnicity and

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gender identity). First, the racial demographics of counselor educators included White (73.66%), Black (12.47%), Hispanic/LatinX (4.80%), Asian American (3.37%), Multiracial (1.85%), Non-Resident (0.92%), Native American/Alaskan (0.46%), Native Hawaiian/Pacific Islander (0.08%), and other/undisclosed (2.40%). Second, the gender identity demographics were comprised of female (60.54%), male (39.34%), and alternative gender identity (0.13%). These data are the most current reported demographics offered by CACREP (CACREP, 2016). However, given the professional values and ethics associated with diversity, inclusion, and justice (ACA, 2014), there is considerable missing demographic data, such as dis/ability, affectional/sexual orientation, or socioeconomic status. Given the counseling profession's commitment to multiculturalism and social justice (ACA, 2014; CACREP, 2015; Ratts & Pedersen, 2014; Ratts et al., 2016), this is problematic, as the counseling profession has no mechanism in place to track data on counselor educator social locations, all of which are acknowledged as influencing the training, supervision and mentorship of students, current research and advocacy efforts, and higher education and profession organization leadership (Chang et al., 2012).

In addition to the lack of professional data on counselor educators' social locations, as well as the above-mentioned ethics and standards addressed to counselor educators, there is a body of research focused on counselor educators. Within the peer-refereed empirical literature on counselor educators and their roles, responsibilities, needs, and experiences as professional leaders, there exist two main areas of focus. The first area has explored the experiences of counselor educators, particularly the experiences, needs, and difficulties and/or marginalization faced by counselor educator leaders. Topics that have been empirically explored include (1) the experiences of counselor educator mothers (Haskins et al. 2016; Stinchfield & Trepal, 2010; Trepal & Stinchfield, 2012), (2) the experiences of counselor educator fathers (Hannon, 2017),

(3) female counselor educators (Alexander-Albritton & Hill, 2015; Black & Magnuson, 2005; Hill, 2009; Hill, Leinbaugh, Tracy, & Hazler, 2005; Portman & Garrett, 2005), (4) male counselor educators of color (Brooks & Steen, 2010; Dollarhide et al., 2018), (5) counselor educators with marginalized identities (Bradley & Holcomb-McCoy, 2004; Constantine, Smith, Redington, & Owens, 2008; Pérez & Carney, 2018), (6) assistant professors (Gibson et al., 2010; Magnuson, Black, & Lahman, 2006; Magnuson, Norem, & Haberstroh, 2001; Magnunson, Norem, & Lonneman-Doroff, 2009; Magnunson, Shaw, Tubin, & Norem, 2004).

The second focus within the empirical literature examined how counselor educator leaders can best serve in their various leadership roles (e.g., teaching, research, mentorship, leadership, and professional identity). The empirical research has focused on various topics, such as mentorship (Baltrinic et al., 2018; Baltrinic, Waugh, & Brown, 2013; Borders et al., 2012; Burkholder & Janson, 2013; Purgason et al., 2018), teaching (Baltrinic et al., 2018; Odegard & Vereen, 2010), research (Lambie, Ascher, Sivo, & Hayes, 2014; Okech, Astramovich, Johnson, Hoskins, & Rubel, 2006; Ramsey, Cavallaro, Kiselica, & Zila, 2002; Reisetter et al., 2004; Wester & Borders, 2014), professional identity (Calley & Hawley, 2008; Gibson et al., 2015; Woo, Storlie, & Baltrinic), and leadership (Black & Magnuson, 2005; Gibson et al., 2010; Storlie & Wood, 2014b; West, Bubenzer, Osborn, Paez, & Desmond, 2006). Additionally, although not empirical, there is also an existent body of literature interviewing or addressing the work of influential counselor educator leaders (Borders & Cashwell, 2014; Cashwell & Sweeney, 2016; Coker, 2011; Cooper & Dean, 1998; Engels, 2012; Gladding, 2011; Haight & Shaughnessy, 2006; Hutchison, Pangelinan, & Rankins, 2014; Maples & Maples, 1999; McKibben, Young, Cashwell, & Tangen, 2018; Nicolas & Carney, 2013; Smith & Roysircar, 2010; Vereen, 2010).

The previously mentioned bodies of research, each of which have examined the different

experiences of counselor educators serving in various leadership roles (e.g., educator, researcher, and leadership) (Chang et al., 2012; Gibson, 2016; Gibson et al., 2015) have served as an important contribution to the counseling literature, given that they have assisted in further understanding the experiences, needs, and practices associated with being a counselor educator leader. However, despite this body of literature, much more research on counselor educator leaders is required, especially as counselor educators serve an important function in the development and training of new counselors and leaders, are gatekeepers to the profession, and provide future development and status of the profession at large (ACA, 2014; CACREP, 2012; Chang et al., 2012).

Counseling Leadership

Although the practice and conceptual literatures have, included counseling leadership since the onset of the counseling profession (Chang et al., 2012), the research literature has only recently begun to address this (McKibben et al., 2017b). In fact, McKibben (2015) and McKibben et al. (2017b) suggested that most of the counseling leadership literature written between 1974 and 2014 occurred between 2003 and 2014. Moreover, since 2014, there has continued to be an increase in scholarship addressing counseling leadership. With that, the following section will operationalize the current status of counseling leadership by (1) addressing definitions of counseling leadership, (2) providing a synopsis of the current and relevant counseling leadership literature, (3) identifying counseling leadership theories and/or principles that have emerged within the counseling profession, (4) identifying current gaps in the counseling leadership literature, and (5) reviewing the most crucial empirical counseling leadership literature.

A Synopsis of Counseling Leadership

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There exist multiple definitions of counseling leadership. Sweeney (2012) defined counseling leadership as "actions that contribute to the realization of our individual and collective capacity to serve others competently, ethically, and justly" (p. 5). The Association for Counselor Education and Supervision (ACES) (2018) defined leadership as "ethical, effective, and just actions and/or behaviors professional counselors, counselor educators, and supervisors take in order to be responsive to the professional, developmental, systemic, social, cultural, historical, and economic needs of those they seek to serve" (p. 1). McKibben (2015) also operationalized counseling leadership, in which the author defined counseling leadership as

> A dynamic, emergent property in professional counseling characterized and influenced by professional identity, advocacy, vision, modeling, mentorship, intrinsic motivation, service, dealing with difficulty and setbacks, authenticity, leadership-specific cognitive complexity, humility, leadership developmental influences, intentionality, sense of humor, creativity, high standards for self and others, passion, wellness, dependability, interpersonal influence, role competence, assertiveness, openness, and principles in terms of behaviors, affect, cognitions, traits, or values among leaders, followers, groups, or the context. (p. 17)

In addition, Storlie et al. (2015) expanded upon Sweeney's (2012) definition to ensure the definition of leadership was reflective of the counseling profession's multicultural values and ethics. With that, the authors defined multicultural counseling leadership as the "experiences in which professional counselors recognize their privilege, roles, and abilities to serve all individuals and groups from a variety of diverse backgrounds in a competent, ethical, and just fashion" (p. 157).

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Given that there exist multiple definitions of counseling leadership, there remains a lack of professional agreement as how to operationalize this important counseling phenomenon (McKibben, 2015; Storlie et al., 2015; Sweeney, 2012). Besides the variations in counseling leadership definitions, the definitions are in large part informed by conceptualizations, rather than research. Although McKibben (2015) based his definition of leadership on his content analysis of counseling leadership (McKibben et al., 2017b), much of the analysis was based on limited and non-empirical scholarship. For example, the authors did not include multiple school counseling leadership articles. In addition, authors acknowledged that the empirical counseling leadership research is still in a state of emergence (McKibben et al., 2017b). Thus, it could be argued that the counseling profession's current definitions of leadership are in their infancy. The limited research operationalizing counseling leadership parallels other areas of counseling leadership research, such as socially just and culturally responsive leadership, leadership ethics, leadership training and development, leadership skills and behaviors, leadership and professional identity, and theories of leadership (Chang et al., 2012; McKibben et al., 2017b).

Despite the dearth of counseling leadership scholarship, counseling scholars have begun to explore various constructs associated with counseling leadership. Currently, the counseling leadership literature has addressed two main areas of focus, which have included counseling leadership at large and school counseling specific leadership (Peters et al., 2018). The counseling leadership at large literature has addressed profiles of successful and influential counseling leaders (Borders & Cashwell, 2014; Cashwell & Sweeney, 2016; Chang et al., 2012; Coker, 2011; Cooper & Dean, 1998; Engels, 2012; Gladding, 2011; Haight & Shaughnessy, 2006; Hutchison et al., 2014; Maples & Maples, 1999; McKibben et al., 2018; Nicolas & Carney, 2013; Smith & Roysircar, 2010; Vereen, 2010); leadership and professional identity (Chang et al,

2012; Gibson, 2016; Luke & Goodrich, 2010; Woo et al., 2016); counselor leadership

development and training (Chang et al., 2012; Magnunson, Wilcoxon, & Norem, 2003;

McKibben et al., 2017c; Meany-Walen, Carnes-Holt, Barrio Mintion, Purswell, & Pronchenko-

Jain, 2013; Storlie et al., 2015; Storlie & Wood 2014a, 2014b); counseling leadership behaviors,

skills, and practices (Chang et al., 2012; Hunnicutt Hollenbaugh, 2015; McKibben et al., 2017a;

Paradise, Ceballos, & Hall, 2010; West et al., 2006); theory, principles, or models of counseling

leadership (Chang et al., 2012; Chi Sigma Iota Academy of Leaders, 1999; Fulton &

Shannonhouse, 2014; McKibben, 2016; McKibben et al., 2017a; Moore & Fredrickson, 1977;

Wahesh & Myers, 2014); multicultural and/or social justice issues in counseling leadership

(Black & Magnuson, 2005; Brubaker, Harper, & Singh, 2011; Chung et al, 2011; Lewis et al.,

2011; Portman & Garrett, 2005; Smith & Roysircat, 2010; Storlie et al., 2015; Storlie & Wood

2014a, 2014b; Zalaquett, 2011); counseling leadership content analysis (McKibben et al.,

2017b); and other general or single focused aspects of counseling leadership (Briggs, Staton, &

Gilligan, 2009; Gibson et al., 2010; Lockard III, Laux, Ritchie, Piazza, & Haefner, 2014;

Purgason et al., 2018).

The school counseling specific literature has attended to multiple areas of school

counseling leadership, such as leadership within the school and community (Bryan & Griffin,

2010; Bryan, Young, Griffin, & Holcomb-McCoy, 2017; Lewis & Borunda, 2006); school

counselors as leaders (Dollarhide, 2003; Dollarhide, Gibson, & Saginak, 2008; Wingfield, Reese,

& West-Olatunji, 2010; Young, Dollarhide, & Baughman, 2016); school counselor leaders

attending to issues of multiculturalism, social justice, and/or advocacy (Amatea & West-Olatunji,

2007; Baker, Robichaud, Westforth Dietrich, Wells, & Schreck, 2009; Bemak, 2000; Betters-

Bubon & Schultz, 2018; Crook et al., 2015; Field & Baker, 2004; Harris, Hockaday, & McCall,

2018; House & Sears, 2002; McMahon, Mason, & Paisley, 2009; Ratts, DeKruyf, & Chen-Hayes, 2007; Ratts & Greenleaf, 2018; Singh, Urbano, Haston, & McMahon, 2010; Sink & Ockerman, 2016; Walker, 2006); school counseling leadership skills, behaviors, and practices (Lowe, Gibson, & Carlson, 2018; Midgett, Doumas, & Johnston, 2018; Militello & Janson, 2007; Shillingford & Lambie, 2010; Young & Bryan, 2015, 2018); school counseling leadership theory and/or principles (Gibson, Dollarhide, Conley, & Lowe, 2018; Harris et al., 2018; Janson, Stone, & Clark , 2009; Peters et al., 2018; Shields, Dollarhide, & Young, 2018); school counselor leader training and development (Kneale, Young, & Dollarhide, 2018); and other general or single focused aspects of school counseling leadership (Amatea & Clark, 2005; Brown & Ayala, 2018; Henfield, Washington, Rue, & Byrd, 2018; Kaffenberger, Mullen, Gutierrez, & Newhart, 2018; Murphy & Bemak, 2006).

Counseling Leadership Theory and Principles

One identified foundational aspect of counseling leadership involves theory, whether it describes leadership at large (Chang et al., 2012; McKibben, 2015), school counseling leadership (Dollarhide et al., 2008; Gibson et al., 2018; Peters et al., 2018; Young et al., 2016), or leadership across different professions (Day, Fleenor, Atwater, Strum, & McKee, 2014; Harrison, 2017; Mango, 2018). Within the counseling profession, the leadership theories, models, and/or principles used to conceptualize and enact leadership are almost exclusively external, given that the majority of leadership theories were developed in other disciplines and later purported to be applicable to counseling leadership (Chang et al., 2012; McKibben et al., 2017b). For instance, Servant Leadership, Transformational Leadership, Transactional Leadership, Charismatic Leadership, and Authentic Leadership (Chang et al., 2012; Harrison, 2017), as well as the Integrative Process Model of Leadership (IPML; Eberly, Johnson,

Hernandez, & Avolio, 2013; McKibben, 2016) are all representative of theories or frameworks

that have been developed outside of the counseling profession, and purported to be applicable,

despite little to no empirical support (Chang et al., 2012; McKibben, 2015; McKibben et al.,

2017a). In fact, only two external leadership theories (i.e., Transformational Leadership and

Servant Leadership) have been empirically explored for their applicability to counseling

leadership, more specifically for school counseling leadership (Gibson et al., 2018; Harris et al.,

2018; Lowe et al., 2018). This is a professional issue, given that scholars have documented that

leadership is and should be understood and enacted differently based on an individual's

professional specialty, discipline, system, or contextual factors (Eberly et al., 2013; Emery,

Calvard, & Pierce, 2013; Hernandez, Eberly, Avolio, & Johnson, 2011; McKibben, 2015;

McKibben et al., 2017a). Nevertheless, the counseling literature has yet to empirically

understand the level of relevancy or applicability of such theories, especially considering they

have not been developed from within the counseling profession's knowledge, discourse, or

discipline specific context (McKibben et al., 2017b).

Although not directly purported to be applicable, counseling leadership, theories, models,

and principles have been identified as important mechanisms used to guide and inform a

counselor's practice (ACA, 2014; CACREP, 2015). Counselor practice includes counseling

(Hansen, 2006; 2014; Hrovat & Luke, 2016), clinical supervision (Bernard & Goodyear, 2019;

Borders et al., 2011; Storlie et al., 2019), and research (Borders et al., 2012; Hays & Singh,

2012; Wester & Borders, 2014). As such, there is much needed discourse and research on

whether theory is an important aspect of counseling leadership and excellence. Although

conceptual in nature, a few counseling scholars have asserted that theory is an important aspect

of counseling leadership (Chang et al., 2012; Dollarhide et al., 2008; Gibson et al., 2018;

McKibben, 2015; Peters et al., 2018; Young et al., 2016).

Despite the current limitation of counseling specific leadership theories, models, or principles, two sets of leadership principles have been developed from within the profession, which include the CSI Principles and Practices of Leadership Excellence (PPLE; CSI Academy of Leaders, 1999) and the adapted Principles and Practices of School Counseling Leadership Excellence (PPSCLE; Peters, Luke, & Kozak, 2018). Additionally, a leadership scale on counseling leadership behaviors (McKibben, 2015; McKibben et al., 2017a) was developed from a counseling leadership content analysis (McKibben et al., 2017b). Each of these counseling specific leadership principles or scales are outlined below.

The PPLE were developed as conceptual principles used to identify potential aspiring leadership excellence within the counseling profession (CSI Academy of Leaders, 1999; Fulton & Shannonhouse, 2014; McKibben, Webber, & Wahesh, 2017; Myers, 2012; Wahesh & Myers, 2014). Although the 10 principles were developed by long-time counseling leaders (Myers, 2012), the principles have only begun to develop empirical support within the last decade (Luke & Goodrich, 2010; McKibben, et al., 2017c; Peters et al., 2018; Wahesh & Myers, 2014). Additionally, there are no peer-reviewed articles or documents identifying how the counseling leaders came to identify or support their assertions based on scholarship and research. The PPLE are grounded in 10 principles, which include philosophy of leadership; commitment to the mission; preservation of history; vision of the future; long-range perspective; preservation of resources; respect for membership; mentoring, encouragement, and empowerment; recognition of others; and feedback and self-reflection (CSI Academy of Leaders, 1999; McKibben et al., 2017b; Peters et al., 2018; Wahesh & Myers, 2014). Of the empirical literature, two studies have been used to further empirically study the PPLE (e.g., McKibben et al., 2017b; Wahesh &

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Myers, 2014).

Similar to the PPLE (CSI Academy of Leaders, 1999), the PPSCLE were adapted from the PPLE and developed as a conceptual framework focused on school counselor leadership excellence (Peters et al., 2018). The PPSCLE use the same 10 principles; however, each principle has been adapted and defined as it related to the roles and responsibilities of a school counselor. However, unlike the development of the PPLE, the PPSCLE were further grounded in the school counseling and counseling leadership literature. Currently, there exists no empirical support for the PPSCLE, therein lies another gap and limitation within the counseling leadership scholarship. However, both the PPLE and PPSCLE were developed to inform the leadership practices of professional counselors and emerged from within the counseling profession's values, mission, ethics, and knowledge (Peters et al., 2018).

Likewise, the Dynamic Leadership in Counseling Scale–Self-Report (DLCS-SR) is documented as developing from within the counseling profession (McKibben, 2015; McKibben et al., 2017a), although conceptually it was influenced by the IPML (Eberly et al., 2013; McKibben, 2016) and dynamic systems theory (Michel & Moore, 1995). The authors used exploratory factor analysis, confirmatory factor analysis, and snowball sampling to measure 218 counselors' leadership behaviors, which were based on a content analysis of counseling leadership (McKibben et al., 2017b). In culmination, each of the aforementioned models, principles, and conceptualizations of leadership have assisted in furthering the profession's current knowledge of the unique attributes and practices of counseling leadership. This is suggested to be of importance given that leadership has been argued as central to the roles and responsibilities of counselors in their various professional contexts, including schools, communities, agencies, journals, professional organizations, and counselor training programs

(Briggs et al., 2009; Chang et al., 2017b; Lockard et al., 2014).

Empirical Support

Ten articles have been identified as vital to understanding the current research on counseling leadership. These articles have been categorized into three themes, which included a general overview of counseling leadership (McKibben et al., 2017b; West et al., 2006); leadership development and professional identity, which included multicultural and social justice leadership development (Gibson, Dollarhide, Moss, Aras, & Mitchell, 2018; Luke & Goodrich, 2010; Meany-Walen et al., 2013; Storlie & Wood 2014a, 2014b; Storlie et al., 2015; Wahesh, Fulton, Shannonhouse, McKibben, & Kennedy, 2018); and leadership behaviors (McKibben et al., 2017a).

Theme one. First, in the theme of a general overview of counseling leadership, McKibben et al. (2017b) contributed one of the most important reviews of counseling leadership. The authors conducted an inductive content analysis on counseling leadership and identified 33 articles that were directly focused on counseling leadership, of which 13 were leadership profiles, 11 were empirical articles, and 9 were conceptual articles. The results yielded a total of 24 emergent themes that were grouped into three categories (leadership values and qualities, personal and interpersonal qualities, and interpersonal skills). The first thematic grouping, leadership values and qualities, was reported as differing from the other two groupings, as it focused on the construct of leadership, rather than on the leader (i.e., professional identity, advocacy, vision, modeling, mentorship, service, dealing with difficulty and setbacks, and leadership-specific cognitive complexity).

Thus, the first category reflected how leadership is understood and displayed within the counseling profession. The second thematic grouping, personal and interpersonal qualities,

reflected the counseling profession's scholarship focus on an individual leader's dispositional qualities (i.e., intrinsic motivation, authenticity, humility, intentionality, dependability, leadership development catalyst, openness, and principles). The third thematic grouping, interpersonal skills, described specific skills utilized by a leader (i.e., interpersonal influence, empowerment, assertiveness, and role competency). As such, the concrete skills assisted a leader in their efforts to work with others as well as towards identified goals.

West et al. (2006) also contributed to the general knowledge of counseling leadership, as the authors conducted a Q-sort with 31 counselor educators or counselor administrators who had previously engaged in counseling leadership. In their study, the authors sought to explore the current beliefs and practices associated with counseling leadership during different phases. Results from the study resulted in three phases (beginning, middle, and ending) and three to four factors per phase. The results associated with the beginning phase were anticipating and awakening communal vision, promoting a spirit of community to construct a vision, and concern with congruence of personal and professional beliefs. The middle phase factors were reported as understanding frustrations and seeking possibilities; communicating the vision by understanding commonalities, resources, and external pressures; working alongside others; and sensitivity and cautiously developing the vision that is attractive to people. In the ending phase, the salient factors were celebrating actions that result in the greatest good, ensuring continuity by communicating the vision, and considering what we have learned. In addition, throughout these different factors, participants shared the importance of engaging with diverse persons and perspectives, as well as the importance of giving back and having something to offer as a leader (West et al., 2006). The results from this study provide a developmental lens of how counselor educators and counseling administrators position the beliefs and practices of counseling

leadership. However, the study only included counseling leaders in certain professional contexts, thus, further research is required on counseling leaders in different contexts, such as clinical practice, graduate student, or activist.

Collectively, these two studies serve an important scholarly contribution, as they provide empirical support for counseling specific leadership. Furthermore, these articles assisted in identifying and addressing some of the scholarly limitations, such as the current literature, themes, and practices associated with counseling specific leadership. However, these articles failed to effectively communicate the context specific nature of leadership, such as the difference between counseling leadership at large versus school counseling specific leadership (Peters et al., 2018).

Theme two.

Second, the counseling research has explored leadership development and professional identity (Gibson et al., 2018; Luke & Goodrich, 2010; Meany-Walen et al., 2013; Storlie & Wood 2014a, 2014b; Storlie et al., 2015; Wahesh et al., 2018), which are documented as important to the future success of the counseling profession (Chang et al., 2012; Kaplan, Tarvydas, & Gladding, 2014; McKibben et al., 2017b). Within this focus, leadership development in general, as well as specific multicultural and social justice counseling leadership development, have been studied. In exploring the phenomenon of leadership development, Luke and Goodrich (2010) conducted a grounded theory study, while Meany-Walen et al. (2013) completed a mixed-methods study.

Luke and Goodrich's (2010) study focused on the leadership and professional identity of early career counselors who served as leaders within the CSI chapters during their Master's and/or doctoral program. The authors reported that their participants identified authentic learning

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experience as the core category of their study, in which serving as a leader as a graduate student within CSI allowed them to experience, explore, and develop their identity as professional counselors and leaders. Under the causal conditions, participants reported previous leadership experience, transferable skills, and humanistic beliefs and/or values as important to their experiences and development. Next, under contextual conditions, participants identified three different systems that they engaged in as leaders and emerging counselors, which included chapter, local, and international. This allowed them to identify both personal and systemic awareness of strengths, areas for growth, and ways to intervene (Luke & Goodrich, 2010).

Luke and Goodrich (2010) identified multiple intervening conditions related to relationships, such as chapter models and mentors, collaboration and networking, and international commutation. These were identified as important, given that relationships are central to the work of counselors and leaders, particularly as new professionals are developing competence and confidence within their early career. Another important aspect of the authors' emergent theory involved internal and behavioral action strategies. Strategies such as internal cognitive, internal affective, and specific behavioral techniques were used by participants to engage in leadership, while navigating different people and systems. The last component of the findings included the consequences in bridging or not bridging identified gaps each participant was faced with during their time as leaders. The gaps included personal, local, and international and, although not named, it arguably included professional gaps as well. Each gap represented the obstacles and areas for growth encountered by the participants. Ultimately, leadership within CSI as a graduate student was identified as a catalyst and motivator for the participants' concurrent professional and leadership identity development (Luke & Goodrich, 2010).

Similar to Luke and Goodrich (2010), Meany-Walen et al. (2013) explored the development of CSI and ACA leaders through different leadership endeavors. In their mixed-methods study, the authors reported on participant self-reported leadership attributes, graduate level leadership experience, and advice about leadership. The authors showed that their participants joined or led within national counseling associations, CSI, and state counseling associations at higher rates that their university's chapter of CSI or student and university organizations. Other results of the study identified a desire to make contributions, intrinsic motivation, enjoyment of challenges and learning, professional identification, professional affiliation, and professional passion as the biggest influences on their leadership attributes and development, while family influence, variety, serendipity or happenstance, family supports, and seizing opportunities were the least influential. The attributes that were between non-influential and moderately influential included influence of mentors and role models, support of mentors and role models, and encouragement and validation from mentors and role models. The last finding, which involved advice to emerging leaders and students included taking initiative, being selective, leadership as a professional responsibility, and the importance of self-care and balance. In addition, the advice to programs or departments was comprised of creating a culture and expectation of leadership, creating and providing opportunities to engage in leadership, and teaching and providing mentorship around counseling leadership.

In their study, Gibson et al. (2018) explored the leadership identity development of 12 past ACA presidents. Their grounded theory analysis utilized the Charmaz tradition and consisted of one round of 90-minute intensive interviews, a member check, and a review of each participant's curriculum vitàe. The authors reported three factors that influenced their 12 participants in developing from young leaders to mature leaders, which were influence,

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motivation, and support to lead; leadership skills; and reinforcing experiences. Furthermore, the authors suggested that each factor had a bidirectional and reciprocal relationship with each factor as well as the development into a mature leader (Gibson et al., 2018).

Gibson et al.'s (2018) first factor (i.e., influence, motivation, and support to lead) was identified as being the driving force behind each leader's interest in service and leadership, particularly as a younger leader. Such motives included family, coaches, mentors, and educators. The previous mentioned supports and influences were reported as an ongoing, cyclical, and energizing force throughout a leader's development into a mature leader. The second factor (i.e., leadership skills) was reported to involve the development of leadership skills and behaviors over time. Participants reported various skills, such as risk taking, willingness to learn and be uncomfortable, patience, listening and communication skills, honesty and integrity, authenticity and trustworthiness, empathy and passion, and self-care and wellness. The third factor (i.e., reinforcing experiences) was depicted as either purposeful or serendipitous experiences that reinforced their continued involvement within leadership. This process was positioned as developmental, as it often began with their own experiences and transitioned to providing new experiences for younger emerging leaders. Although simplistic, the authors' findings contributed to the counseling leadership literature, as they reported that leadership motivation and support, leadership skills, and reinforcing experiences are not singular and static, rather, they are bidirectional, developmental, and fluid. However, there are also multiple documented limitations to the study, such as having skills, behaviors, dispositions, and characteristics subsumed into leadership skills and a lack of clearly operationalizing and concretizing each factor. Additionally, given the authors initially identified 176 codes in conjunction with the many identified factors

associated with leadership and leadership development, their model is arguably limited, vague, and lacking in complexity.

In conjunction with one another, each of the articles reviewed above (Gibson et al., 2018; Luke and Goodrich; 2010; Meany-Walen et al., 2013) reported their studies provided a foundational knowledge about the development of leadership and professional identity. Although interest and skills related to leadership were positioned as beginning before graduate studies, being involved in leadership during one's graduate program was identified as crucial for a counselor's development as a counselor and leader, thereby extending beyond their programs of study and into their professional careers as clinicians, educators, and administrators (Luke & Goodrich, 2010; Meany-Walen et al., 2013). Likewise, Gibson et al.'s (2018) article extended upon the focus of younger professional counselors' by focusing on how past ACA presidents developed from young to mature leaders. Thus, there is a growing body of literature focused on developing the profession's understanding of leadership development.

Although not the identified purpose of the aforementioned studies, the research did not intentionally address or account for issues of multiculturalism and social justice. With that, three qualitative studies began to explore the intersection of leadership development and professional identity from a multicultural and social justice lens (Storlie & Wood, 2014a, 2014b; Storlie et al., 2015). In their singular study that was split into two parts, Storlie and Wood (2014a, 2014b) used phenomenology to explore the development of social justice leadership for CSI chapter leaders, which included five CSI chapter presidents and chapter faculty advisors (CFA). The studies only included one round of interviews and member checks; however, the authors identified multiple salient findings.

In their study focused on graduate student CSI chapter leaders, Storlie and Wood (2014a) identified five themes, which were social justice is more than service, social justice leadership is developmental, culture affects social justice leadership development, social justice leadership is intentional and reflective, and leadership development includes unexpected demands. The results also indicated that social justice leadership is a developmental process, thereby indicating that it takes time to cultivate one's ability to engage or enact socially just leadership. In addition, skills such as reflection, intentionality, and self-evaluations were acknowledged as central to social justice leadership development, as they allowed leaders to not only understand themselves but also comprehend external issues of values, power, privilege, and oppression (Storlie & Wood, 2014a).

The second study focused on CFAs (Storlie & Wood, 2014b), with the authors identifying five central themes, which included the "big picture," CFA leadership identity, invisible leadership, visible leadership, and chapter culture. These findings overlap with the above study; however, there are some important distinctions given the position and experience of the participants. First, throughout the results, participants' spoke around the concept of reciprocity, as they assisted and supported emerging leaders in developing as leaders, more specifically as social justice leaders. Furthermore, participants suggested their leadership, social justice identify, and own identities developed and were influenced by their experiences as graduate student leaders. Lastly, the development extended beyond their chapter leaders and themselves, as it included the development of the profession and the intersections of multiculturalism, social justice, advocacy, and leadership, which were identified as requiring growth (Storlie & Wood, 2014b).

Similar to the Storlie and Wood (2014a, 2014b) articles, Storlie et al. (2015) reported being compelled to further develop the counseling leadership literature in the area of multicultural leadership development for emerging counselor educators. As a result, Storlie and colleagues (2015) conducted a phenomenological study with eight participants who were doctoral student leaders and ACES emerging leaders. The authors showed five main themes associated with the study, which were awareness of culture, programs fall short, depth of mentorship, being inclusive, and "in my future profession." Beyond the categorized findings, participants discussed their desire and need for more exposure and opportunities to cultivate their multicultural leadership. This was identified as important, given that participants reported a lack of multicultural and social justice-oriented discussion, experiences, and training related to their leadership development and opportunities. Thus, the participants identified seeking out new mentors and role models to assist them in their multicultural leadership development. Despite the documented implications of the multicultural and social justice leadership development literature, the studies had limitations in terms of sample size, limited engagement with the participants, and despite stating they reached saturation, little is known about how the authors understood or reached saturation. In addition, much of the research focused on counseling graduate students and faculty. As a result, little is known about supervisors, practitioners, and other counseling leaders in the field (Storlie et al., 2019).

Wahesh et al. (2018) conducted a content analysis to examine CSI chapter leadership efforts to promote and engage in leadership development, particularly for graduate students. The authors collected data from CSIs 2015–2016 annual reports and analyzed the current leadership development efforts and practices of 136 active CSI chapters. The authors reported seven categories, most with multiple subcategories that identified specific efforts and practices. The

seven thematic categories in sequential order based on the number of chapter responses to the identified theme were: planning and managing events or initiatives (n = 87), local chapter leadership structure (n = 50), external professional development encouraged (n = 39), mentoring (n = 37), encouragement and empowerment of members (n = 35), internal professional development encouraged (n = 9), and reflection encouraged (n = 8) (Wahesh et al., 2018).

Moreover, results from the Wahesh et al. (2018) study had multiple important contributions about the efforts, status, and practices of leadership development and training efforts in a given academic year. The most shared efforts in developing CSI members' leadership development was centralized around the planning and managing of chapter initiatives and events, as well as holding a leadership position (e.g., president, vice president, or committee chair). Although the purpose of the study was to explore the current efforts, such efforts and practices are slightly problematic, as the authors reported that getting involved and participating is not enough for the development of effective leadership development. Following this, the authors indicated that less than one-third of CSI chapters reported encouraging professional development, encouraging and empowering members, providing mentorship, and encouraging reflection on members' leadership development and practices (Wahesh et al., 2018). This is concerning, given that the focus of CSI chapter leadership in a given year was more focused on having a leadership position or holding events than providing concrete and intentional professional counseling leadership training, mentorship, and empirically supported efforts associated with leadership development.

Each set of authors highlighted a different perspective and focus of leadership development (Gibson et al., 2018; Luke & Goodrich, 2010; Meany-Walen et al., 2013; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015; Wahesh et al., 2018). Together, the authors identified

the importance of exposure, experience, training, and leadership development, especially for the future success of the profession in an increasingly diverse, complex, and socially unjust world. Thus, the influence and reciprocal nature of leadership development and professional identity development are suggested to be inextricably linked, and require further attention, in areas such as research, training, and practice (Luke & Goodrich, 2010; Meany-Walen et al., 2013; Storlie & Wood, 2014a, 2014b; Storlie et al., 2015; Wahesh et al., 2018).

Theme three. The third area documented in the counseling leadership research addressed counseling specific leadership behaviors. McKibben et al. (2017a) conducted a quantitative study utilizing a single-factor confirmatory factor analysis to empirically test his DLCS-SR. The 19 counseling leadership behaviors were reported as the following constructs: professional identity, advocacy, vision, modeling, mentorship, service, dealing with difficulty and setbacks, sense of humor, creativity, high standards for self and other, wellness, authenticity, humility, intentionality, openness, principled, interpersonal influence, role competence, and assertiveness. The measure only accounted for behaviors; therefore, the authors did not include other leadership components, such as feelings, thoughts, values, or traits. The authors reported finding that the behaviors measured by the DLCS-SR were best explained by this single-factor model, which demonstrated excellent internal consistency and a significant correlation for measuring global leadership. Thus, the authors asserted that this instrument should be used to measure a global set of leadership behaviors rather than distinct leadership behaviors. This was consistent with the authors' position, which is that leadership is a nonlinear and ever-changing process that consists of multiple fluid and complex components, elements, and interactions. Thus, this study was an important development in the counseling leadership literature, as it explored the factors and complexities associated with leadership behaviors. However, future

research must utilize and validate this measure as well as other counseling leadership behaviors, skills, values, and practices (McKibben et al., 2017a).

Of the 10 above-mentioned counseling leadership studies (Gibson et al., 2018; Luke & Goodrich, 2010; McKibben et al., 2017a, 2017b; Meany-Walen et al., 2013; Storlie & Wood 2014a, 2014b; Storlie et al., 2015; Wahesh et al., 2018, West et al., 2006), no study sought to explore counseling leadership that was both socially just and culturally responsive, or examined how counseling leadership is enacted in both professional association and higher education contexts. Thus, my study addresses multiple gaps within the counseling literature, as context and focus have been identified as central to the enactment of leadership (Harrison, 2017; McKibben, 2015, McKibben et al., 2017b). My study addresses another gap in the counseling literature, which involves the lack of empirically-based leadership models or frameworks grounded in the profession. Of the current literature, the vast majority of leadership models or frameworks pertain to leadership development (Gibson et al., 2018; Luke & Goodrich, 2010; Meany-Walen et al., 2013; Storlie & Wood 2014a, 2014b). Hence, the need for empirically-based theoretical models or frameworks focused on the processes of enacting leadership within the counseling profession. Accordingly, my study will provide the first abstracted model of counseling leadership focused on the process of enacting leadership at large. More specifically, it will discuss how counselor educator leaders engage in leadership that is both socially just and culturally responsive. It will be the first to use the Straussian tradition of GT (Corbin & Strauss, 2015) for the purpose of understanding the processes of socially just and culturally responsive counseling leadership.

Social Justice Leadership

Although there is a documented dearth of literature operationalizing social justice leadership (Dollarhide et al., 2016, 2018; Ratts, 2009; Smith et al., 2008; Smith et al., 2009; Steele et al., 2014), social justice leadership is suggested to involve a philosophical position and practices that emphasize envisioning, modeling, leading, and advocating for a system that is equitable in meeting the needs of all, while simultaneously disrupting barriers for those with marginalized social locations (Abukat et al., 2018; Furman, 2012; Gooden & Dantley, 2012; Lewis, 2016; Lewis et al., 2011; Lopez, 2016; McKenzie et al., 2008; McKinney & Capper, 2010; Theoharis, 2007). Moreover, social justice leadership is used to develop a culture that promotes and engages in social justice advocacy and change, to ensure that social, cultural, political, historical, and economic systems account for equity and are held accountable (Abukat et al., 2018; Furman, 2012; Gooden & Dantley, 2012; Lewis, 2016; Lewis et al., 2011; Lopez, 2016; McKenzie et al., 2008; McKinney & Capper, 2010; Theoharis, 2007). Consequently, it has been argued that social justice leadership provides leaders with a mechanism to further ensure that issues of diversity, inequity, privilege, marginalization, and oppression are accounted for within the praxis of leadership (Abukat et al., 2018; Furman, 2012; Gooden & Dantley, 2012; Lewis, 2016; Lewis et al., 2011; Lopez, 2016; McKenzie et al., 2008; McKinney & Capper, 2010; Theoharis, 2007).

Lopez (2016) stated that social justice leadership ensures that all persons, especially those who have been historically underserved, silenced, or excluded, have the opportunity to achieve excellence (e.g., academic, professional); engage in developing awareness and knowledge about the injustices in the society and world; experience the inclusion of their cultural epistemology and ontology; and experience a system that seeks to disrupt problematic dominant privileges and powers. Similar to Lopez (2016), Furman (2012) sought to further understand social justice

leadership. In the author's review of the literature, the author identified the following consistent themes associated with social justice leadership, which included action-oriented and transformative, committed and persistent, inclusive and democratic, relational and caring, reflective, and oriented towards social justice. Although more similar than dissimilar and positioned from a postmodern lens, each author has defined social justice leadership differently (Furman, 2012; Lopez, 2016).

Bogotch (2000) provided a necessary addition to the social justice literature, as the author asserted that despite the lack of scholarly acknowledgment, there are different philosophical paradigms of social justice leadership, which can range from modernist to postmodernist. Modernist social justice leadership was described as focusing more on individualistic, structured, intellectualized, self-actualized, structured, and one-dimensional aspects of leadership. Postmodernist social justice leadership was positioned as accounting for multiple operationalized meanings, fluidity, collectivism, and a social commitment towards progression and change (Bogotch, 2000).

Additionally, Bogotch (2000) argued that from a postmodern position of social justice leadership, there can never exist a universal or best definition or position of social justice leadership, or a truly inclusive understanding of social justice leadership. However, the conceptual and empirical scholarship can be used to inform the practice of social justice leadership, which can assist individuals, communities, professions, and systems in their ability to explore multiple philosophical positions to create new understandings, changes, and communities of social justice leaders. The author further cautioned against research on social justice leadership that restricts multiple philosophical positions, seeks to oversimplify the process, or does not account for the complexity and fluidity of social justice leadership.

Therefore, the author purported that given the inherent nature of time and culture, social justice as a construct will always be in a state of flux, as there are too many malleable known and unknown variables for social justice to be static (Bogotch, 2000).

Bogotch's (2000) conceptual article is positioned differently than the majority of social justice leadership literature which has associated social justice leadership within a purely postmodern lens (Abukat et al., 2018; Furman, 2012; Lewis et al., 2011; Lopez, 2016; McKinney & Capper, 2010). Thus, Bogotch's work might be used to argue that much of the scholarship and discourse around social justice leadership is binary, representative of a false dichotomy, or even biased, given the specific framing of social justice leadership. Despite the conceptual arguments behind modern to postmodern perspectives of social justice leadership, future scholarship and research should further examine the different philosophical positions and tensions (Hansen, 2014; Overskeid, 2007) within social justice leadership. Additionally, the social justice leadership literature has not addressed the different types of social justice (e.g., cultural, distributive, associational, emancipatory, retributive, and procedural) (Boyles et al., 2009; Coates, 2007; Fraser & Honneth, 2003; Gewirtz & Cribb, 2002; Kazemi & Törnblom 2008). The inclusion of multiple types of social justice could be used to examine the different philosophies, positions, and tensions documented in the social justice leadership literature (Bogotch, 2000; Lopez, 2016).

Another area documented in the social justice leadership literature is the importance of developing knowledge from the margins (Brubaker et al., 2011; Chung et al., 2011; Collins, 2011; Hargons et al., 2017b; Miville et al., 2017; Nygreen, Saba, & Moreno, 2016; Varghese et al., 2017; Vasquesz, 2017). The purported argument for developing knowledge from within the margins was centered around the historical culture and practice of developing knowledge from

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those with mostly dominant or privileged identities and asserting its level of applicability to

marginalized populations (Brubaker et al., 2011; Chung et al., 2011; Collins, 2011; Hargons et

al., 2017b; Miville et al., 2017; Nygreen et al., 2016; Varghese et al., 2017; Vasquesz, 2017).

Additionally, it was argued that the scholarly knowledge and practice of leadership did not

account for the unique knowledge, experiences, needs, or resiliencies of marginalized

communities, nor the pervasive issues of injustice and oppression. Consequently, the social

justice leadership literature has more recently integrated postmodern and marginalized

communities' knowledge into the theory and practice of leadership, within the privileged space

of academia (Brubaker et al., 2011; Chung et al., 2011; Collins, 2011; Hargons et al., 2017b;

McKenzie et al., 2008; Miville et al., 2017; Nygreen et al., 2016; Varghese et al., 2017;

Vasquesz, 2017). This was positioned as a movement of empowerment, as well as a way to

counter the imposing Western, colonized, appropriated, or hegemonic perspectives of leadership

knowledge and practice (Chung et al., 2011; Collins, 2011; Hargons et al., 2017b; Miville et al.,

2017; Nygreen et al., 2016; Sanchez-Runde, Nardon, & Steers, 2011; Varghese et al., 2017;

Vasquesz, 2017). Thereby, the movement is positioned as assisting disenfranchised communities

in developing bodies of knowledge that speak to the unique, rich, and powerful knowledge

within one's own communities.

Empirical Support

Although leadership as a construct is one of the most widely written about topics

internationally and scholarly (Myers, 2012); to date, the empirical studies on social justice

leadership within the context of education or professional associations are minimal, especially

regarding the counseling and related mental health professions. Two themes were addressed in

five selected studies on social justice leadership (Hargons et al., 2017a; Ospina & Su, 2009;

Santamaría, 2014; Theoharis, 2007; Wang, 2018). Theme one included the theory and practice of social justice leadership (Theoharis, 2007; Wang, 2018) and theme two explored the enactment of social justice leadership through different postmodern lenses (i.e., Black feminism, Critical Race Theory) (Hargons et al., 2017a; Ospina & Su, 2009; Santamaría, 2014). Additionally, two empirical studies (Storlie & Wood, 2014a, 2014b) have been excluded, given they have already been addressed in the section on counseling leadership, and they explored the development of social justice leaders, rather than social justice leadership. Five empirical peer-refereed articles were ultimately selected.

Theme one. Two articles in the social justice leadership empirical literature explored the theory and praxis of social justice leadership. Each addressed a different context of the theory and practice of social justice literature. Article one focused on how school principals used the theory and practice of social justice leadership to promote social justice (Wang, 2018). Article two explored the process regarding how school principals utilized the theory and practice of social justice leadership within their school (Theoharis, 2007).

Wang's (2018) qualitative investigation explored how principals in elementary and secondary education settings used social justice theory to address rampant issues of inequity and marginalization within their schools. The author recruited 22 participants from 19 different schools using a general qualitative method and social constructionism as an additive theoretical lens for the conceptualization and analysis of data. The author indicated four core findings, which were used to develop a conceptual framework for social justice leadership within an education system. However, the author did not concretely operationalize how they used a general qualitative method to develop the proposed framework. The findings were social justice leadership positioning, student-centered leadership, developing people for social justice, and

building a positive school community with social justice. Beyond the four core findings, the author also asserted two additional factors that were present within the data, which involved facing challenges and obstacles and multiple facilitators of social justice.

In connecting their findings to the theory and praxis of social justice leadership, Wang (2018) reported the importance of leadership positioning. This included their participants' positioning themselves in different roles, communicative styles, or types of expressions and behaviors based on the individual(s) they were engaging with or the focus of the interactions. The next aspect involved using formal and informal data to understand the needs, desires, thoughts, and feelings of the students to engage in social justice actions. This included but was not limited to empowering students, centering students' needs, reversing current/historical inequities and injustices, and educating stakeholders on issues of justice. The process entailed the development of an equitable, shared, and communal community. This reportedly necessitated developing people as human resources to continue fighting for and developing social justice change within the system. Reported strategies involved collaborating, empowering stakeholders to collaborate on a shared mission, encouraging risk taking, naming and disrupting social justice issues, and equitable and diverse hiring practices. The final process was to extend the social justice change outside of the school and into the larger community. This was asserted to assist in uptake, continuity, and longevity. Additionally, this was positioned as important, given that injustices, empowerment, change, and education are not isolated within the school, but involve families and communities. This was further articulated by the development of multiple facilitators, as the participants suggested that the principles could not achieve socially just change by themselves, as it required multiple parties. Last, the participants shared the obstacles

that they faced during the process, which included resources, money, facilities, time, personnel, and individuals who did not have a shared vision for equity and justice (Wang, 2018).

Wang's (2018) results have added to the literature, as this study empirically explored the theory and praxis of social justice leadership. This is essential, given that much of the social justice and social justice leadership literature is conceptual or focused on the importance of utilizing social justice with a specific disenfranchised identity or community. Thus, this study provided data for the next phase of social justice leadership research, which is developing and understanding the theoretical components and specific practices within social justice leadership (Wang, 2018).

Theoharis (2007) conducted a qualitative study, in which the author utilized a general qualitative method in conjunction with autoethnographic principles to collect and analyze all data sets. In addition to the method selection, the author further conceptualized and analyzed data using critical theory. The purpose of the study was to empirically develop a framework with principles that explained social justice leadership within an educational context. Furthermore, the author reported wanting to develop a theory that accounted for the resistance experienced by social justice leaders, as that positioned as inevitable to the work of social justice leadership. In doing so, the author recruited seven school principals in three different school contexts (i.e., elementary school, middle school, and high school) who identified as operating from a social justice leadership stance (Theoharis, 2007).

Theoharis' (2007) study resulted in three sets of principles, which included the resistance school principals enact, the resistance principals face, and the resistance principals develop. Each of the three principles focused on socially just leaders resisting the furtherance of an oppressive and hegemonic educational culture through the development of a social justice leadership

agenda. Principle number one, the resistance principals enacted, involved raising student achievement, improving the school's system toward equity, enhancing and re-centering staffs' social justice capacity, and strengthening their school and community culture. Principle number two, the resistance principals faced, included resistance from within the school and surrounding community, resistance in the school district and beyond, and the implications of the principal's resistance. The implications were categorized into two themes. First, resistance took a great personal toll on the principal. Second, the principals faced persistent discouragement. Principle number three, the resistance principals develop, included two different strategies to sustain their resistance and social justice leadership agenda. First, the development of proactive strategies included practices, such as building relationships, keeping the goal in mind, finding support, working with others towards desired change, and engaging in learning. The second practice, coping strategies, involved the development of both healthy coping strategies (e.g., regular physical activity, helping and doing for others, attending to their life outside of work, setting boundaries, and self-care) and unhealthy coping strategies (e.g., substance use, working too many hours, working too hard, working for too long, taking on too much responsibility) (Theoharis, 2007).

Theoharis' (2007) study addressed an important gap in the literature and practice of social justice leadership within an education system. The results have multiple implications on the theory and practice of social justice leadership focused on resistance. Specifically, empirical support for developing leaders' ability to resist, building upon one's ability to resist, and engaging in good leadership, which requires social justice and resistance (Theoharis, 2007). Additionally, although both Wang (2018) and Theoharis (2007) focused on similar populations, settings, and theory development using vague methodologies, the results varied in their

empirically driven social justice leadership frameworks. Accordingly, more research is needed in order to further operationalize and understand socially just leadership, specifically the practices and processes associated with socially justice leadership. In addition, more rigorous, well-defined, discipline specific, and operationalized studies would enhance the current empirical literature and future qualitative and quantitative studies on this construct.

Theme two. The second identified theme within the research on social justice leadership explored the enactment of social justice through different postmodern lenses (Hargons et al., 2017a; Ospina & Su, 2009; Santamaría, 2014). All three articles addressed a different aspect of social justice leadership. Article one examined female leaders' narratives and experiences using the Black feminist concept of bridge leadership (Hargons et al., 2017a). Article two explored how educational leaders of color tapped into their marginalized identities to address issues of injustice and inequity (Santamaría, 2014). Article three investigated the use of social justice leadership focus on the intersections of race, ethnicity, and leadership (Ospina & Su, 2009).

First, Hargons et al. (2017a) engaged in a collaborative autoethnographic study using a six-step thematic analysis process. The authors developed a list of questions to explicate the nature of their leadership processes and experiences from a social justice leadership lens. More specifically, the authors used Black feminism and a Black feminist concept that emerged from the educational leadership literature called bridge leadership (Horsford, 2012) to examine their own narratives and experiences as female leaders with multiple intersecting marginalized identities. After they completed their data collection processes, data analysis procedures, and connecting their experiences to the literature, the authors reported two themes within their thematic analysis. Theme one, leadership journeys, focused on the authors' journey towards social justice leadership as women with complex intersecting marginalized identities. Theme one

consisted of six subthemes, which included leadership attributes, future orientation, fostering connection, determination, availability of opportunities, and receipts of mentoring. Theme two, why we lead, elaborated on the authors' core motivations behind their own socially just leadership. Theme two was comprised of three subthemes: advocacy and social justice, inclusion and multiculturalism, and enhancing leadership training (Hargons et al., 2017a).

Hargons et al.'s (2017a) collaborative autoethnographic findings have provided rich support for the difficulties women leaders with multiple marginalized social locations face in their journey to becoming leaders within higher education and professional organizations. Although not generalizable, each of the four authors shared similar struggles, resilience, and journeys as they navigated a culture and system that they reported were not made for or built by persons with similar identities or beliefs. However, the second theme (i.e. why we lead) identified the importance and crux of their internalized and externalized values and motivations. Thus, the study provided further empirical evidence for the importance of social justice, multiculturalism, and inclusion, as the authors argued for their significance in creating an equitable environment and culture for female leaders from multiple marginalized social locations (Hargons et al., 2017a).

Second, Santamaría (2014) conducted a culturally responsive case study to further understand how one's marginalized identities affect their social justice leadership goals, decisions, practices, and effectiveness in the educational systems. However, unlike the previous article, which utilized Black feminism to conceptualize and analyze the data, this author used critical race theory. The participants, all of whom were involved in leadership roles, consisted of six doctoral students, faculty, and administrators with marginalized identities. Participants completed a series of data collection processes, such as surveys, questionnaire prompts,

interviews, observation notes, and writing a paper on social justice leadership. After completing the study, the author reported nine themes, which represented participants' strategies to implement social justice leadership. The nine themes included critical conversations, critical theoretical lens, group consensus, stereotype threat, academic discourse, honoring constituents, leading by example, trust with mainstream, and servant leadership. Furthermore, each of the themes was identified as representing each participant's movement toward more socially just and equitable leadership and change, whose purpose was centered around countering oppressive leadership, leadership practices, knowledge of leadership, and discourses around leadership (Santamaría, 2014).

Using a case study, Santamaria (2014) explored the different strategies of socially just leaders. One theme that emerged was the importance of criticality, whether it is through critical consciousness, critical theories, or critical conversations. Each of these areas was used to confront and disrupt social, cultural, political, historical, or economical forces and constraints on a system identified as oppressive and marginalizing. In addition, the participants identified the use of many different theoretical lenses (e.g., TirbalCrit, LatCrit, critical race theory), each of which could benefit from further research on their process and utility enacting social justice leadership (Santamaría, 2014). In addition, similar to the work of Hargons et al. (2017a), the results from this study reflected the leadership experiences of leaders of color as well as those of other marginalized identities. Thus, given that both authors purported that social justice has been focused more on White and privileged identities, the voices of those within the margins are vital to the research and practice of leadership.

Third, Ospina and Su (2009) reported conducting a general interpretive qualitative study aimed at understand how participants in 40 different organizations focused on creating social

change by understanding and infusing issues of race and ethnicity into their socially just leadership. This study consisted of two phases. The first phase interviewed and created analytical memos for each member of the 40 social change organizations. Of the 40 leaders and organizations, 22 leaders identified incorporating racial and ethnic issues into their leadership. From there, the authors engaged in an inductive analysis using the data from those 22 leaders and organizations they represented. Next, the authors randomly selected six leaders within organizations to participate in another round of data collection to focus on how leaders/organizations utilized issues of race and ethnicity within their leadership. The results were reported using two general themes and three categories within each theme (Ospina & Su, 2009).

Ospina and Su's (2009) first identified theme was leaders' approach to infusing issues of race and ethnicity into their socially just leadership. This included three categories: multiple narratives, cultural traditions, and lived experience. Multiple narratives involved bridging the divide and forging alliances among different racial and ethnic communities. Cultural traditions addressed issues of race and ethnic marginalization. Lived experience included connecting and supporting individuals towards racial and ethnic politics, such as networks, activist groups, politicians, or services. The second theme focused on the primary processes used by leaders to understand race and ethnic issues in leadership. Once again, the three categories included: multiple narratives, cultural traditions, and lived experience. Multiple narratives involved gathering narratives from different racial/ethnic communities, participating in racially/ethnically focused organizations, and gathering information from multiple trustworthy sources. Cultural traditions included drawing upon one's pre-existing knowledge, as well as learning about and using knowledge from within the margins. Lived experiences entailed learning from and

integrating knowledge from individual's experiences and narratives, as well as building trust and relationships with individuals and communities of differing racial and ethnic identities (Ospina & Su, 2009).

Ospina and Su's (2009) results provided needed data on how socially just leaders and organizations approached and sought to understand issues of race and ethnicity in their organizations. The authors indicated that only 22 of the 40 leaders in the different organizations reported intentionally attending to racial and ethnic issues. The findings also provided empirical support for the importance of developing knowledge from within a community, both at the individual- and community-wide level, as well as the participants' perceived importance of politics within racial and ethnic change. However, one major issue with the study's scope was that the authors did not clearly differentiate the individual and organization within the results section (Ospina & Su, 2009). Thus, it was unclear whether the leader was truly representative of the organization or vice-versa.

As a group, these three qualitative studies provided data on the enactment of social justice leadership through different postmodern lenses. All three provided a thorough review of their postmodern theory, which contributed to the research on postmodern social justice leadership literature. However, each study had limitations, such as the relatively low rigor of the study, not concretely outlining or operationalizing the methods section, and the lack of accounting for intersectionality or complexity of identity. Future studies would benefit from using modernist to postmodern lenses, conducting research using a well-documented and rigorous methodology, and examining different professional disciplines and contexts.

Similar to the counseling leadership studies reviewed in the previous section, the empirical social justice leadership literature has yet to intentionally integrate socially just and

culturally responsive leadership, which are arguably different and yet intertwined constructs (Ratts, 2009; Ratts et al., 2016), as well as higher education and professional association leadership contexts. In fact, of the five studies discussed above (Hargons et al., 2017a; Ospina & Su, 2009; Santamaría, 2014; Theoharis, 2007; Wang, 2018), only Hargons et al. (2017a) explored leadership within a professional association and higher education context, and that was solely focused on the experiences of emerging leaders who were female doctoral students of color within academia and psychology associations. The rest of the studies focused on either K-12 or professional organization leadership contexts (Ospina & Su, 2009; Santamaría, 2014; Theoharis, 2007; Wang, 2018). Thus, my study will provide a unique contribution to the social justice leadership literature, as it combines both contexts, given the professional expectations for counsel educator leaders. Another important contribution of my study involves exploring socially just and culturally responsive leadership while including a balance of intersecting privileged and marginalized social locations. This will support my ability to collect and analyze data that include multiple identities and perspectives, which will allow me to further compare and contrast the similarities and difference among participants. My seeking to include a range of identities and perspectives is crucial, as counseling leaders with various marginalized to privileged identities are required engage in leadership that is both socially just and culturally responsive (Ratts et al., 2016; Storlie & Wood, 2014b). This will largely differ from the current research, given much of the current research focuses on either privileged identities or one specific disenfranchised identity or community.

Culturally Responsive Leadership

Within the counseling profession, there are no documented models or theories of culturally responsive leadership. Much of the counseling literature on or related to culturally

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responsive leadership is within the school counseling literature (Lee, 2001; Schellenberg & Grothaus, 2009; Smith-Adcockm Daniels, Lee, Villalba, & Indelicate, 2006; Wines, 2013). Only a few general counseling leadership articles have addressed culturally responsive leadership in a broader context (Pedersen & Pope, 2010; Smith & Roysircar, 2010; Storlie et al., 2015; Roysircar, Thompson, & Boudreau, 2017). Outside of the counseling scholarship, multiple scholars in education have attempted to explicate models and practices of culturally responsive leadership (Beachum, 2011; Davis, 2002; Khalifa et al., 2016; Lopez, 2015, 2016; Santamaría & Santamaría, 2015).

Based on the current and relevant literature on culturally responsive leadership, theory, and practice, culturally responsive leadership has been identified as an effective and critical leadership framework or theory with the potential to bring about change from an individual to a systemic level (Beachum, 2011; Davis, 2002; Khalifa et al., 2016; Lopez, 2015, 2016; Santamaría & Santamaría, 2015). Additionally, there is a documented process associated with the development of a culturally responsive leadership identity, which has included developing knowledge and awareness of cultural responsivity within leership, beginning to theorize using a culturally responsive framework, interpreting one's leadership through a culturally responsive lens, and enacting leadership that is culturally responsive (Beachum, 2011; Davis, 2002; Khalifa et al., 2016; Lopez, 2015, 2016: Storlie et al., 2015; Santamaría & Santamaría, 2015). Davis (2002) further indicated that culturally responsive leadership is ultimately about the development of structures and environments that allow others to personally experience the freedom to be their best and most authentic self.

In addition, Santamaría and Santamaría (2015) further situated culturally responsive leadership, as they suggested that:

(1) educational leadership is an interdisciplinary, complex, and multi-pronged process, wherein (2) educational partners need to develop participatory alternative leadership practices that adhere to critical democracy (e.g., from individual, to local, to national, to global). We also acknowledge that educational leadership, as a discipline, (3) needs to deliberately delink from notions of leadership as management. Finally, educational leaders need to (4) use known, new, and developing tools to foster communication addressing educational issues for marginalized and all learners toward increased global intelligence. (p. 37)

Lopez (2015, 2016) further argued that truly critical culturally responsive leadership must seek and demand social change by disrupting and challenging the majoritarian and subjugating systemic powers that negatively influence all communities, but disproportionally affect marginalized communities.

Lopez stated that although theorizing and research is of importance, it is also a difficult, time consuming, and long-range goal for cultural responsivity, as there are people and communities in need of culturally responsive leadership now. Given that there has been and will continue to be issues of injustice and inequity, culturally responsive leadership cannot wait, given that it provides a process to not only bridge the divide between research, theory, and practice, but to simultaneously grow and enact leadership as theory and research develop (Lopez, 2015, 2016).

Looking beyond the processes and values associated with culturally responsive leadership, the theory and practice have remained vague (Beachum, 2011; Lopez, 2015, 2016). Scholars have worked to further operationalize culturally responsive leadership (Beachum, 2011; Davis, 2002; Lopez, 2015, 2016). There are three current models or frameworks on culturally

responsive leadership. First, Beachum (2011) proposed the following principles to guide culturally responsive leadership: the development of an emancipatory consciousness focused on understanding the influence of multiple variables (e.g., history, social, cultural, political) on social inequality; equitable insights that lead to the promotion of inclusion; critically examining (e.g., reflection and reflexivity) one's own leadership; and promoting a culture of culturally responsive leadership. Second, Davis (2002) argued for a 3 × 3 matrix, which included emancipatory consciousness, equitable insight, and reflexive practice as well as knowledge, dispositions, and skills. Third, Lopez's (2015, 2016) model consisted of four components: critical self-reflection, construction and deconstruction, agency and action, and support and sustenance. However, the author further argued that the process is cyclical and involves a constant state of learning and unlearning. Thus, together, these three models/frameworks provide a lens in which to conceptualize and engage in culturally responsive leadership. However, each of these models and theories require empirical support. With that, Lopez (2015, 2016) asserted that despite the need for more theorizing and research, leaders cannot idly wait by, they must engage in culturally responsive leadership now.

Empirical Support

Even though the construct of cultural responsivity has been around for more than two decades (Gay, 1994; Lee, 2001; Khalifa et al., 2016), there is a relatively small body of research exploring cultural responsivity. There exists even less research in the domains of counseling and leadership. Thus, four exploratory studies have been identified and selected owing to their focus on culturally responsive leadership (Lopez, 2015; Roysircar et al., 2017; Santamaría & Santamaría, 2015; Wines, 2013). Two themes were addressed in these four selected studies on culturally responsive leadership. Theme one included the practices of culturally responsive

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leaders (Lopez, 2015; Santamaría & Santamaría, 2015) and theme two explored the experiences of Black leaders and their enactment of culturally responsive leadership (Roysircar et al., 2017; Wines, 2013). In addition, one empirical study (Storlie et al., 2015) was excluded, given the authors focused on developing culturally responsive leaders, rather than culturally responsive leadership in and of itself. Thus, four empirical peer-refereed articles were ultimately selected.

Theme one. Theme one focused on culturally responsive leadership practices (Lopez, 2015; Santamaría & Santamaría, 2015). Article one explored how educational leaders engage in culturally responsive leadership as well as their utilized practices (Lopez, 2015). Article two investigated how diverse leaders confronted with inequity in their school systems engage in culturally responsive leadership practices (Santamaría & Santamaría, 2015). Each study provided unique findings.

Lopez (2015) conducted a general qualitative study to better understand the practices of culturally responsive leadership in diverse educational contexts. The author used convenience sampling at a nearby school district and recruited 14 participants with different identities and experiences in educational leadership. Although the author's methodology and data analysis were vaguely written, four core themes were identified. The themes included critical consciousness for action, attitudes and practices that focus on equity and diversity, tensions of the journey, and the importance of support for culturally responsive leaders (Lopez, 2015).

Lopez's (2015) first theme identified the participants' practice of engaging in self-reflection and examination to examine their knowledge, beliefs, values, and biases of the various people they encountered as leaders, as well as attempting to understand the other and their social-cultural worldview. Theme two involved the consistent practices of attending to issues of diversity, inclusion, equity, and justice. The participants suggested that although consistently

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attending to the above-mentioned issues can be difficult, it was important and should always be included, and not just be a practice that happens during holidays or diversity week. Theme three included the regular experience of resistance or push-back when attempting to engage in culturally responsive leadership and change. Thus, participants asserted the importance of recognizing the tensions and resistance, while not allowing them to deter leadership. The fourth theme reflected both the perceived need and experience of receiving support for their leadership and their attempt at building a more critical and equitable environment. Participants shared their emotionally and professionally draining struggles, as well as the necessity and benefits of support (Lopez, 2015).

Lopez's (2015) study provided needed empirical support to better understand the practice of culturally responsive leadership within the context of education. Additionally, the author purported that the findings paralleled the need of culturally responsive leadership, the need of emotional support when engaging in equitable change, and the importance of perseverance within leadership (Lopez, 2015). However, the author's data collection and analysis section was almost non-existent. Thus, little is known about the procedures, method, and rigor of the study, which is a major limitation of the study.

Santamaría and Santamaría (2015) engaged in a multiple case study using six leaders who identified as indigenous people of color. The authors indicated that their methodological approach allowed them to obtain and report on the leadership practices and counter-storytelling of culturally responsive leadership. The inclusion of counter-storytelling allowed the participants' and authors to analyze, reveal, and challenge the majoritarian discourse, traditions, and practices associated with culturally responsive leadership, especially as much of the story is centered around whiteness. The authors engaged in data collection and analysis, but provided

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little evidence in their manuscript of the techniques used. Rather, the authors focused heavily on the results of their study (Santamaría & Santamaría, 2015).

Santamaría and Santamaría (2015) identified seven culturally responsive leadership practices. First, enter into a leadership space with knowledge pertaining to the community or people you are working with (e.g., social cultural, political, economic, and linguistic) and a willingness to learn. Second, utilize humility and defer to others to fill your knowledge gaps and to be held accountable. Third, be present, engaged, and authentic in each form of interaction. Fourth, recognize one's on privilege and bias, while simultaneously identifying one's marginalization, strengths, and integrity. Fifth, decisions that are made should be congruent to the cultural norms, conditions, and needs associated with the leadership environment one is engaged in. Sixth, practice leadership holistically. Seventh, build a deep connection and roots to the communities/persons you are working with, while ensuring one's leadership practices and decisions are sustainable and support the advancement of equity (Santamaría & Santamaría, 2015).

Santamaría and Santamaría (2015) further suggested their study had multiple contributions to the empirical literature. One such addition involved the inclusion of indigenous persons and perspectives in the development of seven practices associated with culturally responsive leadership. Another contribution included the addition of holism and connectedness to self and others as a practice associated with culturally responsive leadership. Lastly, the results asserted the importance of sustainability within the practices and decision making of leaders (Santamaría & Santamaría, 2015). Similar to Lopez (2015) the authors article focused heavily on their review of literature, theoretical framework, and results. Thus, little is known about their methodological decisions, positionality, procedures, and the overall trustworthiness of the study.

In professions such as counseling or psychology, their lack of operationalizing their method section results in limited credibility, transferability, dependability, and confirmability (Hays & Singh, 2012; Hays, Wood, Dahl, Kirk-Jenkins, 2016; Morrow, 2005; Ponterotto, 2005). Thus, similar to the studies on socially just leadership, more exploratory and rigorous research is needed.

Theme two. Theme two focused on the experiences of leaders engaging in culturally responsive leadership (Roysircar et al., 2017; Wines, 2013). The first study explored how educational leaders engage in culturally responsive leadership as well as their utilized practices (Roysircar et al., 2017). The second study investigated how diverse leaders confronted with inequity in their school systems engage in culturally responsive leadership practices (Wines, 2013). Additionally, although the articles address counselors, the focus is on their experiences of culturally responsive leadership, rather than their practice of leadership as counselors. Thus, these studies have been included in the culturally responsive leadership section.

Roysircar et al. (2017) completed a consensual qualitative study on five Black and African-American leaders in counseling and counseling psychology and their experiences as culturally responsive leaders. In addition, the authors incorporated Africentric psychology as a lens to further conceptualize and analyze their data. The study resulted in seven domains, each with at least one category, and general to variant classification of frequency. The thematic domains and categories were titled as: autogeny (i.e., destiny); primacy of the person (i.e., experiencing racism, embracing culture, and role models); consubstantiality (i.e., holistic viewpoint, resilient outlook, and global viewpoint); perpetual evolution (i.e., minority status, questioning attitude, cultural identity, exploration, and freedom of self-expression); living forever (i.e., pride in accomplishments, empowering others, and legacy); social justice (i.e.,

advocacy efforts); and cultural empathy (i.e., showing cultural sensitivity) (Roysircar et al., 2017).

Although Roysircar et al. (2017) reported many scholarly contributions, some of the more salient findings include a study on culturally established culturally responsive Black, African-American, and male leaders and the use of Africentric psychology to further conceptualize culturally responsive leadership. Additionally, the authors described the category of "destiny," in which, all participants reported their current identity and status as a leader was due to fate. The inclusion of happenstance was a unique contribution to the literature. Lastly, the authors were able to communicate the participants' experiences with community, collective consciousness, and cultural strengths and resiliencies as important to the experiences of Black, African, and male leaders (Roysircar et al., 2017). However, such limitations included their sample size, lack of data triangulation, and inability to demonstrate saturation.

Following this, Wines (2013) conducted an autophenomenography study, which is the intersection of autoethnography and phenomenology. This study focused on the author's experiences as a leader within a predominately White school, providing culturally responsive leadership as an African-American, woman, and school counselor. The author followed a structure proposed by Giorgi (1997), with the author serving as the researcher, participant, and debriefer. Thus, the author created interview questions, which were answered, analyzed, connected and compared to relevant literature. Given that the author played all the roles in the study, the author coded for the successes and challenges faced in four roles (i.e., school leader, participant, debriefer, and researcher). Subsequently, the author's narratives and experiences were then communicated as success or challenges to their engaging in culturally responsive leadership, which served as the findings.

Wines (2013) identified a few central findings to the study. One reported essential finding included the use of rejuvenating tactics to continue engaging in culturally responsive and social justice leadership. Such tactics included but were not limited to the use of religion and spirituality as a mechanism of strength and hope, remaining open and eager to learn, and staying mindful of the needs of culturally responsive leadership. The second essential finding was connected to the struggles of extrinsic and external influences. This involved having to navigate systems as a marginalized individual, the emotional and personal struggles with experiencing oppression, why one fights to change it, and the constant battle to stay true to oneself, identifies, and mission. The third major finding included the importance, power, and necessity to voice the successes and challenges associated with culturally responsive leadership (Wines, 2013).

Together, these two studies explored the experiences of Black leaders enacting culturally responsive leadership. Although an important scholarly contribution, there is a need for research on culturally responsive leadership at large, research on different marginalized communities, and research the accounts for the intersectionality of social locations. Much like the other scholarly articles on socially just and culturally responsive leadership, the sample sizes and rigor of the studies were limited. As a result, future studies could build upon these important scholarly contributions and develop a more comprehensive, rigorous, and complex understanding of culturally responsive leadership. This is important, as the empirical studies have yet to develop a detailed account of culturally responsive leadership practices or processes.

Although the aforementioned authors provided important scholarly contributions (Lopez, 2015; Roysircar et al., 2017; Santamaría & Santamaría, 2015; Wines, 2013), my study will extend beyond their research which has been focused on individual leadership practices within marginalized communities (Lopez, 2015; Santamaría & Santamaría, 2015) and the experiences

of leaders within the margins engaging in culturally responsive leadership (Roysircar et al., 2017; Wines, 2013). Instead, I sought to explicate the process of engaging in socially just and culturally responsive leadership, thereby investigating the multiple processes and factors that influence how counselor educator leaders enact such counseling leadership. Furthermore, my selection and utilization of Corbin and Strauss' (2015) GT methodology will be an addition to the social justice and culturally responsive research, which provides an ideal theoretical and analytical framework to understand the many complex factors and processes associated with socially just and culturally responsive counseling leadership. This will provide counselor educators and related professional leaders with a more compressive understanding of socially just and culturally responsive leadership.

Intersectionality: A Critical Framework

The theory of intersectionality has been purported to be a critical theory to support research on issues of justice, culture, and equity (Chan et al., 2018; Collins & Bilge, 2016; May, 2015; Nash, 2008). Thus, the following section will outline the theory of intersectionality, as opposed to the concept or professional jargon, which tend to refer to multiple intersecting relationships and are not truly representative of the actual theory. In fact, they are counter to the theory and as a result, I provide below an overview of the history, development, and central assertions of the term. This is followed by a comparison with other postmodern theories and the introduction of a framework and practice, which I will ultimately use as the critical theory to inform my dissertation study.

The work of Collins (1986) and Crenshaw (1989) is often identified as the seminal scholarship related to the philosophy of intersectionality (Chan et al., 2018; Collins & Bilge, 2016; Nash, 2008). Although the current understanding and theoretical framework of

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intersectionality within academia has been predominately linked to the aforementioned authors, Crenshaw and Collins (Chan et al., 2018; Chan, Henesy, & Erby, 2019; Cho, 2013; Collins & Bilge, 2016; Nash, 2008), the history is far richer (Hancock, 2015; May, 2015; Shin et al., 2017). In fact, multiple scholars have identified and/or traced intersectional thought to as early as 1831, when a woman of color named Maria Stewart published a pamphlet addressing intersectional thought (Hancock, 2015; May, 2015; Shin et al., 2017). Maria Stewart's pamphlet served as an important critique of the oppressive and problematic slavery system within the United States, of which, she is cited as using multiple intersecting social themes, such as gender, race, class, and economics, as a tool to problematize the slavery system (Hancock, 2015; May, 2015; Shin et al., 2017). The advocacy, contributions, and work of women of color like Maria Stewart has been identified as the foundation and origins of intersectionality (Hancock, 2015; May, 2015; Shin et al., 2017). This is an important position and acknowledgement, given that historically, knowledge developed from within marginalized communities, especially communities consisting of women of color, have been colonized and appropriated by other and/or more privileged communities (Collins & Bilge, 2016; Hancock, 2015; May, 2015). As a result, not only is there a lack of recognition, but the furtherance of such appropriated and colonized knowledge has been used to benefit the colonizing and appropriating communities, while further silencing and oppressing the communities that such knowledge emerged from (Collins & Bilge, 2016; Hancock, 2016; May, 2015).

Operationalizing Intersectionality

It is largely agreed upon that the philosophy of intersectionality was largely influenced by Black Feminism and Critical Race Theory (CRT) (Chan et al., 2018; Cho, 2013; Cho, Crenshaw, & McCall, 2013; May, 2015; Shin et al., 2017). However, unlike other critical and postmodern

theoretical frameworks (e.g., Black Feminism, Critical Race Theory, Queer Theory), intersectionality was used to promote the disruption of a dominant single axis or multi-axes framework (Chan et al., 2018; Chan et al., 2019b; Cho, 2013; Hancock, 2007, 2016; Marfelt, 2016; Shin et al., 2017). For instance, most critical and postmodern theoretical frameworks focused on either a singular axis (e.g., race, gender identity, affectional orientation, disability, socioeconomic status) or at best multiple axes' (e.g., race and gender, gender and affectional orientation) understanding of identity, culture, or social phenomena (Chan et al., 2018; Hancock, 2007; Marfelt, 2016; Shin et al., 2017). In addition, although many critical and postmodern theories have addressed and sought to disrupt oppressive social, cultural, political, economic, and historic issues, these theories have not accounted for the multiple intersections of identity, nor the many intersections of privilege, power, and oppression (Chan et al., 2018; Hancock 2016; Shin et al., 2017).

The theory of intersectionality is an important critical framework, given there exists many individuals with various intersecting racial, ethnic, gender, and affectional orientations identities, which arguably cannot be understood through a singular axis or multiple axes framework, but through a more complex, intersectional, heuristic, and holistic framework (Annamma, Ferri, & Connor, 2018; Chan et al., 2018; Cho et al., 2013; Hancock, 2007; Szymanski & Gupta, 2009). Therefore, intersectionality as a theory is used to challenge and disrupt the singular or multiple-oriented axes, given that those axes are purported as furthering a misrepresentation or discrepancy between the lived experiences and realities of people who do not have one or three identities and social locations. Due to this, intersectionality is used to promote a complex matrix of identities and social locations that have unique relationships in informing an individual experience, narrative, and reality.

Therein lies the importance of the theory of intersectionality, its origins were intended to address the intersections of various social-cultural variables (e.g., history, laws, regulations, cultural practices, social justice) and human beings' identities, experiences, and narratives (Chan et al., 2018; May, 2015; Marfelt, 2016; Shin et al., 2017). Furthermore, it positions the experiences, events, and conditions associated with human existence as complex, reciprocal, and dynamic. Thereby asserting that a person's social locations do not influence a person's experiences or narratives in a one-directional or predictable manner (Bowleg, 2008; Chan et al., 2019b; Hancock, 2007).

Intersectionality as a Research Framework

Within the focus of research related to social phenomena, Hancock (2007) categorized the current discourses and practices into three different approaches: unitary, multiple, and intersectional oriented research. Unitary-oriented research is focused on singular categories of social locations, thereby prioritizing a specific social location as most relevant and/or explanatory for the purpose of a study. Multiple-oriented research is concentrated on several categories of social locations, as each construct is positioned as an equally significant, but an independent phenomenon within a study. Unlike unitary- and multiple-oriented research, intersectional-oriented research privileges inductive research over deductive research, and categories of social locations as interactive, reciprocal, and constitutive as a means to understanding social phenomena (Hancock, 2007). In addition, intersectionality as a theory is used to challenge clean, neat, and definitive ways of knowing and claiming knowledge, as the theory understands knowledge as complex, messy, and ever-changing (Collins & Bilge, 2016; Hancock, 2007; May, 2015). Given the aforementioned origin and focus of intersectionality, the following paragraphs will explicate a particular intersectionality framework and practice that can

be used within research. The subsequent frameworks are documented as not only attending to the core aspects of intersectionality, but also outline a more descripted process that is well cited. However, Cole (2009) and Collins and Bilge (2016) asserted that although intersectionality as a framework and analytic tool exists, it is not complete, manualized, or simplistic. Therefore, it is important to acknowledge the foundation and history of intersectionality, the complexity, and ever-developing nature of the theory, as each of those factors influence how knowledge, data, and social phenomena are understood, analyzed, deconstructed, and framed within research and activism (Cole, 2009; Collins & Bilge, 2016).

Collins and Bilge (2016) identified further concurred six core constructs within intersectionality as a framework including social inequality, power, relationality, social context, complexity, and social justice. This was later identified by Chan et al. (2019) to be an important framework for counseling research that is multifaceted and intersection. First, social inequity is representative of the roots of intersectionality, as scholars and activists such as Crenshaw and Collins, alongside other scholars and activists, were disturbed by the social inequities they had personally experienced, witnessed, and learned of. Thus, in order to further examine, complicate, and disrupt issues of social inequity, intersectionality as a framework emerged as an analytic tool to address the various categories, contexts, and variables associated with social inequity. Second, the theme of power has been argued as occurring through mutual construction and interlocking systems of power. The construct of power has also been suggested as being non-static - it is positioned as a relationship amongst phenomena. Thus, despite discourses around who does or does not hold power, the framework of intersectionality strays from this simplistic and static conceptualization. Rather, the development and maintenance of power is seen through the intersectional and dialectical processes, as well as across different domains of power. Although

there are various operationalized meanings associated with power, the authors used structural, disciplinary, cultural, and interpersonal domains of power. As a result, this is suggested to be a heuristic analytic tool to examine power relations within intersectionality (Chan et al., 2019b; Collins & Bilge, 2016).

The third core construct identified by Collins and Bilge (2016) is relationality, which is argued to be a dialectically analytic tool used to understand the relationships and coalitions associated with differing social locations, experiences, events, and conditions related to the human experience. Shifting away from analyzing the similarities or differences between social-cultural phenomena, it instead focuses on examining interconnections and complexities. This core idea within intersectionality is also purported to be central and connected to the other core constructs within intersectionality as a framework. The fourth core construct, social context, is purported to involve contextualizing each of the six core constructs, mainly social inequality through historical, social, cultural, political, and economic contexts. This analytic tool can be used to analyze the multiplicity of concurrent social forces that influence phenomena, experiences, events, and conditions, as well as the different perspectives that can arise within a similar context. As a result, this can be used to scrutinize the intersections of inequities (e.g., genderism, racism, homophobia, nationalism, class exploitation, sexism, ableism) as well as social justice, and how multiple social systems and inequities inform one other (Chan et al., 2019b; Collins & Bilge, 2016).

The fifth construct named by Collins and Bilge (2016), complexity, is a core element within intersectionality, as each of the core constructs within intersectionality as a framework are neither simplistic nor easily understandable. Therefore, given that social structures and phenomena are identified as fluid, dynamic, and interconnected, it is argued that the framework

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and analytic tool used to analyze such phenomena must account for such complexity. Thus, using intersectionality as a framework or analytic tool is identified as important, yet difficult, given the epistemological and ontological values and assumptions. Furthermore, unlike many other theories or frameworks, intersectionality scholars and activists have asserted that this is not a clean, easy, or simple process, as it requires people to examine and deconstruct complex social phenomena using equally complex processes. The sixth and final core construct, social justice, is framed as central to the work of intersectionality. Although this has not been identified by all scholars as necessary to the work of intersectionality, seminal scholars and activists, such, as Crenshaw and Collins argue for its inclusion and value within intersectionality. With that, working to disrupt, problematize, and be critical of the status quo or social inequities and phenomena, it is positioned as an important element of intersectionality (Chan et al., 2019b; Collins & Bilge, 2016).

In addition to the aforementioned framework offered by Collins and Bilge (2016), Cole (2009) offered a practical framework that can be used to further enhance a researcher's framing and understanding of their study. The author built upon the work of Crenshaw, Collins, and other intersectionality scholars, and identified three salient questions that should be asked throughout a research study using an intersectional framework: (1) Who is included in the category? (2) What role does inequality play? and (3) What are the similarities? (Cole, 2009, p. 172). The first question focuses on diversity and social categorization, while the other questions attend to conceptualizing diversity and social categories through a matrix of power and privilege (i.e., Question 2) and the similarities and differences across categories (i.e., Question 3). The author further identified five specific points within a research study (i.e., generation of hypothesis/review of the literature, sampling, operationalization, analysis, interpretations of

findings) within which each of the three questions should be asked. Cole (2009) purported that by asking each question during each identified stage of research, a researcher would be assisted in better complicating and accounting for the personal, social, cultural, historical, economic, and political contexts and categories influencing the participants, data, and phenomena being studied. Therefore, by using the framework and matrix addressed within the theory of intersectionality, a researcher can use intersectionality as an analytic tool to develop new complex and heuristic characterizations and/or understandings of a social phenomenon, as well as account for within group differences (Cole, 2009).

Accordingly, this study will use the theory of intersectionality as a data analytic tool to further analyze and position the results of the GT study. Intersectionality will provide a critical theoretical frame to center concepts of social justice and cultural responsivity (Bowleg, 2008; Cole, 2009; Collins & Bilge, 2016). Although not the first leadership study to integrate intersectionality (Hargons et al., 2017a; Ospina & Su, 2009), this theory is relatively new to academic spaces (Collins & Bilge, 2016; Hancock 2016; May, 2015). Although the academic concept of intersectionality first emerged in the late 1980's (Collins, 1986; Crenshaw, 1989), the theory of intersectionality has only recently been integrated into the counseling scholarship (Chan et al., 2018; Shin et al., 2017). Within counseling, only a few studies have utilized intersectionality and intersectionality has not been used to further conceptualize and analyze counseling leadership (McKibben et al., 2017b).

Critique of the Literature

Although there were many documented contributions in the literature, there is much room for growth. Multiple issues and errors for future development have been identified for each of the main constructs in the review of the literature (e.g., social justice, cultural responsivity,

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advocacy, counseling leadership, socially just leadership, and culturally responsive leadership).

The following critique is offered to help synthesize the research limitations and needs, all of

which can be further studied or integrated into future scholarly explorations.

Social Justice, Cultural Responsivity, and Leadership

The social justice and culturally responsivity literature have a large range of breadth, but

little depth, both theoretically and empirically. It is evident that although there are many

overlapping concepts, definitions, and practices, there is a lack of consistency and research

examining the constructs themselves, especially before applying them to other variables or

constructs. Thus, the literature is extremely limited and specific to a position, discipline, or

population (Dollarhide et al., 2016, 2018). Moreover, although the importance, utility, and need

for more research, training, and practice related to social justice and culturally responsivity is

widely agreed upon by scholars, there is a need to study the different practices, behaviors,

philosophies, and epistemologies.

Given the purported requirements associated with this body of research, it necessitates

the need for more exploratory methodologies to develop a richer and more robust understanding

of each construct before engaging in more complex, confirmatory, and generalizable studies

(Bogotch, 2002; Smith et al., 2008; Smith et al., 2009). Another reported issue was evident in the

reporting, defining, operationalizing, or creating of and/or utilizing new methodologies,

particularly within the qualitative tradition. Multiple scholars did not elaborate or concretely

discuss their understanding of their method selection, nor how they came to their results. This is

problematic, as each study and method has its own strengths and limitations, and how the

author/s came to their results is extremely pertinent to the future applicability, transferability, or

generalizability of the study.

Last, the research has focused more on the identities of race, ethnicity, and gender, and although this is of critical importance, research on other marginalized social locations and intersecting identities (e.g., dis/ability, nationality, affectional orientation, transgender or gender expansive persons, religious/spiritual identities, socioeconomic class, and language) is required within the scholarship on social justice and cultural responsivity (D'Andrea & Heckman, 2008; Lee et al., 2013; Smith et al., 2008). With that, of the research addressing the intersections of identity (Cartwright et al., 2018; Ospina & Su, 2009; Roysircar et al., 2017; Santamaria & Santamaria, 2015; Wines, 2013), it should be noted that they were utilizing intersectional thinking and not the theory of intersectionality, as many of the articles failed to articulate or conflated the differences. Each of the aforementioned gaps and issues within the literature on social justice and culturally responsivity is also evident in the social justice and culturally responsive leadership literature. Thus, combining each of the constructs into one category to critique the literature.

Advocacy

The majority of the articles exploring the construct of advocacy within the counseling profession are theoretical and based on client/student or professional advocacy (Myers & Sweeney, 2004; Storlie et al., 2016; Smith et al., 2009). However, of the existent literature, multiple issues exist, such as that despite the professional uptake and integration of advocacy into the counseling profession, there is no agreement as to what advocacy entails (Smith et al., 2009). Moreover, the advocacy standards developed in 2003 were conceptual (Lewis et al., 2003), did not account for the complexity and variables within advocacy, and continue to have little empirical support. A second critique of the literature included the self-focused nature of advocacy, despite the assertion that advocacy for the profession is advance for all the professions

seeks to serve (Harrist & Richardson, 2012; McClure & Russo, 1996; Smith et al., 2009). Although that may be the case, there is a need to explore how counselors, professional organizations, and those outside of the profession understand the profession's advocacy efforts and practices. Currently, there appears to be a binary thought process, as all advocacy cannot indeed be best for all, thus exploring what does and does not help non-counselors could advance the professional literature (Harrist & Richardson, 2012; McClure & Russo, 1996; Smith et al., 2009). Last, the majority of the research is tied to professional organizations (Myers & Sweeney, 2004; Storlie et al., 2016). Thus, further understanding the similarities and differences between individuals, groups, and organizational advocacy efforts and practices is required, as there is an apparent conflation documented in the literature.

Counseling Leadership

After the review of counseling leadership literature, there are multiple identifiable gaps within the counseling professions leadership literature. The gaps include but are not limited to areas, such as lack of understanding of the construct of leadership (e.g., practices, behaviors, ethics); leadership theories utilized in counseling leadership have mostly emerged outside of the counseling profession and have little to no empirical support in counseling; and there exists no well-tested and comprehensive framework to understand leadership within counseling (Chang et al., 2012; McKibben, 2015; McKibben et al., 2017b).

An additional unacknowledged gap and critique of the current counseling leadership research involves the cost associated with association membership. Given counselors must be a member of a professional association to serve as a leader, this process excludes those who cannot afford membership, thereby, limiting the pool of potential leaders. Furthermore, taking into account the current counseling leadership research has primarily focused on leadership within

associations, the narratives, and experiences of those who cannot afford membership are missing in the research. Other gaps involved the limited empirical exploration of socially just and culturally responsive leadership; little support for the training and development of current and future leaders; and no empirical support for the similarities and differences between general counseling leadership and school counseling leadership (Chang et al., 2012; McKibben, 2015; McKibben et al., 2017b). Given the purported benefits, professional values, and efforts placed upon leadership within the counseling profession, there needs to be continued efforts to expand the discourse, research, and training (Chang et al., 2012; McKibben, 2017; McKibben et al., 2017a, 2017b; Peters et al., 2018).

Conclusion

Chapter 2 has documented that there is indeed a body of scholarship that has explored the constructs of social justice, cultural responsivity, advocacy, counseling leadership, social justice leadership, and culturally responsive leadership, both independently and with other constructs and variables. Although each of the bodies of literature from the above-stated constructs have many strengths, there are still many evident gaps, as each is in a relatively young stage of theoretical and empirical development. This is particularly true within the counseling profession, as each of the bodies of literature were rather undeveloped as it relates to the counseling discipline. However, there were many overlapping themes, such as a lack of empirical support, issues in operationalization, lack of professional agreement, dominating epistemological and ontological traditions, and major limitations in the methodologies.

Despite the issues, there was a consistent theoretical and empirical support for the requirements of social justice, cultural responsivity, advocacy, counseling leadership, social justice leadership, and culturally responsive leadership, as well as the intersections. Thus, the

counseling and related professions should continue to expand the literature, of which this review of the literature could be used to support the advancement, intentionality, or criticality used in each of these constructs. Most importantly, this chapter identified the need for further research on socially just and culturally responsive counseling leadership. Particularly, explorative studies with strong operational methodologies and clarity to further develop the current empirical support and understanding of socially just and culturally responsive counseling leadership.

Although the counseling profession has some basic understanding of counseling leadership, social justice, and cultural responsivity, the profession knows little about the processes, actions, and interactions associated with socially just and culturally responsive counseling leadership. Likewise, given the lack of diversity represented in counseling leadership studies and professional association leadership, the inclusion of a range of social locations, epistemologies, and ontologies would further add to the literature Explicating this process with a diverse sample would add to the current body of literature on counseling leadership, social justice, and cultural responsivity. Thus, this study has the potential to positively add and strengthen the body of research on each of the identified constructs. In chapter Three, I present methodology for my study on counselor educator leaders socially just and culturally responsive counseling leadership.

CHAPTER 3

Methodology

I conducted a qualitative research study exploring how counselor educator leaders engage (i.e., becoming involved or participating) and enact (i.e., putting into practice) (Oxford English Dictionary, 2017) socially just and culturally responsive counseling leadership in professional association and higher education contexts. Additionally, I also was able to better understand how the participants understood the construct through the process of exploring how counselor educator leaders engaging and enact socially just and culturally responsive leadership. In sum, this study aimed to (1) better understand the constructs of socially just and culturally responsive counseling leadership; (2) identify the processes undertaken to engage and enact socially just and culturally responsive counseling leadership; (3) develop empirical support for the phenomena being studied; and (4) advance the profession's body of knowledge pertaining to intersections of leadership, multiculturalism, and social justice (Creswell, 2009; Hays & Singh, 2012; Patton, 2002). The following sections chapter will outline the methods within my qualitative dissertation study. This will include my researcher positionality statement, recruitment and sampling practices, overview of participants, data collection and analysis procedures, and indicators of research rigor.

Additionally, as a mean of detailing my understanding of qualitative research and GT, I reviewed and outlined the theoretical underpinnings, current practices, and an operational understanding of the methodology of Corbin and Strauss (2015) (see Appendix A). Although this is not a common dissertation practice, I felt it was an important personal and methodological decision. This was informed by current research indicating that counseling scholars have differed in their methodological practices, as well as had issues clearly defining, operationalizing, or

rigorously utilizing their method (Hays et al., 2016; Flynn & Korcuska, 2018a, 2018b; Wester, Borders, Boul, & Horton, 2013).

Introduction to Dissertation Study

Documented in Appendix A, I summarized my current understanding and operationalization of qualitative research and the Straussian tradition of GT. This served to ground myself in the literature, processes, and rigor associated with GT, as well as to record my theoretical understanding, as a means of enhancing the consistency, intention, and rigor of my own study. It is my belief that when combined with other aspects of my methods, this summary serves to increase the rigor of this study (Hall & Callery, 2011; Hays et al., 2016; Hays & Singh, 2012). The following section will outline the exact processes, procedures, and rationales of my study. Thus, detailing the what's, how's, and why's of the study.

Research Questions

1. What processes influence counselor education leaders to engage in and enact socially just and culturally responsive leadership in the context of counseling associations and higher education?

2. How does socially just and culturally responsive leadership occur in the contexts of counseling associations and higher education?

Methodology

Given the intersections of leadership, multiculturalism, and social justice practice within counseling (CACREP, 2015; Chang et al., 2012; McKibben et al., 2017; Ratts et al., 2016; Storlie et al., 2015; Storlie & Wood, 2014a, 2014b), inductive and recursive research (i.e., qualitative research) was an ideal methodological fit, as it allowed me to fill the identified gaps in counseling literature. Furthermore, given the phenomenon I sought to explore, I employed

Corbin and Strauss's (2015) tradition of GT. In particular, I used their operationalized principles, practices, and procedures as a means to conceptualize and implement my dissertation study. GT was selected as the best method for this study due to its explanatory power as a qualitative method; its ability to provide a structure to discover the processes involved in socially just and culturally responsive counseling leadership; and its capability to present a detailed understanding of the construct being studied based on participant descriptions and narratives (Corbin & Strauss, 2015, Mills, Bonner, & Francis, 2006). Thus, unlike other qualitative traditions, GT generates a theory that will provide the profession with an important addition to the counseling leadership, multicultural, and social justice literature. The resultant theory can be used for future qualitative and quantitative investigations of the abstracted model and socially just and culturally responsive counseling leadership given its structured format for developing and reporting each component of the abstracted theory (i.e., causal conditions, contextual factors, intervening conditions, actions, phenomenon, consequences, core condition).

Before I selected a tradition of GT, I reviewed the literature, strengths, and limitations of four different traditions of GT (i.e., Glaser, Strauss, Charmaz, Clarke). After this review, I identified Strauss's and Charmaz's traditions to be potential methodological fits for my research questions and aims. With that, I ultimately selected the Straussian tradition of the Charmaz tradition of GT because it was positioned as the most structured and systematized tradition of GT; had the most defined and robust analytic processes; and was acknowledged as supporting later mixed methods or quantitative investigations of the abstracted theory (Rieger, 2019). My methodological decision was further informed by the lack of previous counseling leadership and social justice research using the Straussian tradition of GT. Of the GT theory studies, most utilized a constructivist or blended approach to GT. With that, Lukianoff and Haidt (2018)

cautioned against siloed or singular approaches to understanding and developing knowledge, arguing that a lack of ideological, epistemological, and ontological variance, negatively influences the development of critical thinking, perspective taking, and difficult dialogues. Last, although Charmaz's tradition of GT is purported as being ideal for social justice research, it is argued to not be ideal when working with research teams with conflicting paradigmatic lenses (Nagel et al., 2015). Thus, I believed that Corbin and Strauss' (2015) framework was the most ideal for this study.

Therefore, this study utilized a Straussian GT methodology as a means to better understand the construct of socially just and culturally responsive leadership. More specifically, this study explored how counselor educator leaders engage and enact the process of socially just and responsive counseling leadership within professional association and higher education contexts. Thereby, highlighting to the counseling profession how counselor educator leaders engage and enact leadership that is congruent to the profession's mission, values, and ethics in terms of socially just and responsive practice. My research focus, research questions, and methodology allowed me to examine the data and develop an abstracted model of socially just and culturally responsive counseling leadership based on my participants' narratives, experiences, and processes.

Researcher Positionality

Inherent to qualitative research and more specifically to GT (Hall & Callery, 2001), are the important processes of attending to one's own issues and/or experiences of personalization, bias, assumptions, and subjectivity (Berger, 2014; Haverkamp, 2005; Hays & Singh, 2012). Thus, there are important practices associated with attending to the researcher as an instrument in qualitative research, as discussed previously in the sections on qualitative research and GT. Thus,

I will describe what led me to this study as well as outline some of my own personal identities, positions, values, and beliefs as the researcher. In so doing, I attended to my own influence on the data, which is essential to the process of qualitative research. This served to not only hold me accountable (Hays & Singh, 2012), but also supported my peer-debriefer, committee, and readers in understanding my inevitable influence and frame of reference. This position statement was independently shared with my dissertation committee, peer-debriefer, and external auditor, allowing for referencing our ongoing discussions as to how my positionality and social locations influenced the development of this study, the written document, and the data collection and analysis processes.

I am a queer, White, able-bodied, cisgender male, raised in Clovis, California. The world and culture around me while I was growing up was homogeneous, as it was a lower-middle class to working, middle class community made up of predominately White, conservative, heterosexual, English-speaking, cisgender and gender conforming, Christian families. As a child and adolescent, I grew up as an introverted, inquisitive, gender expansive person. I was very interested in people who either shared similar hobbies (e.g., dancing, drama, choir, creative arts) or who were in the outskirts of the homogenous norms and practices within my geographic location and community. As a child and adolescent, I did not fit in with what others thought I should be or needed to be, whether playing with my easy-bake oven or dolls, playing the role of 'mom' in the house, or dancing, singing, acting, and being theatrical. By culturally normative standards, I was different. Because of my personhood, the things I did and the people I associated with, I was labeled as female/feminine, queer/gay. Given the largely homogeneous community I lived in, I got the messages that I was unacceptable, and this resulted in my being an outsider in the community. These experiences were further internalized and led me to

experience myself as an outsider.

Although I was unable to verbalize it at the time, I was aware that not only was I discouraged from leadership, I was rarely invited to the proverbial table. Reflecting back now, many of my fellow outsider friends and peers had similar experiences – whether they were people of color, identified as cisgender females, immigrants, conceptualized as overweight, or those who spoke English as a second or third language, they were not portrayed as or encouraged to be leaders within my geographic location or community. Also, after coming out as gay at the age of fifteen during the first week of my sophomore year of high school, my experience as a student and peer changed drastically. I was bullied, sexually and physically harassed, and delegitimized by my peers, teachers, administrators, and family members. My issues as a queer man were not addressed or heard by many of the leaders within my school and community. As the only 'out' queer individual at my high school for many years, I was viewed as a problem, rather than someone continually suffering injustices and inequities. My experiences paralleled those of my peers with marginalized identities. As a result of this ostracization, not only did I become directly and indirectly disinterested in leadership, I was resistant towards those in leadership roles, as I saw these roles as unattainable for those of us outside the dominant discourses and identities.

Firstly, my resistance was multifaceted, as it provided a mechanism to cope with my experiences and perceptions of leaders, as well as to challenge the status quo of leadership within my school-community. Although I did not have the tools or knowledge I have now, as I reflect back on why I reacted the way in which I did, it was in effort to disrupt and stop contributing to the socialization and politics I associated with the school culture and system. Secondly, in terms of my cognitive schemas and disinterest in leadership, I believed my experiences with the

school's leaders were reflective of all or most leaders. During this time, there was little to no differentiation from my current leadership context and leadership at large. Thus, I had many negative feelings and associations as to what leadership was and the types of people in leadership. Given my experiences, I had decided it was not only incongruent with who I was, but queer and feminine individuals like me were not welcomed. Hence, my disinterest in being involved in leadership or serving as a leader. However, at the same time, I too held many privileges such as my being cisgender, abled, White, and male; status as an American citizen; lower middle or working class background; and native English speaker, many of which went unexamined. At the time, I was unable to critically examine and verbalize how my experiences of privilege and marginalization were intertwined and complex.

These experiences followed me when I became a first-generation college student. Although I was involved in multiple college related activities, I refused to get involved in leadership or organizations, even Lesbian, Gay, Bisexual, Transgender (LGBT), international feminist, or dance organizations. Despite being in a more open, accepting, and slightly less challenging environment, I privately questioned authority figures/leaders and either kept to myself or associated with small groups of friends and peers. During my undergraduate studies, I still could not consider myself as a leader and continued to disvalue service and leadership. For example, I was asked to become involved with and serve multiple student organizations, specifically the LGBT, feminist, and moot court groups. I discounted the value and importance of the leaders, had internal judgments of those who sought to serve, and questioned the intent of those who were serving as leaders, based on my previous experience with leadership. It was only when I started my graduate studies in counseling that I began to explore leadership and service. My first semester as a graduate student, I had an instructor and mentor who invited me to

become involved. In fact, alongside my instructor and some of my queer peers, we started an organization for queer persons within the counseling and mental health profession. It was through this LGBT professional student organization and my resultant experiences with other queer peers who had many intersecting identities (e.g., race, ethnicity, gender identity, socioeconomic status) that I started to see the benefits of service and leadership. It was the first time I had a positive cognitive association and emotional experiences around leadership, as everyone was kind, caring, socially aware, and consisted of different identities. Having a space that was inclusive and representative of me and my values, and having great modeling, mentorship, and a sense of community, I began to adjust my perceptions of leadership. It was through our LGBT organization's programmatic and community service that led me to involvement in other leadership roles, especially as we were a very active group providing psychoeducation and resources regarding LGBT persons and mental health.

After graduating with my master's degree in marriage, family, and child counseling and starting my doctoral studies at Syracuse University, I had the opportunity and privilege to become involved in leadership at an entirely different level, including programmatic, regional, national, and international leadership. For example, I was encouraged and supported by faculty to get involved with and apply for graduate student leadership positions in various counseling professional associations. As a result, I applied and was selected to serves as the ACES and NARACES graduate student representative, CSI leader intern, and JCLA editorial assistant. With that came new experiences, exposure to a wider group of people, modeling and mentorship. It was there that I met another significant role model and mentor, who became the second person to see me and my potential as a leader. She invited and encouraged me to become more involved. This participation exposed me to many new and similar narratives, particularly related to the

notion of who are and who are not invited to the proverbial table. Specifically, those who do not believe leaders/leadership have their best interests at heart; those who have not felt encouraged, mentored, or seen for their potential as a leader. Those who, like me, were only ever exposed to a certain fashion of leadership, given the historical, social, political, and cultural traditions and discourses around leadership and service. Thus, having reviewed literature on the needs of people with marginalized identities face in regards to leadership and service, as well as reviewing literature on counseling leadership practices, I believe my experiences mirror the current limited counseling leadership scholarship.

These aforesaid personal and professional experiences have shifted my perceptions of leadership. I have come to see the power, beauty, importance, value, and need for leadership. At the same time, I have also come to understand that my experiences prior to leadership continue to reflect the harm, misuse of power, privileging of certain social locations and discourses, and limitations of leaders and leadership. The negative implications serve as a motivating force, as I am aware that they impact those within the margins or with less power at much higher rates. With that, I have come to hold the tensions as I seek to engage and further understand leadership that can further galvanize leadership that is growth promoting, just, and culturally responsive. Last, I use the subsequent quote to emphasize how I see myself as a counselor and scholar engaged in leadership. Dr. Casey Barrio Minton wrote,

> I have been doing leadership for most of my life, but I am not a leader. The distinction between leadership as a verb and leader as a noun is subtle yet critical. When we focus on the verb, leadership is simply a method for advancing our professional mission: wellness and human dignity for our clients individually and society at large. When we focus on the noun, we risk shifting attention to individual personalities, agendas, and egos. With this

distinction in mind, I would like to reflect upon two elements that have been central to my own leadership development: passion and mentorship (Chang et al., 2012, p. 66).

In addition to my experiences, exposure, and mentorship associated with counseling leadership, I focused my doctoral cognate in leadership. During my time at Syracuse University, I took four classes in leadership, each of which focused on a different aspect of counseling. The classes included courses in (1) creativity and socially justice leadership, (2) reflexive counseling leadership, (3) school counseling leadership, and (4) leadership systems and policy, thereby exposing me to different scholarly perspectives, and discipline-specific practices associated with leadership.

I share this as it has informed how I see, experience, and engage in leadership, whether it is in my leadership in the classroom, counseling room, or supervision room, my leadership in professional associations and higher education, or through my writing about and conceptualizing leadership as a scholar. My leadership lens also includes my identities (e.g., White, able-bodied, queer, cisgender male), my time alive (i.e., 1991-present), and my social, cultural, and political influences. Further, I have other epistemological and ontological beliefs associated with leadership, social justice, and cultural responsivity, specifically in relation to the counseling profession. I have been heavily influenced by postmodern epistemology and ontology (Hansen, 2015, 2016), and I believe that society at large, particularly within the United States, is plagued with a complex and intersecting system of oppression, discrimination, inequity, and delegitimization of those with marginalized social locations. These interlocking systems of oppression, privilege, and injustice, whether it is social, cultural, economic, political, or historical, each influence the individual, microsystems, mesosystems, exosystems, macrosystems, and chronosystems (Bronfrenbrenner, 1979) that counselors, counselor educators,

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and leaders are a part of. Therefore, it is important to account for that in our leadership policies, training, professional norms, and practices.

In addition to leadership, my previous experiences observing dissertation defenses at Syracuse University as well as my experiences and perceptions of my dissertation committee has influenced me, which subsequently influenced my dissertation. As a doctoral student, I have observed between 5-8 dissertation defenses within the Counseling and Human Services Department and School of Education. These defenses have varied; however, I have observed that based on the outside examiners positionality and research experiences, there can be tensions and suggested revisions that are informed by their positionality and research lens. For instance, I have seen quantitative researchers/examiners ask qualitative researchers to edit or revise their dissertation in ways that are not congruent to the qualitative paradigm or their methodology. This too has been true for those completing a quantitative dissertation and having an examiner who primarily or solely engages in qualitative research.

I believe it is imperative I claim my use of language, capitalization or non-capitalization of identities, and labeling concerning or oppressive language. In reviewing some literature and consulting with trusted colleagues, I decided to capitalize all racial and ethnic identities. The purpose of this was to recognize the saliency of racial and ethnic identity and it is a commonly used practice in the social justice literature. With that, there exists personal and scholarly discourse around the capitalization of majority and marginalized identities, such as centering and capitalizing identities within the margins (e.g., Black, Latino) and de-centering and decolonizing privileged social locations (e.g., white) (Garcia, 2018). Currently, such practices appear to focus primarily on racial, ethnic, and singular forms of identity, rather than all marginalized identities (e.g., queer, gender expansive, socioeconomic status) or intersecting identities. For example, I

have not come across such practices or discussions when discussing religion. I have chosen to capitalize only racial and ethnic identities, although I believe there is value in highlighting and capitalizing all forms of identity. Additionally, in chapters four and five, I have worked to change or highlight language and phrases that are concerning or oppressive. These decisions are grounded in my research focus, positionality, and use of a critical theoretical framework.

Another area I think is important to address includes my perceptions and experiences of my dissertation committee. Whether real or imagined, I have experiences, relationships, and preconceived notions regarding each member on my committee. Although I intentionally identified and selected each member of my committee members, I approached the construction and write-up of my dissertation with their positionalities and experiences in mind. Thus, I believe it is important to situate those prior experiences within my positionality statement, as they need to be named and understood by me the researcher.

Although I feel vulnerable disclosing my personal life in a dissertation that will one day be accessible to individuals outside my committee, I think it important to document my values and assumptions. Additionally, I seek to address these through my reflexive journal, peer-debriefer, and self-reflection. Documenting and exploring my experience, emotions, beliefs, and values assist me in focusing more on participants' and what they are communicating, rather than asserting or privileging my thoughts, beliefs, and values. Thus, documenting my position and self during the study will limit my own position and influence on the data.

Based on my current exposure to the counseling profession, I feel that as a profession, we are rather behind when compared to other disciplines in our understanding, commitment to, and enactment of issues pertaining to social justice and cultural responsivity, such as equity, disruption, advocacy, and critical consciousness. I believe at large, academia and the counseling

profession's cognitions and behaviors mirror modernist values (Hansen, 2015, 2016), which view identity and social locations in a singular or multiple-oriented manner, which is arguably reflective of the modernist stance and historical roots (Chan et al., 2018, 2019; Shin et al., 2017). These are representative of the issues I seek to understand, complicate, expose, and disrupt and I unapologetically admit this as my personal values and bias. However, at the same time, social justice and cultural responsivity have arguably been predominately researched from a much more constructivist framework and paradigm. Perhaps collectively, this reflects a push back against the larger counseling culture. Nonetheless, it leaves a gap in the field, as the constructs have not been subject to investigation using a broad range of methods. As Lukianoff and Haidt (2018) argued, this can be problematic, and further my intentionally seeking to disrupt the false dichotomies across epistemology and methodological paradigms, parallel to scholars seeking to disrupt gender, affectional orientation, or sexuality. With that, I am aware that not all individuals within the profession, nor all potential participants will share such values and practices. I value the importance and practice of thinking dialectically, but I find many individuals are unable to think in this way.

Additionally, I value the construct known as intuition and its importance in my and others' perceptions. These values shape how I see, experience, and conceptualize the world and social phenomena, inevitably influencing me as a researcher. Some of these values have been molded by my upbringing and experiences, some reflective of my own personal narrative, and some mirror the higher education subgroups I have been a part of.

Accordingly, when I think about my influence on my participants, the development of the study, and the data collection and analysis process, it important to acknowledge and attend to my bias throughout my study (Hays & Singh, 2012; Hays et al., 2016; Hunt, 2011; Levitt et al.,

2018; O'Hara et al., 2016). I understand that I have power, privilege, and responsibilities in my role as the researcher due to my insider-outsider status as a researcher, my experience in counselor education and leadership, potentially my previous professional relationships (Berger, 2015; Dwyer & Buckle, 2009; Haverkamp, 2005; Kanuha, 2000), my identities, positions, and actual/perceived status or representation and my privileged-to-marginalized social locations (Hayes & Juárez, 2009),

This researcher positionality statement served as one form of researcher accountability and trustworthiness, which will help me not silence, minimize, or overlook the perspectives I disagree with, as well as not oversimplify, colonize, or privilege for the perspectives I do agree with. Although predominantly pertaining to the intersections of whiteness and liberalism, Hayes and Juárez (2009) wrote about the phenomenon of 'White liberal savior'. The authors discuss the historical and ongoing problems that occur due to White individuals demonstrating or performing to others, especially people of color that they are good, non-racist, and not part of the 'bad' White people. Although their argument is centered around race, whiteness, and liberalism (Hayers & Juárez, 2009), I believe this applies to many other identities, such as gender, nationality, affectional orientation, or disability (Chan et al., 2019b; Collins & Bilge, 2016; Hancock, 2016; May, 2015). Therefore, in line with my desire to be a socially just and culturally responsive researcher (O'Hara et al., 2016), I incorporate research related practices in the form of a positionality statement, memoing, reflexive journaling, a critical theoretical lens, a peer-debriefer, an external auditor, and dissertation committee as mechanisms of self-accountability. Although I am and always will be influenced by my experiences, narratives, and social locations, I have methodological practices in place to identify, challenge, and hold myself accountable as the researcher.

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I shared my experiences, values, and beliefs, as a mechanism to hold myself accountable as a qualitative researcher. Thus, my positionality statement has multiple implications for the design and implantation of my study. First, I have included multiple practices of rigor to account for my own position as a researcher. It is not to erase my position, as that cannot be done. Rather, it provides me with a mechanism to understand the similarities and differences between myself and the data. Second, I have decided to use a reflexive journal with specific prompts that continue to assist me in exploring my position and influence on the data. This will allow be to continue to hold myself accountable as a research instrument. Third, I have elected to use memoing, member checking, peer debriefing, and an auditor.

Each of these are suggested within qualitative research and GT as practices that further ensure the results of a study are grounded in the data and not the researcher's narrative. However, I have intentionally influenced the data as well, such as my selection of the theory of intersectionality as my critical framework and the scope of my study. I am, therefore, being purposeful and proactive in how I account for myself as a research instrument in this study by sharing a piece of me and how I have decided to attend to such decisions methodologically.

Sampling

I will first identify the processes associated with my sampling. This will be followed by an explanation of the processes that were followed and decisions that were made. Before collecting data, I (1) identified and selected a participant population; (2) reviewed public repositories to identify potential participants using my selection criteria (see recruitment section); (3) considered the importance of selecting a diverse pool of participants based on their potential identities, scholarly focus, geographic locations, and leadership experience; (4) considered who is and is not included; (5) considered that certain identities are harder than others to know or

gauge; (6) developed a list of over 40 names of potential participants, which included their email, institution, and email address; (7) identified the initial set of fifteen individuals to recruit first, based on my rationale (see recruitment section); and (8) emailed the initial 15 potential participants the day I received IRB approval.

When considering my research questions and the phenomena I studied, I identified counselor educators at the associate and full professorship levels within CACREP-accredited programs to be my target sampling pool. They were selected because they are the most likely to have professional association and higher education leadership experiences (Chang et al., 2012; Gibson et al., 2010; Gibson, Dollarhide, Leach, & Moss, 2015). In addition, of all counseling leaders with professional association and higher education leadership experiences, they are more similar than other counselors, such as masters' students (Gibson, Dollarhide, & Moss, 2010), doctoral students' (Dollarhide, Gibson, & Moss, 2013), assistant or non-tenured professors (Gibson et al., 2010; Gibson et al., 2015), or practitioners and supervisors (Storlie, Baltrinic, Aye, Wood, & Cox, 2019). I found these potential participants through reviewing counseling articles, counseling department faculty pages, and counseling organization websites.

Using Collins (2009) questions (i.e., Who is included in the category? What role does inequality play? What are the similarities?), I will outline how I came to select this population as my sample, and who were excluded. Given that Strauss and Corbin (2015) identified the need to select a homogenous and yet diverse pool of participants, I was left with a range of participants who had experience engaging in socially just and culturally responsive leadership in both an professional association and higher education context. I decided to include both contexts, as CACREP asserts the need for counselor educators to be involved in leadership within their counseling associations and counselor training programs (CACREP, 2015), and most universities

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require some level of educational service (Okech & Rubel, 2019).

Therefore, I removed graduate students (i.e., masters, doctoral) from the potential sampling pool. Next, given the need for participants with experience of the phenomenon, I considered the multiple levels of professorship, such as adjunct, core, assistant, associate, full, retired, and emeriti. In my attempt to create a consistent, diverse, and yet homogenous pool of applicants, I removed retired and emeriti faculty members who had not served in an professional association or higher education leadership context within the previous five years. Finally, the last two subsets of professorship that were removed as potential participants were adjunct and faculty without academic ranks, given my rationale for removing other groups based on my methodology, they will not fit within the criteria of homogeneity. The last important consideration was whether or not to include or exclude all counselor education programs or solely CACREP-accredited programs. I ultimately selected faculty working within CACREP-accredited programs as an inclusion criteria, as they have structures and standardization that non-accredited programs are not bound to as counselor training programs (CACREP, 2015). This was of importance, given that CACREP-accredited programs require all counseling specialties (e.g., school, clinical mental health, counselor education and supervision) to receive training in multiculturalism, advocacy, social justice, and/or leadership (CACREP, 2015). Thus, counselor educator leaders are expected to demonstrate competence in each of aforesaid domains, as they are central to professional identity, graduate level courses, and the roles and responsibilities of a counselor educator (CACREP, 2015; Chang et al., 2012).

Each of these sampling decisions had implications, especially considering diversity, equity, and representation within types of leadership or program/departmental structures. This may exclude from participating those who were unable to afford or who failed CACREP-

accreditation, as well as those with newer or older types of experience. As a result, this influenced my data and results in ways that I could not anticipate or know, as there were no current research or profiles on counseling leaders for each of those variables, nor their many intersecting social locations. Therefore, my sampling could be described as indeed reductive, selective, and oppressive in nature, which is ever-present in the society and culture my participants and myself are a part of (Chan et al., 2019b; Collins & Bilge, 2016; Hancock, 2016; May, 2015). However, my sampling methodology allowed for many diverse identities, epistemologies, ontologies, and experiences, and for those with many multiple intersecting privileged and oppressed social locations. I believe my sampling pool and criteria, while inherently limited given the nature of research, allowed me to successfully recruit participants using a purposive sampling practice that mirrored the current practices within rigorous qualitative and GT research, but allowed for a rich and robust body of data.

Participants

Given the selection of GT, specifically the Straussian tradition, the final sample number was ultimately dependent on those who agreed or declined to participate, theoretical sampling, and saturation (Corbin and Strauss, 2015). However, given the research questions, method, and literature pertaining to sample sizes in GT at large (Gutterman, 2015; Mason, 2010) and GT research within the counseling profession (Flynn & Korcuska, 2018b; Hays & Singh, 2012), I initially estimated the number of participants would be between 15-30 participants (Bogdan & Biklen, 2007; Creswell, 2009; Hays & Singh, 2012). This estimation was based on the suggestions provided by counseling scholars (Flynn & Korcuska, 2018b; Hays & Singh, 2012) as well as my commitment to recruit a diverse pool of participants.

Although I attempted to purposefully recruit a diverse sample of participants (see

recruitment section), demographics are only reported in the aggregate form. Given the participant criteria, limited sampling pool, and visibility within the counseling profession, all demographics and data are reported and presented in the aggregate in order to further protect their confidentiality and privacy of individuals, as done by Seward (2014).

Through the entirety of the study, I emailed and invited a total of 60 potential participants to participate. During this process, I recruited 19 potential participants who reported they were willing and able to participate in my study. Of the 19/60 that initially agreed (31%), 18/60 actually participated in the study (30%). My participants reported multiple social locations (see Table 1). When asked about their racial and/or ethnic identity, participants identified their race and ethnicity as White/Caucasian (n = 7); Black/African American (n = 5); LatinX, Hispanic, or Mexican-American (n = 3); Asian/Asian American (n = 1); Native/Indigenous (n = 1), and Biracial/Multiple Heritage (n = 1). When asked about their gender identity, all participants identified themselves cisgender as well as female (n = 10) or male (n = 8). Participants labeled their affectional orientation as lesbian (n = 2), gay (n = 2), queer (n = 1), and heterosexual/straight (n = 13). Participants reported their dis/ability status as disabled (n = 1) and abled (n = 17). When asked about their current nationality, all participants reported being a United States citizen. When asked about age, the age range was between 36 and 56 years old. In addition, participants reported multiple spiritual or religious identities, specifically Agnostic, Atheist, Buddhist, Catholic, Christian, Jewish, Non-Religious, Religious, and Spiritual. Although participants reported multiple master's counseling specialties as well as more current specialties or interest, I have decided to include only their master's-level specialty, given that there was a large range of post-master's and doctoral level specialties represented. Participants master's specialties included career, counseling clinical mental health/community counseling, marriage

and family counseling, rehabilitation counseling, school counseling, and student affairs/college counseling.

When asked about their leadership and education experiences, participants reported a range of experience (see Table 2). Participant leadership experience in professional association leadership ranged from 4 to 24 years. Within their professional association leadership, participants reported holding leadership positions, such as chair (e.g., committee, ethics, foundation, interest network, task force); founding editor, editor, associate editor, and editorial board member; graduate student representative; president (e.g., elect, current, past); treasurer; trustee; secretary; site team chair/member; and vice president. In addition, participants reported serving in a variety of state, regional, national, and international organizations. However, only regional and national associations are reported, which include ACA, AARC, ACES, ACES Region (e.g., North Atlantic, North Central, Rocky Mountain, Southern, Western), AHC, ALGBTIC, AMCD, ARCA, ASCA, ASERVIC, CSI, CACREP, CRCC, CSJ, IAMFC, NBCC, and NCDA. The time spent by participants as a tenure-track/tenured faculty member and higher education leader ranged from 6 to 19 years. In terms of their status or ranking as a tenured faculty member, participants reported their status/ranking as an associate professor ($n = 12$) and professor ($n = 6$). Within their higher education leadership, participants reported holding leadership positions, such as associate dean, CACREP liaison, chapter faculty advisor, director/co-director (e.g., clinic, grant, research, specialty program), faculty senate, program/department chair/coordinator, specialty coordinator (e.g., clinical mental health, counselor education and supervision, marriage and family, rehabilitation school, student affairs), and committee chair/lead (e.g., diversity, ethics, curriculum, promotion and tenure, recruitment and retention, research/scholarship).

Procedures

Recruitment

Following institutional review board (IRB) approval, I used purposive sampling to intentionally identify individuals who meet the criteria for the study (Bogdan & Biklen, 2007; Creswell, 2009; Hays & Singh, 2012). This method is identified as an ideal sampling method within the Straussian tradition of GT, given that it requires me, the researcher, to identify and recruit participants who have specific experience and knowledge that can bring depth to the phenomenon being examined.

For my study, participants were recruited using the following inclusion criteria: (1) 18 years of age or older; (2) awarded a Ph.D. or Ed.D.; (3) served as an associate or full professor in a CACREP-accredited counseling training program within the last five years; and (4) served in counseling specific association leadership within the past five years. Further, the sampling population was selected based on their personal experiences related to socially just and culturally responsive leadership (Corbin & Strauss, 2015; Hays & Singh, 2012), as well as their similar status and identity as counselor educators engaging in association and higher education leadership (CACREP, 2015; Chang et al., 2012: Storlie & Wood, 2014b). Given the Straussian GT methodology and purposive sampling, using a homogenous and yet diverse sample of participants was theoretical ideal (Corbin & Strauss, 2015). Although my selection criteria were representative of a homogenous group, in terms of their career achievement, there was intentionally recruited diversity within the participant pool, with respect to participant' gender, affectional orientation, age, race/ethnicity, geographic location, and professional association and higher education leadership experience.

Participants were identified through the following online and public platforms,

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(1) reviewing the leadership rosters of ACA, all ACA affiliate associations, and counseling specific organizations (i.e., CACREP, CSI, CRCC, NBCC); (2) CACREP-accredited university faculty rosters and faculty pages; and (3) counseling scholarship and/or research articles pertaining to multiculturalism, social justice, and advocacy. Additionally, after I identified individuals using the aforementioned platforms, I selected at least one leader within each ACA affiliate counseling association and emailed each leader asking them to participate and/or provide a potential recommendation for another subject based on my research study participant criteria. This process provided me with a list of potential participants who not only meet the criteria for my study, but who may have been missed in my review of online public repositories, such as university websites, counseling association websites, or scholarly journal articles. This was important to me, as not all leadership is recognized or is public knowledge. Therefore, it provided me with a mechanism to account for missed and potentially less recognized forms of leadership within counseling associations, such as a chairs, trustees, and officers. Following this, I reviewed online platforms to ascertain to the best of my ability whether or not the individuals meet the criteria for my study. I then confirmed their eligibility to participate in the study via email as well as during the informed consent and initial semi-structured interview.

Following the process of developing an exhaustive list of individuals who meet the criteria for my study, I initially prioritized individuals by attempting to identify participants with different social locations, counseling association leadership, geographic locations, and scholarly interests. This assisted me in developing an initial list of individuals to recruit. However, after the initial recruitment emails were sent, the recruitment and participant selection process was guided by theoretical sampling, the data collection and data analysis process, and individuals' willingness to participate in the study. This coincided with my purposive sampling method,

allowing me to be as intentional as possible in creating a diverse group of participants who are also homogeneous in terms of the identified research participation criteria (Corbin & Strauss, 2015).

Although I could not and did not guarantee or accurately predict what social locations, narratives, experiences, and perspectives represented within my study, I attempted to intentionally include a diverse sample of participants who meet the criteria. The selection and prioritizing of certain participants over others was based on the following categories: ACES regions (i.e., North Atlantic, North Central, Rocky Mountain, Southern, Western); counseling specialties (e.g., school, rehabilitation, clinical mental health, student affairs, marriage, couple, and family, counselor education); race and ethnicity; gender identity; affectional orientation; age; dis/ability; spirituality and religion; nationality; association leadership position (e.g., president, vice president, treasurer, secretary, committee chair, interest network chair); higher education leadership (e.g., department chair, program coordinator, professor status, committee); and counseling association leadership affiliation (e.g., ACA, ACES, ALGBTIC, AMCD, ASCA, ASERVIC, CACREP, CSI, CSJ, IAMFC, NBCC).

Given the multiple categories mentioned above, it was important I acknowledge that I did not want to tokenize any specific social location, nor was I using an algorithm to ensure that I had each of the categories identified above within my study. I did; however, use the above-mentioned categories as an intentional framework to identify to the best of my ability a diverse, intersectional, and complex grouping of participants, thereby, minimizing the exclusion of a particular social locations, narratives, experiences, or perspectives used to further understand the phenomenon being studied, and ultimately develop an abstracted theory.

Following my development of an exhaustive list and my initial prioritizing of participants

based on the aforementioned categories, I began by emailing 15 individuals and inviting them to participate in the study using my email recruitment letter (see Appendix B). In the recruitment email, I provided an incentive for participation. The incentive was each participant would get to cast a vote for one of five organizations, which would receive a $150.00 donation under the name of 'Harvey's Dissertation Participants.' They were sent the name, a biographic paragraph, and link to each of the five organization via email (see Appendix C), and each member was asked to cast a vote. The organization endorsed by the highest number of participants' was Black Youth Project.

Every individual was emailed up to three times at one-week intervals before being removed from the list. I considered whether to send two or three emails, but decided on three given my previous experiences emailing potential participants who were also counselor educators. In a previous study with similar criteria for participation, many responded on either the second or third email. With that, each email was sent one week apart in order to give individuals time to contemplate and respond to my recruitment email. If a potential participant responded to my email(s) indicating a willingness to participate or stating they did not wish to participate, they were removed from the list and no longer received emails with my participant recruitment letter. Once an individual had been removed from the list, I moved down the list in order to invite another person to participate in my study. After the initial 15 emails were sent to potential participants, I used theoretical sampling and my previously identified data collection/analysis processes to guide participant selection and recruitment.

Data Collection

I began the recruitment and data collection process during the Fall semester of 2018. Given the nature and process of qualitative research (e.g., recruitment, data collection,

transcriptions, data analysis), specifically GT (Corbin & Strauss, 2015; Creswell, 2009; Hays & Singh, 2012), I anticipated I would continue collecting data during the Fall semester of 2018 and through the Spring semester of 2019. This was true, as I collected data from September to March. First, I began by sending an approved IRB recruitment email (see Appendix B) to participants. The email alerted potential participants that they will be asked to participate in at least two rounds of interviews, each lasting between forty-five to ninety minutes. However, the two rounds of interviews were an estimate, as saturation will ultimately be used to decide when I no longer need to collect data. I operationalized saturation as a process of collecting and analyzing data until no new emerging concepts, categories, themes, or gaps are present, as well as when concepts are fully developed and dimensional (Corbin & Strauss, 2015).

Second, once participants agreed to participate in my study, I sent them my IRB approved verbal consent form (see Appendix D) via email. Third, after receiving each participant's emailed response indicating their willingness and ability to participate in my study, I contacted the participants via email and scheduled an initial interview via phone, Skype, or Zoom. Fourth, once a specified time and date had been mutually agreed upon between the participant and myself, I contacted the participant via phone, Skype, or Zoom. I begin the process by reviewing the purpose of the study, reviewing the informed consent document, asking for each participant's verbal consent, and asking if the participants have any questions, comments, or concerns regarding their participation or the process.

Fifth, I verbally provided the participants with an IRB approved demographic questionnaire (see Appendix E). These were stored in a password protected and encrypted file on my laptop and USB drive. My rationale for completing the demographic questionnaire via phone, Skype, or Zoom was to ensure the demographic questionnaire was completed before the

initial semi-structured interview; provide me with an opportunity to ask any necessary follow-up questions; have access to their answers in the moment, which were used to inform my semi-structured interviews; and create an intentional and consistent process that was inclusive of individuals with a visual disability. I also recognized there were limitations, such as participants feeling vulnerable, participants not disclosing a demographic, or the participant feeling judged by me as the researcher. However, the recruitment email (see Appendix B) outlined the procedures. In addition, I considered asking the participants if they were willing or comfortable completing the demographic questionnaire verbally; however, that would create differences in how the data was collected. As a result, I ultimately collected all demographic questionnaires verbally and communicated my willingness to provide the participants with a copy and/or a time to update or adjust any demographics. None of the participants took me up on said request. The participant demographic information was reported in the write up of the study, and will also be included in any subsequent presentations and publications.

Sixth, following the ending of the demographic questionnaire, I asked my participants to engage in the first round of 45-90-minute semi-structured individual interviews. The average interview lasted approximately 80-minutes. I selected semi-structured interviews as the best format for interviewing my participants within the Straussian tradition of GT, as it has been documented to provide a consistent, specific, and flexible process for collecting data (Corbin & Strauss, 2015; Hays & Singh, 2012). Unlike unstructured interviews which have no pre-identified structure, or structured interviews which have a rigid structured process; semi-structured interviews are acknowledged as providing a basic structure to ensure data being collected is related to the phenomenon being studied, without overly limiting potential data through a pre-identified set of questions (Chadwick, Gill, Stewart, & Treasure, 2008; Corbin &

Strauss, 2015; Hays & Singh, 2012). As suggested by Hays and Singh (2012), I developed a semi-structured interview guide (see Appendix F) to act as a loose framework for my semi-structured interviews, as well as to ensure they are consistent, specific, and flexible. The semi-structured interview guide has five sections, which were based on the focus of the question. The questions were developed by me, reviewed and approved by my research committee, and then practiced on an individual to assess for whether these were the best questions for my study. This process of solidifying questions occurred to ensure that the questions were inclusive, representative of and vetted by differing identities and ideological perspectives, and to confirm they were representative of the phenomenon being studied (i.e., socially just and culturally responsive counseling leadership).

For the first round of interviews, each semi-structured interview began with the same question – "When you reflect on your own understanding or enactment of socially just and responsive leadership, what comes to mind?" Following each participant's lead, I asked probing questions, such as (1) "Why does social justice and cultural responsivity matter to you as a counselor educator leader?" (2) "How do you differentiate the terms social justice and cultural responsivity or do you believe these are the same things?" (3) "Tell me about an experience that showcases the essence of who you are as a counselor educator leader?" (4) "Can you tell me about one counselor educator leader who exemplifies the core or heart of social justice and cultural responsivity within their leadership?" (5) "Are there specific practices or skills that you use when engaging/enacting socially just and culturally responsive leadership?" (6) "Do systems or culture influence how you understand or enact socially just and culturally responsive leadership? If so, how do they influence your leadership?"

During round one, each participant was asked at least one question from each of the five

sections within the semi-structured interview guide (see Appendix F). These questions were selected as they built upon the current literature's strengths and limitations on social justice, cultural responsivity, and counseling leadership; they allowed me to gauge the processes, actions, and interactions associated with the phenomenon being studied; they included questions that were missing in the current research; and they had the potential to be additive, while ultimately providing data that could be used to abstract a grounded theory.

Throughout the process of collecting data, I simultaneously analyzed data, took notes, and wrote memos, given the need to engage in a concurrent process of data collection and analysis, as well as constant comparison (Corbin & Strauss, 2015; Creswell, 2009; Hays & Singh, 2012). Following the end of the first round of interviews, I completed all required coding and analyses, which is outlined in the subsequent section (i.e., data analysis). This supported my ability to add complexity, challenge, scrutinize, and refine the ongoing data collection and analysis throughout.

Eighth, after completing data collection and analysis process for round one and hitting saturation, I engaged in a member check, which is another important measure of trustworthiness and data collection (Creswell, 2009; Hays & Singh, 2012). As part of the member check, each participant was individually emailed a copy of the emerging findings and supporting quotes, as well as given an opportunity to clarify, expand, or supplement their responses (Brotherson, 1994; Hays & Singh, 2012). In the email with the transcript, emergent findings, and quotes, participants were provided with the option to engage in the member check either by email, phone, or Skype. During the first round of member checking, each participant was provided with, or asked the following questions: (1) "Does the transcript accurately represent what transpired during our individual semi-structured interview?" (2) "Is the analysis and emergent findings

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representative of your experiences, processes, and narratives?" (3) "Would your interpretation of the phenomenon change if these themes were not included or changed?" (4) "Is there anything in the analysis that resonates with you more than anything else?" (5) "Is there anything missing from the analysis from your perspective?" (6) "Do you have any thoughts, feelings, or reactions to share about the emergent analysis and findings?"

Ninth, each participant was sent one initial email and given one week to respond with their feedback or an email indicating a desire to have a phone or Skype member check. If a participant did not respond, they were sent a second email with an additional week to respond. However, if a participant did not respond within that week, their response was marked as non-responsive. Of the 18 participants who participated, 12 sent an email response with their feedback, 2 engaged in a phone-based member check, and 4 were marked as non-responsive.

Tenth, once each of the member checks was completed, transcribed, analyzed, or marked as non-responsive, I developed the second round of semi-structured interview questions (see Appendix G). The data analysis and emergent findings were adjusted and refined based upon the participant member checks and/or influence of the subsequent round of interviews (Bogdan & Biklen, 2007; Creswell, 2009; Hays & Singh, 2012). Thus, I used the data, emergent findings, constant comparison analysis, axial and selective coding to inform the development of the next round of interviews. Eleventh, I engaged in a second round of individual semi-structured interviews and a member checks. This followed the same protocol and process identified for round one. The average interview lasted approximately 60 minutes. A second round was identified as enough, as my external auditor and I believed I reached saturation with my 18 participants (Corbin & Strauss, 2015). I evaluated my reaching saturation based on the following criteria: (1) I was unable to find new emerging concepts, categories, themes, or gaps; (2) I

believed the concepts are fully developed and dimensional; (3) my outside auditor agreed that I met criteria A and B; (4) I had met with my peer-debriefer to discuss my thoughts, feelings, and reactions about reaching saturation; and (5) my dissertation chair permitted me to conclude my data collection and analysis process.

In addition to the aforementioned process, I engaged in the practice of journaling and keeping memos. Therefore, throughout my process of data collection and analysis, I used a reflexive journal, as well as a peer debriefer and outside auditor, which formed part of the data collection. These processes were used to account for myself as an instrument, to refine and triangulate data and findings, and as a measure of rigor.

Peer Debriefer

During the development of my dissertation proposal, I identified and asked an early career faculty colleague to take part in my research study in the role of peer debriefer. I intentionally identified this individual to serve in the role for a multitude of reasons, which included multiple differing social locations, beliefs, values, and worldviews from me; experience and knowledge pertaining to qualitative research, social justice, social responsivity, and critical theory; and limited knowledge of counseling leadership. These were further informed by the qualitative literature, given they are positioned as important to reducing researcher bias, aiding conceptual and data development, and promoting diverse perspectives to add further dimension to the emerging results (Hays et al., 2016; Hays & Singh, 2012; Hunt, 2011; Kline, 2008; Morse, 2015; Tracy, 2010). In addition, I selected this individual due to our similar and differing educational and clinical experiences; previous experiences where the peer debriefer and I were able to honestly discuss and challenge each other when we disagreed about an issue related to social justice, cultural responsivity, a critical theory, and leadership; and a perceived trust and

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ability to be honest and vulnerable with this individual. Based on the literature and research on qualitative rigor, I believed all of these would enhance my ability to critically examine myself as an instrument, as well as be challenged to see the data, processes and relationships, and emergent theory in both similar and new and important ways (Flynn & Korcuska, 2018b; Hays et al., 2016; Hays & Singh, 2012; Hunt, 2011; Kline, 2008; Morse, 2015; Tracy, 2010).

The peer debriefer and I met throughout the entirety of the research project, including: (1) prior to the process of collecting data to discuss my pervious exposure to the literature, social locations, personal feelings, assumptions, biases, and values; (2) after the first three interviews had been conducted, transcribed, analyzed and coded, and a codebook had been developed; (3) after the first round of data had been collected; (4) after the first round of interviews had been conducted, transcribed, analyzed and coded, but before member checks; (5) after each member check had been conducted, transcribed, analyzed and coded; and (6) before concluding the data collection and analysis process. In addition to my rationale for selecting the peer debriefer, I required the peer debriefer to write a positionality statement before interacting with me or my study's data. This provided the peer debriefer and me with insight into values and beliefs that inherently influenced the study. The peer debriefer's statement is included in the appendices (see Appendix H).

After the first round was completed, the peer debriefer and I followed the same pattern during round two, until saturation had been reached. Once that occurred, the peer debriefer and I met for a concluding meeting before the final emergent theory was finalized and sent to the participants for a final review. After each meeting, I wrote a reflection of the experience, which was used as a form of data collection and included in the data analysis.

External Auditor

Similar to my process of selecting and identifying a peer debriefer, during the development of my dissertation proposal, I identified and asked a doctoral student colleague to serve as an independent external auditor. Although an independent external auditor is not commonly practiced in GT research at large (Corbin & Strauss, 2015; Hays & Singh, 2012), in counseling research using a GT methodology, it has been positioned as an important procedure to further enhance trustworthiness and address researcher bias and enhance methodological rigor (Flynn & Korcuska, 2018b; Hays & Singh, 2012; Morse, 2015). I intentionally sought out this individual to serve in the role as an independent external auditor for a variety of reasons, including: this person's differing social locations in relation to the peer debriefer and me; different social and cultural experiences, narratives, and beliefs to that of the peer debriefer and me; the person has at least a basic understanding, but non-extensive experience and expertise in qualitative research, social justice, and cultural responsivity; the person has very limited knowledge related to the phenomena being studied (i.e., socially just and culturally responsive counseling leadership); accessibility to this individual; and the person has enough training and experience to serve as an independent external auditor, but next to no knowledge of the current literature; therefore, an ability to counterbalance my pre-existing knowledge of the literature on social justice and culturally responsive leadership. In addition to my rationale for selecting the auditor, I required the auditor to write a positionality statement before engaging with any of my study's data. This provided the auditor and me with insight into this person's values and beliefs that will inherently influence the study. The auditor's positionality statement is included in the appendices (see Appendix I).

Given that Corbin and Strauss (2015) do not have a recommended external auditor procedure or protocol, I utilized Hays and Singh (2012) to guide the process. The authors suggest

that the role of an independent external auditor is to assess the accuracy of the data analysis and emergent findings, while identifying potential suggestions, limitations, or areas in need of further reexamination. This was an important decision, as it was an additional mechanism used to enhance methodological rigor and address some of the critiques of qualitative rigor in counseling qualitative research (Hays et al., 2016; Hays & Singh, 2012; Hunt, 2011; Kline, 2008; Morse, 2015; Tracy, 2010), such as a researcher's bias and influence on the data and findings, lack of methodological trustworthiness and rigor, and transferability, which impact later quantitative investigations.

Using Hays and Singh's (2012) definition to ground my operationalization role of auditor, Singh, Urbano, Haston, and McMahon's (2010) GT study on school counselors' real-world strategies for social justice change was incorporated into the role of an external auditor. Thus, the external auditor reviewed de-identified transcripts, emergent findings, and the emergent theoretical model, and my positionality statement. (Hays & Singh, 2012; Singh et al., 2010). At the end of each round of interviews, the external auditor was given every fifth de-identified transcript (e.g., fifth, tenth, fifteenth), as well as the emergent findings and emerging theoretical model. The auditor was asked to code the interviews and compare their findings to that of my own. After, the external auditor emailed me the work, which outlined the similarities and/or differences in our understanding of the data, codes, and findings. This occurred during each round of the study (i.e., round one, round two).

Dissertation Advisor and Chair

In addition to my peer debriefer and external auditor, I communicated with my dissertation chair and advisor. During the study, we formally met at several points, specifically before my initial interview, after the first round of semi-structured interviews, after the first

member check, after the first second of semi-structured interviews, and before concluding the data collection and analysis process. During these meetings we discussed the data, emergent findings, abstracted theory and image, and my emotional and cognitive reactions. Furthermore, we also had conversations via email and phone throughout the process. This allowed us to share resources, process my personal experiences and bias, discuss methodological decisions, and support me in grappling with the data. These interactions with my dissertation advisor and chair allowed me to receive feedback, methodological support, and explore and address myself as a research instrument. Furthermore, after our interactions, I was encouraged and willingly engaged in memo writing, journaling, and self-reflection. As a result, this was used to create an audit train and directly impacted the data analysis process, thus, our interactions had a direct and indirect impact on the study, which were used to better the study. However, given each of our identities and positions, this influenced my understanding and analysis of participant data as well as of me as a research instrument.

Reflexive journaling.

Hays and Singh (2012) operationalized a reflexive journal as a document that provides a researcher with an audit trail of their thoughts, reactions, feelings, and hunches associated with all aspects of a study. Reflexive journaling differs from memoing, as memos are an analysis tool used to analyze the data using observations, literature, and methods to further inform the data analysis (Hays & Singh, 2012). More specifically, the reflexive journaling focused heavily on myself as a person and research instrument, whereas, memoing was focused on conceptual, methodological, and analytic processes (Hays & Singh, 2012). My reflexive journal provided me with a space to situate my role as the researcher, track my thoughts, feelings and reactions, and explore future directions within the research. In addition, the reflexive journal (Hays & Singh,

2012) provided me with a mechanism to situate myself as researcher, account for my influence, and bracket my personal values and beliefs regarding the data (Berger, 2015; Hays & Singh, 2012). Further, it provided me a space to work towards bracketing my own narratives and biases in order to best center the method and participant data. Reflexivity, journaling, and developing an audit trail were also identified as being important sources of data collection and trustworthiness within counseling research using GT (Flynn & Korcuska, 2018b).

In line with the authors' description (Hays & Singh, 2012), I engaged in the process of journaling. This included journaling after each semi-structured interview and non-email based member check; during my thinking about, conceptualizing, analyzing, and wrestling with my data; and after meeting with my peer debriefer and dissertation advising meetings. Although each entry varied in length, focus, and depth, it provided me with data to further understand myself as a research instrument, as well as to further understand or question my data collection and analysis processes. As I engaged in writing and thinking about my ongoing research project, I used this journal to document data that I believe was pertinent to the study. Lastly, each journal entry was ultimately labeled and dated to provide a structure for reviewing the reflexive journal.

The Use of Memos.

Hays and Singh (2012) defined memos as an analytic tool to analyze qualitative data using observations, literature, and methods to further inform the process of data collection and analysis. Likewise, Saldaña (2016) asserted that memoing involves the practice of dumping one's thoughts about the data collection and analysis process, participants, or phenomenon being investigated to further think and analyze the process. Within GT, this occurs after the transcribing and during the process of open coding (Corbin & Strauss, 2015; Flynn & Korcuska, 2018b). Within counseling research using a GT method, memoing is documented as a vital form

of data collection (Flynn & Korcuska, 2018b).

During this study, memo writing assisted me in analyzing, questioning, and comparing data, while simultaneously working to identify new or pre-existing patterns, themes, connections, and abstract and descriptive processes. Memoing also aided me in linking concepts to existing literature, thereby supporting my ability to better understand various actions-interactions and the phenomena I am studying, as well as inform the write-up of chapters four and five of this dissertation study. However, despite the literature describing memoing, there is no one specific form or suggested type of memoing (Bogdan & Biklen, 2007; Hays & Singh, 2012; Saldaña, 2016). However, Saldaña (2016) suggested memoing prompts that could facilitate my process of documenting what might emerge or be attended to within my own memoing process. Although not an exhaustive list, such prompts included: (1) writing about my codes and how they are being operationalized; (2) writing about my experience and/or process of relating to my participants and phenomenon being studied; (3) writing critically about my current themes, patterns, concepts, and categories; (4) writing about and connecting my emergent findings to current literature and theory; (5) writing about the connections, linkages, and relationships between my emergent findings; (6) writing about any issues or problems within my data collection or analysis; and (7) writing about potential implications and directions of my study. Once again, although not an exhaustive list, these were representative of the types of questions I used in my memoing. I also engaged in various forms of memoing during and after each coding each of my interviews. Thus, I used memoing throughout my data collection and analysis process to further inform my study and constant comparative analysis.

The last type of memoing and analytic practice I engaged in was the process of negative case analysis, which is an important practice of qualitative rigor. Negative case analysis required

me to look at data or explanations that go against my emergent theory, conceptualizations, or findings. Hence, I used negative case examples to reexamine the data or address important limitations of the study (Hays & Singh, 2012). This allowed me to further examine the data, account for my position, and establish increased measures of rigor.

Data Analysis

As noted above, within GT, the process of collecting and analyzing data is a concurrent and recursive process, as each process continuously informs the other, which ultimately leads to the development of an emerging GT (Corbin & Strauss, 2015; Creswell, 2009; Hays & Singh, 2012). The function of GT data analysis is simple and purposeful, while the process is described as complex and exhaustive (Hussein et al., 2014). The purpose of data analysis is to identify and organize concepts for the purpose of abstracting lower-level concepts, followed by categories and a core category. The relationships between lower-level concepts, categories, and a core category, and the core category itself are representative of GT. In order to develop each level of concept and category, a hallmark aspect of GT data analysis involves the use of constant comparative analysis, requiring the researcher to move back and forth between comparing and contrasting all aspects of the data against one another in order to identify lower-level concepts, categories, and finally a core category. Therefore, the researcher utilizes concurrent analytic techniques of induction, deduction, and verification to assist in the process of analyzing data, and developing an emergent theory grounded in the study's raw data (Corbin & Strauss, 2015; Creswell, 2009; Hays & Singh, 2012).

Having briefly operationalized GT data analysis above, the following section will outline my process of engaging in data analysis. The data for this study was collected over a period of 6 months. Each of the interviews (i.e., individual interviews, member checks) were transcribed

verbatim within 48 to 72 hours of the interview by either a HIPPA compliant transcription

service company (i.e., Rev) or myself. I am aware that some scholars (Bogdan & Biklen, 2007;

Oliver, Serovich, & Mason, 2005) suggest a major benefit of transcribing one's own data is that

it allows the researcher to become deeply familiar with the data. It has been suggested that

listening to the recording and reading the transcript multiple times, serves the same function

(Gordon & Luke, 2016). Further, I argue the process of transcribing is concrete, time consuming,

and informed by one's strength and ability to simultaneously listen and transcribe an interview

word-for-word (Oliver et al., 2005). Given that much of the counseling qualitative research uses

naturalism (i.e., transcribing word-for-word) and not using denaturalism (i.e., coding word-for-

word, as well as for idiosyncratic elements of speech) as a transcription practice (Oliver et al.,

2005), I do not believe a transcription service company acted as a hindrance. Therefore, I assert

that using a transcription service (i.e., Rev) in conjunction with me independently transcribing

interviews was the best format for me as the researcher.

Scholars have suggested that the initial process of data analysis begins with researchers

immersing themselves within the raw data (Corbin & Strauss, 2015; Creswell, 2009; Hays &

Singh, 2012). Accordingly, after the interviews were transcribed, I began by reading and

listening to the transcripts. From there, I created a brief memo for each interview, which served

as a written record of analysis that I used to document and track my insights, as well as analytic

ideas, patterns and relationships, unique concepts, and relevant literature (Chiovitti & Piran,

2003; Corbin & Strauss, 2015; Engward & Davis, 2015). For the entirety of the study, the

transcriptions of interviews, member checks, and memos served as the main source of data, in

which I immersed myself. A secondary source of data was documented in my reflexive journal in

which I documented various personal thoughts, reactions, assumptions, biases, or insights

throughout the entirety of the study. Thus, memoing focused on more conceptual and analytic processes, whereas, reflexive journaling focused heavily on me as a person and research instrument (Hays & Singh, 2012).

Following my immersion in the initial data, I engaged in the process of open coding, which allowed me to explicate lower-level concepts. Strauss and Corbin (1998) defined open coding as, "the analytic process through which concepts are identified and their properties are discovered in the data" (p. 101). Hays and Singh (2012) suggested that open coding provides a broad review of lower-level concepts, which can be used to understand the large emergent themes or domains present within the data. Thus, I engaged in open coding by reading and analyzing each line and paragraph for lower-level concepts (i.e., codes, themes) using a paper copy of the data. I separated line(s) and paragraph(s), given that sentences can occur in more than a line, and ideas, experiences, and events can occur in multiple sentences or paragraphs. The interviews (i.e., individual interviews, member-checks) were separated into smaller units of meaning (e.g., ideas, experiences, events, objects) and coded using participant language, thereby allowing me to break down the data using more specific labels and terms to represent the meaning of the data. Each transcript and source of raw data (e.g., memos, member-checks, reflexive journal) was initially analyzed using open coding, which supported me creating a consistent structure throughout the process of data analysis.

Next, as suggested by Corbin and Strauss (2015) and Hays and Singh (2012), I developed a codebook using the first three semi-structured interviews. A codebook is a document that contains a list of codes, subcodes, and patterns, as well as operationalized meaning, examples, and quotes related to the ongoing data collection and analysis. The development of a codebook is an ongoing process that is attended to throughout the process of the study, providing a

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framework based on the data that can be used in the process of data analysis. Additionally, the authors purported that given the importance of triangulating data, as well as confirming, expanding upon, or disconfirming emergent findings, the development of a codebook is important to the process of data analysis (Corbin & Strauss, 2015; Hays & Singh, 2012). Therefore, the codebook provided me with a framework to compare new data with the current lower-level concepts and categories, thereby allowing me to situate new data into either an already existing label; identify new concepts or categories; or to further refine my emergent findings (Corbin & Strauss, 2015). Although I developed an initial codebook, it changed over time, particularly as my understanding of the data became more complex, nuanced, and reflective of what the participants are communicating. Thus, similar to other data analysis processes, my codebook was used to inform, as well as be informed by use of constant comparative analysis.

The development of my initial codebook was developed after I completed three individual interviews, transcribed each of three individual interviews verbatim, completed memos for each of the interviews, and engaged in open coding for each of the three interviews (Corbin & Strauss, 2015). As per Corbin and Strauss (2015), this allowed me to develop a codebook based on the emergent lower-level concepts that I used to transcribe and analyze all subsequent interviews. This codebook was not static, as I continued to edit and refine it throughout my process of engaging in constant comparison (Corbin & Strauss, 2015; Hays & Singh, 2012). Following the development of my initial codebook, I talked with my peer debriefer. We used this to discuss my process, experiences, and codebook, as well as any issues related to my personalization, biases, discrepancies, and assumptions. After the meeting with my peer debriefer, I reviewed my data and codebook one last time in order to address any issues that

were discussed in our meeting, and to solidify my initial codebook before moving forward with the data analysis.

Subsequently, I engaged in the process of axial coding in order to identify and better understand the relationships between and amongst codes. Axial coding is identified as a second-tier coding process by which lower-level concepts are organized, divided, and collapsed into broader categories (Corbin & Strauss, 2015; Creswell, 2009; Hays & Singh, 2012). This is identified as a process of refining and adding complexity to the data and emergent theory. During this process, I used my identified open codes, codebook, and data to identify the following areas within the data, including context, causal conditions, phenomenon, intervening conditions, strategies/actions, and consequences. The axial coding supported my examination and understanding of the actions-interaction; nuances and complexities; and similar and dissimilar situations in the context of counselor educator leaders engaging and enacting socially just and culturally responsive counseling leadership within professional association and higher education contexts (Strauss & Corbin, 1998). This was accomplished using Corbin and Stauss's (2015) four analytic practices and/or tools.

In accordance with Corbin and Strauss (2015), I continuously used their recommended analytic practices and/or tools (i.e., context, paradigm, conditional/consequential matrix) for the sake of engaging in axial coding. I will define my use of each analytic tool associated with the process axial coding, in the order presented in the authors' book. Thus, I will begin by using context, which will be followed by paradigm, conditional/consequential, and the matrix. This will allow me to scaffold the axial coding process. Using context, I reviewed my open codes, codebook, and data for the action-interaction between how each individual or group explains their thoughts, feelings, and behaviors/actions in response to an identified event, condition, or

circumstance, allowing me to understand the why's, what's, and how's of each action-interaction (Corbin & Strauss, 2015). Next, I used the paradigm to analyze the data, which consists of conditions, actions-interactions, and consequences. I explored the data, open codes, and codebook for the why's, when's, and how come's (i.e., conditions); look for actions-interactions between specific events, situations, or circumstances linked to social justice and culturally responsive leadership (i.e., action-interactions); and the anticipated or actual implications or outcomes that occur between the actions-interactions (i.e., consequences).

Following the paradigm, I used the conditional/consequential matrix to explore, deconstruct, and further refine my categories and lower-level concepts. This required me to analyze the data, open-codes, and codebook for a range of conditions and outcomes, complexities, different actors and perspectives, micro and macro level conditions, and to combine all the data to construct an emergent theory. As suggested by Corbin and Strauss (2015), I developed a hand drawn conceptual matrix using the information gathered through the analysis, in an attempt to add further complexity to my understanding of the data. In their book, the authors provide an example of what a matrix could look like, but recommend developing a matrix based on the researcher's specific phenomenon, actions-interactions, and data relevant to the particular study (Corbin & Strauss, 2015). In comparing the matrix to an existent framework used within the counseling profession, it is similar to Bronfrenbrenner's (1979) ecological model; however, unlike this model, Corbin and Strauss (2015) suggest labeling and tracking specific conditions and factors relevant to the phenomenon being studied, such as the role of gender, values, or personal problems.

In addition to the authors reported framework, I used the intersectionality framework identified and operationalized in Chapter 2 by Collins and Bilge (2016) and the questions

identified by Collins (2009) to further examine the data and emergent theory. Such frameworks have been argued to be ideal for multidimensional and intersectional research in counseling (Chan et al, 2019). Accordingly, I analyzed the data, open-codes, and codebook based on the authors' six constructs associated with intersectionality, which included social inequity, power, relationality, social context, complexity, and social justice, all of which are operationalized in an earlier section. This allowed me to use a critical theory to further analyze and explain the process counselor educator leaders use to engage and enact socially just and culturally responsive leadership. In addition, I asked myself (1) Who is included in the category? (2) What role does inequality play? and (3) What are the similarities? (Cole, 2009, p. 172) as a means to further situate my use of intersectionality within the data analysis process. Using the four identified analytic practices and/or tools identified by Corbin and Strauss (2015) in conjunction with Collins and Bilge's (2016) framework and Collins' (2009) questions supported my ability to explicate the diverse components of the phenomenon under investigation, this being the primary purpose and function of axial coding (Corbin & Strauss, 2015). This also built upon my reading of various intersectionality texts and articles.

Next, I employed the use of selective coding, which allowed me to further refine my axial codes and place them in relation to one another, which resulted in an emergent abstracted theory explaining how counselor educator leaders engage and enact the process of socially just and culturally responsive leadership within professional association and higher education contexts (Corbin & Strauss, 2015; Creswell, 2009; Hays & Singh, 2012). Selective coding as the most difficult of the coding processes (Hays & Singh, 2012), as it required me to identify the patterns, processes, and sequences amongst my axial codes. Despite the known difficulty, it was vital to the development of the abstracted theory, given that it assisted me in establishing an integrated

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and sequential pattern and process to explain the phenomenon being studied. Corbin and Strauss (2015) suggested building this process upon the previous analytic practices, tools, and processes, which supported my further analyzing the data and codebook for variations and patterns between each participant's reported actions-interactions. Therefore, I examined the data for differing variables, processes, and routines that could further explicate the process used by counselor educator leaders to engage or enact socially just and culturally responsive counseling leadership. Following my analysis of the data for different variables, processes, and routines, I reduced larger and broader processes into subprocesses with more detail and depth, which I used to better explain the larger identified processes. Corbin and Strauss (2015) define process as "the means or actual things people say and do to get there" (p. 177).

The next step within selective coding is identifying a core category. The core category is representative of the core concept, which should appear frequently in each of the concepts and naturally emerge from the data (Corbin & Strauss, 2015). Furthermore, it is representative of the most central findings of the study, which I used to relate and explain all other categories, concepts, and relationships. I identified the core category during the second round of my study. Furthermore, I received feedback from my peer debriefer, external auditor, and participants to ensure they were in agreement, which they were.

Next, categories are used to develop a core category, which are concepts with the highest level of abstraction because they have gained explanatory power and are used to develop the researcher's theory. Thus, identification as a core category signifies that a concept has been central to the phenomenon being studied, but abstract and broad enough to be representative of all participants. The core category is the main central research finding which all other categories are then related to through the use of explanatory statements of relationships (Corbin & Strauss,

2015; Hays & Singh, 2012). In order to identify the core category, I compared and contrasted my identified core category to the list of criteria identified by Strauss (1987), as follows:

1. It must be sufficiently abstract so that it can be used as the overarching explanatory concept tying all the other categories together.

2. It must appear frequently in the data. This means that within all, or most all cases there are indicators that point to that concept.

3. It must be logical and consistent with the data. There should be no forcing.

4. It should be sufficiently abstract so that it can be used to do further research leading to the development of general theory.

5. It should grow in depth and explanatory power as each of the other categories related to it through statements of relationships (Strauss, 1987, p. 36).

The final suggested process is the development of a visual representation of the study (Corbin & Strauss, 2015; Hays & Singh, 2012). After round one I developed an initial abstracted visual representation of theory. However, after I reached saturation, finalized my data collection and analysis processes and procedures, and identified a core-category during round one, I refined and finalized a visual representation of my GT (Corbin & Strauss, 2015; Hays & Singh, 2012; Scarborough & Luke, 2008; Singh et al., 2010). I used paper, a chalkboard, and my laptop to develop, refine, and finalize a visual model that represented the processes and results named by my participants in their engaging and enacting counseling leadership that is socially just and culturally responsive within an professional association and higher education context. The first visual representation was a general representation process that identified the lower-level categories, categories, and core categories. Following meetings or corresponding emails with my dissertation advisor and chair, peer debriefer, and external auditor, I adapted the first visual

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representation using the framework proposed by Corbin and Strauss (2015), which included

casual conditions, phenomenon, context, intervening conditions, and consequences. From there, I

continued to refine my abstracted theoretical image, as I continued to engage in constant

comparison, while simultaneously collecting and analyzing participant data. Following my

interactions with my dissertation advisor and chair, peer debriefer, and external auditor, I refined

my abstracted model before sending it to my participants during the initial member check. I

followed this process during the second round before reaching saturation and finalizing my

theoretical image. Finally, I shared my visual model with my dissertation advisor and chair, peer

debriefer, external auditor, and prior to finalizing the model and submitting it for review my

participants'. This enabled me to receive input about the representation of the findings as well as

its ability to be understood by others, thereby serving to ensure that the visual model meets the

criteria for rigor, as defined in the following section.

Indicators of Trustworthiness and Methodological Rigor

Addressing rigor within qualitative research is an important process, as it provides

readers with a roadmap to understand the researcher's systemic approach to each phase of a

study and its write-up (Hays et al., 2016; Hays & Singh, 2012; Hunt, 2011; Kline, 2008; Morse,

2015; Tracy, 2010). Within the write-up of qualitative research, there are multiple practices that

a research project must document. These practices include documenting their methodological

considerations, decisions, and processes; assumptions and values associated with the

phenomenon being studied; research question; sampling, recruitment, and data collection and

analysis procedures and processes; pragmatic implications and future directions of research; and

methodological consistency (Hays et al., 2016; Hays & Singh, 2012; Kline, 2008; Morse, 2015;

Tracy, 2010). Tracy (2010) argued for the need for more rigorous qualitative research, asserting

that this would enhance the transferability and strength of the findings, particularly as many authors do not thoroughly document their process or research coherence.

In addition to my above-mentioned process of attending to rigor, I took additional methodological steps to enhance the rigor within my study. As a result, there were additional steps I took to attend to rigor or trustworthiness within this study. These included credibility, transferability, dependability, confirmability, and coherence (Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005; Morse, 2015).

Credibility

Credibility denotes the level of believability and consistency within the qualitative research study (Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005). One important measure I took to demonstrate credibility was my use of constant comparison, accomplished by using open-codes, a codebook, and data to inform, analyze, and complicate my future data sources. Therefore, I constantly checked and compared my conclusions about my data. In addition, I used prolonged engagement with my participants, such as multiple rounds of interviews and member checking. I have included, identified, and outlined my process of selecting and utilizing a peer debriefer and external auditor, which supported my using the data to center the findings as much as possible, rather than my own beliefs, values, and assumptions. The last measures of credibility include, thick descriptions and negative case analysis. Thick descriptions refer to the process of obtaining data beyond the basic facts, observations, and feelings of participants, such as detailed information as to the processes, patterns, and relationships being described by participants (Hays & Singh, 2012). As documented in my semi-structured interviewing questions, transcription, memoing, a critical theoretical lens, and data analysis processes and procedures, I looked for and utilized thick and robust data. The last

measure I took involved negative case analysis. Not only is this a part of axial coding and the analytic tools outlined by Corbin and Strauss (2015), but I have included negative-case analysis as a part of my use of memos. I used this to identify and account for data that differed to further complexity and refine my understanding of the data and abstracted grounded theory.

Transferability

Within qualitative research, transferability refers to the extent to which a study's results can be applied to other persons based on a similar setting, focus, identity, and timeframe (Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005). In order to account for transferability, I utilized multiple practices. First, I worked to ensure that my dissertation was parsimonious. Second, I incorporated the use of reflexive journaling and engaged a peer debriefer in order to document my role as a research instrument and my researcher-participant relationship. The third and final process included ensuring my results, implications, and future direction are clear, concise, representative of my method and participant perspective, and within the scope of my paradigm (i.e., qualitative research) and tradition of research (i.e., Straussian GT). For that, I used my participants, external auditor, and dissertation advisor and chair as mechanism to help me achieve such results.

Dependability

As a measure of rigor, dependability is representative of the manner in which a study is conducted, supporting the researcher to be methodologically consistent (Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005). In accordance with the definition and practice of dependability, I developed multiple mechanisms to address dependability within my study. This involved the development of an accurate and consistent audit trail. I have documented the particulars of my data collection and analysis procedure and practices and

developed multiple measure of data triangulations, specifically the use of memos, a peer debriefer and an external auditor, all of which were used to document the dependability of my study, and to further situate and analyze my data.

Confirmability

Confirmability refers to the level of methodological representativeness and accuracy present within the study (Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005). As a means of addressing confirmability within my study, I first acknowledged and admitted that I cannot and was not be truly objective, as this is unattainable in any form of social research, especially within qualitative research. Although Corbin and Strauss (2015) assert the need to center the framework and participant data, the authors identify that the researcher will inherently influence the data and outcome of the study. Second, I have developed and employed strategies, such as a positionality statement, journaling, bracketing, and a peer debriefer that ultimately created an audit trail of subjectivity management.

Coherence

Coherence involves the selection and documentation of a particular qualitative research tradition, of which the researcher bases the selection of the said method on the research question and likelihood that the method is the best methodological fit for exploring and analyzing the question (Elder & Miller, 1995; Hays & Singh, 2012). I accounted for coherence by developing research questions and meeting with my dissertation advisor and chair to discuss my study. Following this discussion, I developed and defended my research prospectus, which required me to document why I selected this method, how this method was best suited for my research question, and how I would use the method to guide the research process. In addition, I outlined in this chapter the method and methodological fit for the question, as well as how I will work to

ensure coherence throughout my study, both in my review of GT and operationalization of my study.

Conclusion

Though this study, I sought to empirically examine the intersection of counseling leadership, social justice, and cultural responsivity. Thus, providing the first empirical investigation of socially just and culturally responsive counseling leadership within education and association contexts. The emergent theory should provide an import addition to the counseling literature, by expanding the profession's knowledge on socially just and culturally responsive counseling leadership. This is important, as there is a documented dearth in literature on socially just and culturally responsive leadership (Chang et al., 2012; McKibben et al., 2017; Storlie et al., 2015; Storlie & Wood, 2014a, 2014b). Moreover, it will also provide additional insight into the literature on counseling leadership (McKibben, 2015; McKibben et al., 2017b), social justice (Bogotch, 2002; Dollarhide et al., 2018; Ratts, 2009, 2017; Ratts et al., 2016), and cultural responsivity (Bayne & Branco, 2018; Hipolito-Delgado et al., 2016; Hipolito-Delgado & Reinders-Saeman, 2017; Tseng & Streltzer, 2004) at large, as they too are positioned as needing further empirical support and clarity. The results of this study will also provide further empirical foundation from which the (1) proposed theory can be further empirically tested, (2) scholarly support for socially just and culturally responsive counseling leadership, and (3) support and literature for the practice, training, and development of socially just and culturally responsive counseling leadership.

CHAPTER 4

Results

In this chapter, I present the results from my GT study where I utilized the Straussian tradition to collect and analyze data collected from two rounds of semi-structured interviews and member checks. The study examined how 18 counselor educator leaders engaged in and enacted counseling leadership in professional association and higher education contexts that were both socially just and culturally responsive. The analysis from this study resulted in several findings categorized within Corbin and Strauss' (2015) framework of causal conditions (e.g., personal experience and/or exposure, awareness and knowledge, affective experience, sense of calling and/or duty, and environmental stimuli), phenomenon (e.g., socially just and culturally responsive counseling leadership), contextual factors (e.g., bidirectional points of entry and influence, counseling leadership pillars, and dimensions for consideration), intervening conditions (e.g., obstacles, group-system dynamics, conflicts, dis/agreements, and change), actions (e.g., personal actions, skill-oriented actions, relational oriented actions, community cultural actions, and group-system actions), consequences (e.g., pathways that foster, hinder, or stagnate), and core category (e.g., connectivity) (see Figure 4.1). I use the Corbin and Strauss (2015) framework to present the results, thus each section includes quotes from all 18 participants. To further protect the anonymity of each participant and to remain inclusive, I use the term 'participant' for each participant as well as gender-neutral language. This is crucial given that the counseling profession, especially regarding counselor education and leadership, is exceedingly small.

Figure 4.1. Socially Just and Culturally Responsive Counseling Leadership Model displays a visual representation of socially just and culturally responsive counseling leadership, which will be outlined and explained within chapters four and five of this dissertation.
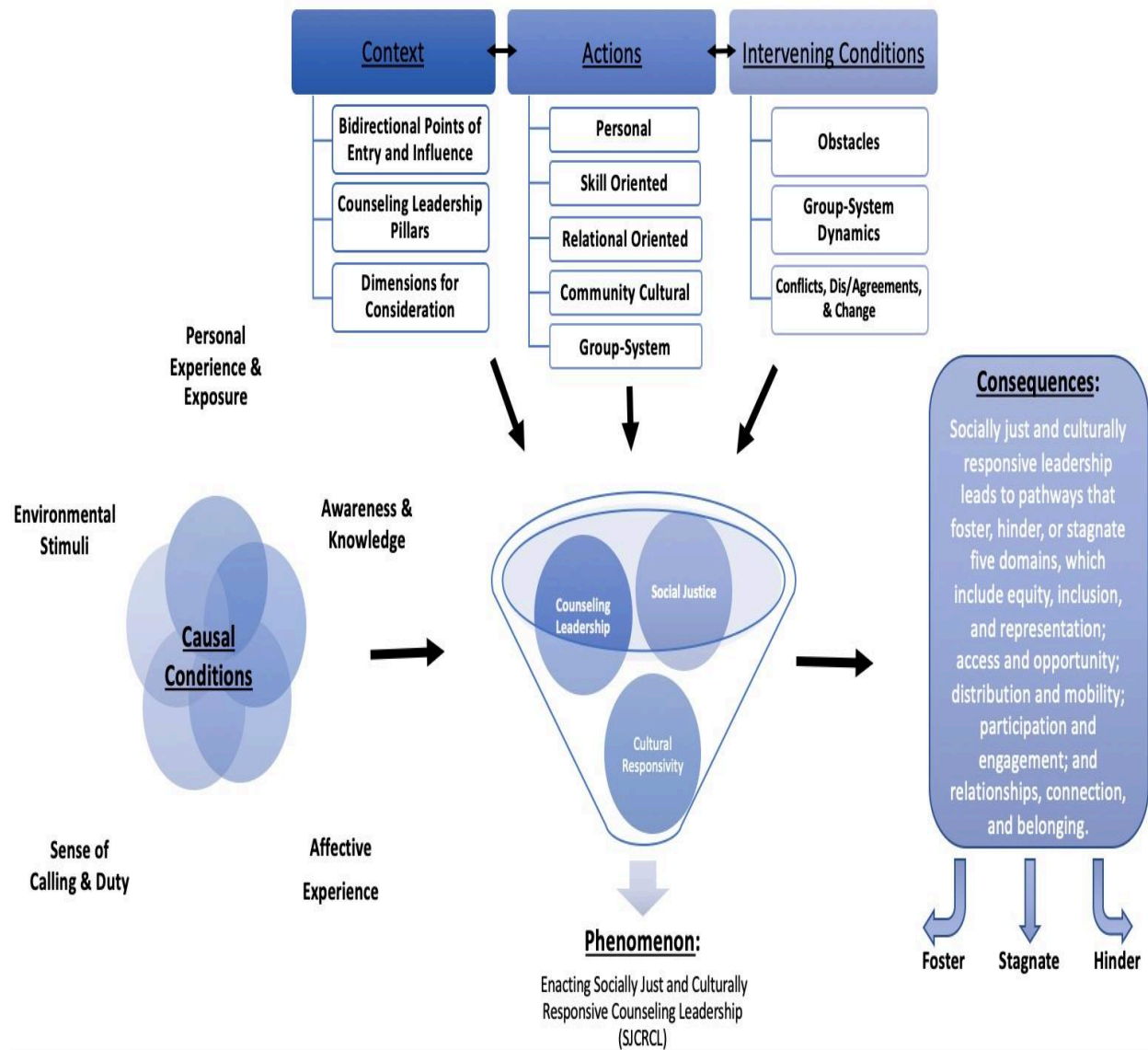
Figure 4.1. Socially Just and Culturally Responsive Counseling Leadership Model

Causal Conditions

Participants identified five causal conditions, which included personal experience and/or exposure, awareness and knowledge, affective experience, sense of calling and/or duty, and environmental stimuli. Causal conditions are defined as the events or conditions that led these 18 counselor educator leaders to engage in socially just and culturally responsive leadership. Within this study, participants described five causal conditions that led them to engage in such leadership. When directly or indirectly discussing what led them to engage in socially just and culturally responsive leadership, each participant spoke about at least three or more of the five causal conditions in a singular to intersectional form. Participants described the causal conditions using words such as "*eye opening*," "*important*," "a*wakening*," "*informative*," *"the core*," and "*valuable*." Thus, these five causal conditions informed, acted as a catalyst, and/or galvanized each of the participants toward engaging in socially just and culturally responsive counseling leadership. However, given the complexities described by participants, they asserted the importance of understanding each causal condition in singular and intersectional form, as participants reported that these causal conditions could not be solely understood individually. For instance, one participant stated, "*My environment has influenced [each of the causal conditions] in different ways, for good or bad*." Likewise, another participant shared, "*It's interesting, because there's such an interconnectedness to each of [the causal conditions]*." Thus, the overlapping circles represent the many interrelating connections among each of the causal conditions.

Additionally, participants positioned the causal conditions from a longitudinal and cumulative standpoint, rather than a specific or isolated critical incident. Through their narratives and experiences, participants shared how these various occurrences influenced and built upon

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one another. Therefore, although a few participants spoke of critical moments, they were not communicated as an isolated event, rather as a piece of a larger picture. This resulted in five identified and non-hierarchical causal conditions, which included personal experience and/or exposure, awareness and knowledge, affective experience , sense of calling and/or duty, and environmental stimuli.

Personal Experience and/or Exposure

The first causal condition, *personal experience and/or exposure*, is defined as the personal or observed experiences that acted as a catalyst for each counselor educator leader's desire and ability to engage in socially just and culturally responsive leadership. Every participant spoke about how their personal, witnessed, or secondhand experiences informed their desire to become involved in leadership. Participants consistently discussed areas, such as their identities, upbringing, and lived experiences prior to counseling; educational and professional experiences; and happenstance.

One commonly discussed area was centralized around participants' identity, whether privileged or marginalized. The majority of participants disclosed how their various singular to intersecting identities informed their initial and continued involvement with socially just and culturally responsive counseling leadership. Participants shared how their experiences were related to their own identities or exposure to others identities, such as "*race*," "*ethnicity*," "*ability*," "*affectional orientation*," "*gender*," "*nationality*," "*language*," "*spirituality*," and "*socioeconomic status*," which acted as one of the catalysts for their leadership. A few participants who identified as having mostly privileged identities spoke about how witnessing another person's marginalization and struggles due to their identity led them to become involved. For example, one participant stated, "*Some people have their own experiences with oppression,*

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unequal treatment, or an invalidating society. Having experienced all the major types of

privilege in my life, I really haven't directly experienced any of those things. However, I've

witnessed them." This was later followed by, "*As a leader, there's a type of responsibility that*

comes with witnessing that." Likewise, each participant with one or more marginalized identities

discussed how marginalized experiences due to their identity acted as a causal condition. One

participant reported,

> *I think about some of my other identities and how I've experienced marginalization and*
>
> *isolation from those things, [and they] absolutely inform how I think about my leadership*
>
> *and ways and which I can really serve as a conduit to try to address some of the concerns*
>
> *that I've personally experienced and then also professionally either experienced or seen.*

Another common thread within this causal condition included participants' educational

and professional experiences, as these experiences were identified as central motivating factors.

Although participants discussed positive to negative professional and education experiences,

they were positioned as crucial experiences because they further motivated or galvanized

participants into becoming involved. Participants shared various forms of experiences, whether

personally experienced or witnessed. For instance, one participant who identified as a person of

color, shared how their experiences as a counseling master's and doctoral student acted as a

motivating force, stating,

> *I felt marginalized as a student of color and felt often invisible. I felt as if others got*
>
> *opportunities that were never even offered, I was never even considered for, and as a*
>
> *result, when they finished their programs, they were, in some ways, better poised to go*
>
> *into a counselor position…And so that's when I realized, I felt like I needed to find a way*
>
> *to make some changes happen but to also get a place at the table. To have these*

discussions, to begin to really challenge all of us to be a little more critical in how we are

thinking about social justice, and also taking some ownership in some of it.

Similar to the areas and quotes mentioned above, approximately half of the participants discussed familial upbringing as a driving force. One participant reported, *"[My parents] raised me and my sisters to be community advocates. Also, my dad has just always drilled that into me...He has just always reminded me that is a responsibility that we have and I take it very seriously."* Likewise, another participant, who identified as Black, talked about the intersections of their racial identity and familial upbringing, stating,

[Growing up] we would go to the library on the weekends and read reports on Black

people in the world that have done amazing things...so being exposed to both of those

helped me to have just a different perspective. Really a different perspective on being and

it almost awakened something in me.

One minor thread within the participant data involved the notion of happenstance. More than one-third of participants, directly and indirectly, discussed the notion of happenstance in relation to their personal experiences or exposures. Participants stated that within this causal condition, they did not intentionally seek out these various experiences or exposures, rather there appeared to be something "*coincidental*" or "*existential*" to them, as they "*just happened.*" For instance, one participant reported,

With the family values and seeing how that also kind of generated this situation, I think

too with the personal experiences, [there is] a lot of happenstance with that too. Part of it

was going to the right schools, having the right teachers, getting positive reinforcement,

and recognizing that for me personally, those educational experiences or personal

experiences happened at a really early age, and that was kind of the catalyst or the

catapult to continue further.

Collectively, this causal condition was identified as a central motivating factor. Each participant spoke about how their identities, experiences, and upbringing led them toward counseling leadership that is socially just and culturally responsive. Although, their meaning of this varied, it was consistently named and described within the narratives and practices of the participants.

Awareness and Knowledge

The second causal condition, *awareness and knowledge,* is defined as the awareness and knowledge that was internalized by counselor educator leaders and that ultimately guided and supported them toward engaging in socially just and culturally responsive leadership. Every participant shared how awareness and knowledge of different areas, such as injustices, privilege, and oppression; social-cultural; the counseling profession and counselor education; service and leadership; and an organization or institution further led them to engage in socially just and culturally responsive counseling leadership.

Each of the participants discussed the importance of developing knowledge in the realms of the counseling profession, counselor education, and leadership and service. Although discussed separately, many of the participants shared experiences and practices that intersected each of these professional domains. The participants discussed how they developed and continue to develop awareness and knowledge of each area during all stages of their professional career. Moreover, participants shared how their awareness and knowledge influenced their becoming involved with and enacting counseling leadership that is both socially just and culturally responsive. Many participants discussed that they were trained to believe that social justice and

cultural responsivity should be at the "*core*" or "*central*" to the work of all counseling clinicians, educators, and leaders. For instance, one participant reported how their training and socialization in counseling and counselor education was central to their current leadership practices, stating,

> *I mean as a counselor, a large part of our overall philosophy is really just inclusivity. Making sure all voices are heard. Part of leadership is ensuring that the people that you're leading, the people that you're working with, feel like their voices are heard. Feel like their opinions matter, and that they're a valued part of the group. Keeping that overall philosophy in mind, but then also working as best as possible to practice it, I think is really a fundamental part of ensuring that that happens.*

Another commonly discussed theme within this causal condition involves awareness and knowledge of oppression, privilege, and injustice. Knowledge and awareness differed and extended beyond personal experiences, as participants discussed times in which they experienced, witnessed, or engaged problematic and oppressive behaviors, but it was out of their awareness and knowledge. One participant shared, "*I'm sitting at this lunch with the provost, who I didn't know at the time is completely homophobic and racist.*" This was followed by the participant sharing how this awareness and knowledge informed future actions in their role and responsibilities as a leader within their department. Similarly, many participants shared having awareness and knowledge of issues, such as oppression and injustice, although they had not experienced these issues, only witnessed or learned about them. For instance, multiple participants brought up Tennessee's discriminatory legislation in relation to the Lesbian, Gay, Bisexual, and Transgender (LGBT) community and counseling profession. More specifically, how it heightened their knowledge of LGBT discriminatory practice for counselors and states. Thus, although they had not personally experienced or witnessed the discrimination, they

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developed increased awareness and knowledge, which informed their leadership. Another participant made statements about an incident in their local community they learned about but did not personally witness. The participant stated *"I just feel like given the pervasiveness of this issue that's just so important to me, I can't allow that to happen"* and *"And I was just thinking of the reaction to hearing that. And thinking about, you know, we can't abandon the local school of a city of a million."* Each of these statements highlights how participants' knowledge and awareness inform their desire to engage in counseling leadership that is both socially just and culturally responsive.

Within this specific causal condition, participants also discussed experiencing various types of intersecting awareness and knowledge, which acted as a catalyst for their socially just and culturally responsive counseling leadership. For example, one participant disclosed the effect of possessing awareness and knowledge regarding the intersections of social-cultural and oppression, privilege, and injustice, stating,

> *I guess given the fact that I'm a Black man in the United States, and the years of oppression that's been forced on Black folks as a whole. It's always been important for me to deconstruct exactly why this happens and is continuing to happen. And how can we learn from that history so we don't repeat it in the future.*

Overall, awareness and knowledge supported participants in becoming involved, as one must be made aware of issues of injustice or discrimination to engage in later actions. Thus, the participants discussed how they established themselves to learn and grow because awareness and knowledge was central to their work as counseling leaders.

Affective Experience

The third causal condition, *affective experience,* is defined as the emotions that influenced and/or motivated counselor educator leaders toward enacting socially just and culturally responsive leadership. Whether directly or indirectly, each participant verbally shared or displayed emotions, including empathy, compassion, and care; enthusiasm and passion; enragement, frustration, disappointment, and violated; hurt and fear; or guilt and shame, when describing what led them to engage in counseling leadership that was both socially just and culturally responsive.

When discussing their experiences and practices as a socially just and culturally responsive counseling leader, participants shared a variety of emotions. These included specific affective words and tones as well as emphasizing emotions within a story. These included one or more simultaneous emotions, such as feelings of "*passion*," "*care*," "*anger*," "*compassion*," "*disappointment*," "*outrage*," "*fear*," "*unhappy*," "*unsettled*," and "*guilt*." Whether understood as positive or negative emotions, participants' emotions were positioned as a motivating force. For instance, participants stated, "*You know, what fundamentally makes us angry, motivates us*" as well as "*Yeah, I mean just caring, there's a piece of it there. I just have to remind myself sometimes of why I'm doing what I'm doing.*"

Other participants shared how their affective experiences with a cause, population, or group of people informed their desire to engage in socially just and culturally responsive leadership. For instance, one participant stated, "*Honestly, nothing warms my heart more than to be in relationship and to learn from these unbelievably resilient kids who have infinite intellectual and human capital.*" Another shared,

> *That's inspirational... Seeing somebody who has, I think that inner core of strength that*
>
> *keeps them moving on. Not just when you're exhausted from all the work we do, but even*

exhausted from defeat, and frustration, and seeing an issue continue to become an issue.

People who can be just tired of fighting, and yet still approach the world, still approach

people with energy, with compassion, with understanding, with passion. Because for me,

that's kind of, a rubber hits the road moment. That really inspires and motivates me.

These quotes display the motivating affective pieces behind participants' socially just and culturally responsive leadership. However, other emotional forces were discussed as well, such as one's guilt and shame due to their privilege, experiences as a bystander, or seeing the consequences of not becoming involved. This was the case for multiple participants who identified as having mostly privileged identities. When discussing their experiences witnessing injustice, one participant stated, "*But in this experience it's definitely also colored by an experience of personal guilt, if that makes sense.*" Although affective in nature, another participant shared how their fear of the unknown for people of color who look and represent what they represent was a driving force. This participant specifically stated, "*I think my fear is and I don't know if this is going to happen.*"

Thus, each of these different affective domains represents the rich and complex emotional processes that acted as a catalyst for counselor educator participants' socially just and culturally responsive leadership. Although participants reported some voyeurism into different causes, communities, or groups, many identified having shared identities and/or values, as well as a desire to help these individuals, groups, or communities. This highlighted that both individuals within and outside a community are effectively influenced and have the capability to work toward change.

Sense of Calling and/or Duty

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The fourth causal condition, *sense of calling and/or duty,* is defined as a personal and professional compass that guides counselor educator leaders toward leadership that is socially just and culturally responsive. The majority of participants directly spoke about how their own internal and external sense of calling or duty led them to enact counseling leadership that was both socially just and culturally responsive. For those who did not directly name a sense of calling and/or duty, their story or practices reflected the core of this causal condition. Participants explained their calling or duty as moral; responsible, integrity, and ethics; instinctual; and spiritual or religious. Although multiple participants differentiated sense of calling and sense of duty owing to personal, professional, or religious/non-religious reasons, the majority of participants described one or more forms of a sense of calling and/or duty. As a group, these 18 participants had a deeply integrated sense of personal and professional responsibility, instinct, or spirituality/religiosity guiding them toward socially just and culturally responsive leadership practices.

Approximately half of the participants reported a temporal dimension to their sense of calling and/or duty, as participants indicated not being involved in leadership for the majority of their personal and professional lives. However, the participants described that not being involved was no longer an option owing to a variety of reasons. Although there was not a singular critical incident, this internalized or spiritual sense of duty or calling led them to engage in socially just and culturally responsive counseling leadership, which ranged from multiple temporal dimensions to long-term and ongoing temporal dimensions to their sense of calling and/or duty. For instance, one participant stated,

> *I'm not standing up there trying to say, "I'm going to lead" It just happens, which I*
>
> *actually suspect there are a few of us like that, where we're reluctant leaders. We would*

really rather not have to do this, but you can't just sit there and let things continue on

like this.

Whether a participant described themselves as "*reluctant leaders*" or not, there was shared narrative around "*doing good*," "*doing what's right*," "*being part of the solution*," and "*inaction is not a suitable option*." This connected with their felt sense of obligation or duty. One participant stated, "*And yeah, wow this really isn't fair and since I'm in this position, I now have the responsibility to do what I can to make it right.*" Similarly, another participant shared, "*I think it's kind of having the moral integrity, the ethics, and then ultimately coming down to what's the right thing to do in this decision when it comes to social justice and advocacy.*"

Other participants shared that the consequences of not being involved felt unethical to them, which ultimately led them to become involved. For example, one participant told me that what led them toward engaging in socially just and culturally responsive counseling leadership was their sense of "*ethical and moral obligation*" that emerged after learning more about "*what other people have experienced.*" Furthermore, they reported that to feel "*congruent*" as a "*person,*" and "*stay true to the profession*" and "*code of ethics*" they felt a sense of "*obligation.*" This participant reported that "*calling*" did "*not quite fit*" for them, but "*duty*" or "*ethical and moral obligation*" felt "*congruent.*" Another participant spoke about similar experiences; however, they believed that the term "*calling*" was representative of what ultimately led them toward counseling leadership that was socially just and culturally responsive. Although their perspective and experience was shared by many participants, this participant stated that,

> *I happen to live in a community that is really, really feeling the discrimination. I live on*
>
> *the border. I cannot turn a blind eye. I am in the thick of human rights violations. Civil*
>
> *violations. Just legal violations and I cannot not see that. I cannot sit still and pretend*

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that it's not happening. I think just being in the thick of human rights violations keeps me

really, really engaged in social justice work.

For the participants with spiritual and/or religious identities and values, they described

that as a catalyst. A few participants spoke of the core of their religious doctrine, which they felt

centered around concepts, such as "*do good,*" "*serve,*" "*be just,*" and "*follow the work of [higher*

power]." One participant shared, "*The Methodist Church as a huge part of that because the*

doctrine of the Methodist Church really is social justice." Similarly, other participants suggested

that, "*God was telling me he's calling me to be that kind of person and leader*" as well as "*I*

wanted to use God's leadership and lead by example in the field of counseling." Another

participant suggested that they did not feel a religious need to serve, rather, it was a "*spiritual*

calling to serve and support other people."

Jointly, each aspect of this causal condition highlighted the sense of desire of participants

to create change as a counseling leader. Whether participants positioned it as a sense of duty,

sense of obligation, or a personal and/or professional calling, their personal and professional

compass guided them to engage in counseling leadership that was socially just and culturally

responsive.

Environmental Stimuli

The fifth causal condition, *environmental stimuli*, is defined as the landscape or climate

within which counselor educator leaders interact that informs their desire and ability to engage in

socially just and culturally responsive leadership. When verbalizing what led participants toward

socially just and culturally responsive counseling leadership, the majority of participants directly

or indirectly shared how their environment and climate influenced their involvement.

Participants described different environmental landscapes or atmospheres, such as social, cultural, political, and physical.

Participants' environment, whether "*more or less conducive*" to socially just and culturally responsive counseling leadership was frequently labeled as a motivating condition. Although participants spoke about a range of environmental stimuli, they consistently discussed the connection between their environment and current leadership. For example, multiple participants spoke about being in an environment where there were/were not people "*thinking*," "*looking out*," or "*advocating*" for "*marginalized*," "*oppressed*," "*powerless*," "*disenfranchised*" or "*overlooked*" people and communities. They decided to either become involved or find ways to integrate such issues into their work as leaders. One participant spoke about how the "*past election*" and current "*political environment*" led them to engage in work they were not doing before. Another participant reported that in terms of socially just and culturally responsive counseling leadership, the "*environment is almost like gestalt figure-ground… certain aspects fade into the background, and then are brought to our foreground awareness*." They further asserted that environmental stimuli, such as "*policy, politics, discourse, national discourse, global discourse*" is constantly "*impacting our landscape*." This participant also shared how they had seen "*President Obama being elected*," "*Title IX issues*," "*Trump*," and "*Betsy DeVos*" influence the environment and their socially just and culturally responsive counseling leadership.

A few participants also spoke about how environmental stimuli allowed them to develop specific dispositions and points of reference, which ultimately led them to undertake the important work they were currently engaged in. For instance, one participant shared how their experiences in the military "*affirmed*" that they "*can look fear in the face and still do what's expected*." They asserted that the "*military environment*" subsequently "*played a significant*

role" in their not being afraid to "*take on leadership roles*" and "*go against the status quo*."

Another participant shared the effect of growing up in an environment that was all Black, which

they labeled as having a direct influence on their commitments, "*points of reference*," and

"fearlessness" as a counselor leader. This participant further contextualized this by stating, "*had*

[they] grown up in an environment with White people" they believed they would have a different

approach and focus as a leader, such as "*focusing*" and "*empathizing*" more on "*why it's so*

difficult for [White people]" to see their "*privilege*" and "*whiteness*."

Thus, whether directly or indirectly, participants spoke of the influence that different

environmental stimuli had on their desire and abilities to enact counseling leadership that was

socially just and culturally responsive. Additionally, during the second round of interviews,

several participants directly stated that they believed the environment was missing from the list

of causal conditions. These participants further asserted that they or the other participants could

not have the other causal conditions or socially just and culturally responsive counseling

leadership without the environment as a condition. Such statements included, "*I feel that there*

should be an environmental condition," "*I feel like all of these are intersecting with a person in*

an environment," "*you can't have those other causal conditions without environmental stimuli,*"

and "*I do think there is something there about the environment that is beyond just a personal or*

individualized experience."

Contextual Factors

Participants identified these contextual factors as a) bidirectional points of entry and

influence, b) counseling leadership pillars, and c) dimensions for consideration. The contextual

factors represent the conditions, patterns, and properties within which the action strategies were

taken by the 18 counselor educator leaders to manage and undertake socially just and culturally

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responsive leadership. Each of the contextual conditions is multifaceted and intersects with a precise time and space to create a particular set of conditions that influence other contextual conditions, as well as the intervening conditions and actions used. Within this study, participants consistently reported utilizing *three* contextual conditions, patterns, and properties within their socially just and culturally responsive counseling leadership, which include bidirectional points of entry and influence, counseling leadership pillars, and dimensions for consideration.

Bidirectional Points of Entry and Influence

The *bidirectional points of entry and influence* are defined as the various ecological systems that the counselor educator leaders interacted with and were influenced by when engaging in socially just and culturally responsive leadership. The bidirectional component represents the reciprocal and cyclical relationship between how the leaders' points of entry and actions influence and are influenced by the various points of entry. The bidirectional points of entry and influence are representative of privileged and marginalized ecological systems that occur at the (a) individual, (b) group, (c) community, (d) organizational and institutional, (e) professional, (f) societal, and (g) global level. The privileged to marginalized nature was represented by participants communicating how factors, such as "*identity*," "*history*," "*culture*," "*privilege*," "*representation*," "*colonization*," and "*power*" influenced different ecological norms, values, and practices within each point of entry, as well as the reciprocal influence. Of the identified points of entry and influence, whether identified as privileged or marginalized, each of the participants reported concurrently engaging in multiple points of entry as well as being influenced by multiple components. In discussing the bidirectional points of entry and influence, most participants shared the importance of conceptualizing and intervening at each of the points of entry, due to the "*complex*," "*diverse*," "*interconnected*," and "evolving" world. Thus, the

participants argued that attending to only one level or not considering the multiple influences was not realistic and was problematic. One participant stated, "*We need more than individual multicultural and socially justice leaders, we need multicultural and social justice organizations and systems if we want to achieve change.*"

Additionally, when discussing this specific contextual factor, more than half of the participants verbally cited the work of Urie Bronfenbrenner as their grounding. One participant stated, "*So recognizing that there's parameters where we can do [socially just and culturally responsive counseling leadership] on a very Bronfenbrenner micro level to a macro level.*" Each participant explicitly named and provided various examples of their ecological points of entry as counselor leaders, e.g., participants discussed their ecological preferences, viewpoints, and practices. Participants often described utilizing "*individual,*" "*group,*" "*community,*" and "*professional*" ecological points of entry in their day-to-day work as counselor educator leaders. However, when discussing the bidirectional points of entry and influence, participants more frequently named "*organizational,*" "*institutional,*" "*professional,*" and "*societal*" points of entry as influencing their day-to-day leadership. For example, one participant highlighted the bidirectional nature, as they articulated, "*I'm thinking of Bronfenbrenner's ecological system. This idea that things change over time and context, but we're also affected by our times and context. That's been reinforced in my readings and work as a social justice leader.*" A few participants described a similar phenomenon, in which they described the bidirectional nature and influence as a "*ripple effect.*"

When outlining their points of entry, one participant discussed the intentionality behind their individual level, stating "*I love the opportunity the counseling profession provides, to be able to work on change from a smaller level.*" This quote connected to their work with students,

clients, and supervisees, as they stated that they purposefully used an individual level point of entry to work toward change. Another participant disclosed that the majority of their socially just and culturally responsive counseling leadership occurred at the community level. This participant stated, "*I like to bring awareness to what's happening in our community and the many different human rights violations that are occurring, how we can be involved, and how we need to be involved, stay engaged, and provide services.*" Another participant suggested that their work focuses heavily on societal and global level issues, which they felt was often discussed but rarely practiced. This participant stated, *"[As a profession] we need to look at counseling, social justice, and responsivity more globally.*" This was later followed by a metaphor, which was, "*Counseling is in a social justice boat, but we don't pay enough attention to the river. And so things like policy, politics, discourse, national discourse, global discourse, that's all impacting what is coming across our landscape and our boat.*" These quotes represent the various conceptualizations and practices that participants discussed regarding their various points of entry and influence.

The majority of participants reported the existence and utilization of multiple points of entry. One participant shared the existence of multiple layers, "*Social justice as a broader lens focused on the systems, communities, and entities that impact that person... There are systems, like we talk about it in terms of macro and micro and there are some other sub-systems.*" One participant discussed that their multiple points of entry as a socially just and culturally responsive leader were shared, "*And yeah, some of it will just be across different contexts.*" Thus, these points of entry and influence were positioned as fluid. In fact, one participant verbalized that, "*We live in systems and systems are inherently interacting, you know, all the time.*"

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From each of the participants' narratives, experiences, and practices it was apparent the numerous different ecological systems counselor leaders needed to engage in and were influenced by when enacting counseling leadership that was socially just and culturally responsive. Whether that was intentional or unintentional, these participants were concurrently engaged in multiple ecological systems. Thus, it is important that participants understood the multiplicity of systems, as this is an important contextual factor of their socially just and culturally responsive counseling leadership.

Counseling Leadership Pillars

Participants reported six counseling leadership pillars, which were community, counseling, teaching, scholarship, service, and supervision The *counseling leadership pillars* are defined as the different professional domains where counselor educator leaders engage in socially just and culturally responsive leadership within professional association and higher education contexts. When discussing these various counseling professional domains, every participant spoke of their conceptualizations and practices within various counseling leadership realms. Participants consistently identified different domains, in which they reported engaging in "*service*," primarily through "*associational*," "*organizational*," "*departmental*," or "*institutional*" contexts. The other pillars frequently named, included "*teaching*," "s*upervision*," "*counseling*," "*research*," and "*community*." From these, there were six identified counseling leadership domains within which counselor educators enacted their socially just and culturally responsive leadership. The pillars were not hierarchical and included (a) community, (b) counseling, (c) teaching, (d) scholarship, (e) service, and (f) supervision. All participants reported simultaneously attending to one or more of these pillars within their socially just and culturally responsive leadership.

The majority of participants spoke of their counseling leadership in multiple concurrent domains. One participant discussed how their social justice work occurred simultaneously in multiple domains, stating "*Yeah, some of it would be research-oriented. Some of it is throughout a classroom experience. Some of it will be with colleagues in conversations. And yeah, some of it will just be across different contexts.*" Another participant shared similar notions, by asserting "*When it comes to social justice and advocacy leadership, our teaching, our research, our supervision, our counseling, it can be somewhat on a continuum.*" Likewise, one participant highlighted the multiple different contexts associated with her community-oriented leadership focus, stating:

> *I get to work directly with adults, adolescents, children. I do that once a week, I do pro bono clinical mental health services at that [location]. I also serve as a child advocate for a guardian at an organization called [organization]. As a child advocate, I spend time with one child at a time once a week in the detention center system. I work with unaccompanied child migrants in that system. I do that to be engaged and on the ground. As a leader, I encourage other people to do it as well.*

Many participants shared how they infuse socially just and culturally responsive leadership into their teaching, suggesting it allows them to "*mold,*" "*model,*" "*encourage,*" and "*develop*" future "*counselors,*" "*educators,*" "*supervisors,*" "*researchers,*" and "*leaders*" to be socially minded and just. One example of this was,

> *I [engage in socially just and culturally responsive counseling leadership] with my doctoral students, [so they] can consider and think about community-based projects or scale based projects within the classroom that they can present on, but that they could really implement if they worked with a specific agency or school.*

Additionally, most participants named scholarship as an important domain of counseling leadership. This was connected to their roles and responsibilities, but also their belief around how research and scholarship can work toward "*responsivity*," "*diversity*," "*justice*," and "*change*." Thus, for these participants, they were able to examine and develop society through their scholarship. Although this was paralleled by the majority of the participants, a few participants asserted that engaging in socially just and culturally responsive research or scholarship was not enough. However, overall there was a commitment to research as a domain of socially just and culturally responsive counseling leadership. One participant stated:

> *The long game for [social justice] research, I would say means getting published in journals that wouldn't readily accept that type of research, right? You have a different audience. The long game for that might be diversifying audiences so that the message has gone out to the masses or at least it's been presented to the masses, whether they receive it, interpret it, and make change, is up to them.*

Similarly, another participant disclosed how they attend to leadership within their own research practices. This participant worked to ensure that their research focused on issues of justice and culture, including the involvement of students, particularly traditionally marginalized students, so that their students could one day develop the skills required to be a professor and researcher. This was important for this participant, as they believed that without professors and researchers from marginalized communities studying issues relevant to oppressed communities, there would be a continued dearth in the counseling profession's research and ability to service those within the margins. This participant stated,

> *Almost all of my publications are with students, and with students of color, and it's very intentional. It has nothing to do with my inability to publish by myself or anything like*

that. It is intentional because I feel like, otherwise they're not gonna [sic] get the opportunity. Nobody else is asking them to be a part of their research project or to write with them. I can't just look for people that are gonna [sic] help me. I have to be able to help them to get to where I am.

Every participant spoke about the leadership pillar of service. Participants labeled different "*organizations*," "*institutions*," "*departments*," "*committees*," and "*taskforces*" as the common areas where they engaged in socially just and culturally responsive counseling leadership. For instance, one participant shared, "*I also [frequently engage in social justice and culturally responsive leadership] with my colleagues whenever we have discussions, faculty meetings, or whenever we talk to each other.*" Another participant stated, "*I recognize as a privileged person sitting at the table that I too have the responsibility to advocate for what I think is socially just.*" Thus, there was an investment in bringing issues of "*justice*," "*equity*," "*consciousness*," "*diversity*," and "*inclusion*" to organizations that were identified as lacking or needing to further invest in leadership and service that was socially just and culturally responsive. One participant stated that part of their service was centralized around getting different governing bodies to see the value in socially just and culturally responsive service at their institution. This participant disclosed, "*I had a conversation about why [service is] important. It's connected to the training that we're doing around advocacy, social justice, and multiculturalism, and that it definitely has a place.*"

Therefore, participants identified six different domains in which they connected to their socially just and culturally responsive counseling leadership within professional association and higher education contexts, which included community, counseling, research, service, supervision, and teaching. Each of these six counseling leadership domains was described by

participants as being singular and intersectional; thus, they used one or more domains simultaneously, which represented the different properties and domains within their socially just and culturally responsive counseling leadership.

Dimensions for Consideration

The *dimensions for consideration* are defined as the different considerations, conditions, or processes counselor educator leaders intentionally and proactively contemplated before enacting socially just and culturally responsive leadership. These dimensions for consideration were identified as being important because leadership, social justice, and cultural responsivity are contextual and complex, especially the intersections of each construct. Given the desire of the participants to be intentional and dynamic, they reported contemplating multiple dimensions within their leadership. Such reported factors included but were not limited to conceptualization, multiculturalism, processes, potential implication, positionalities, sustainability, interplay of development, and contextual support and barriers.

Participants described these dimensions for consideration as supporting their socially just and culturally responsive counseling leadership, because it allowed them to purposefully cultivate future actions, despite the many known to unknown variables and complexities. Some of the dimensions described by participants included considering "*development*," "*timing*," and "*scaffolding*." In terms of development, most participants discussed their own "*leadership development*" as a variable; however, they also directly named or discussed other developmental factors, such as "*identity development*," "*moral development*," "*professional identity development*," "*ally development*," "*relational development*," and cognitive and emotional complexity development. One participant stated, "*Leadership is definitely developmental, without question.*" When discussing development, another participant stated, "*What jumps out to*

me is probably the moral development and how that impacts leadership development because if

you're in it to do the right thing, then you'll find the way to do it the right way."

Although many types of development were discussed and considered, one participant captured the multiplicity nature of development, as they considered the "*interplay of development*." Thus, participants considered the impact of their own as well as other development before engaging in actions. In conjunction with development, participants discussed the role of timing and scaffolded leadership, regarding thinking about and assessing for readiness, optimal timing, and how to develop mechanisms to move various stakeholders toward something over a period time. This was especially true for a time, as participants frequently shared that change "*takes time*." One participant concisely articulated that, "*I really do believe that timing can be everything*." Other participants shared similar thoughts, suggesting that time can influence how various persons and stakeholders understand someone as well as the uptake of socially just and culturally responsive leadership actions.

Another regularly occurring dimension involved considering the "*past*," "*history*," "*collective memory*," or "*institutional memory*" of a cause, issue, organization, or institution. A large portion of the participants shared the inherent value of reflecting and learning from the past. This was different to "*blindly accepting*," "*agreeing*," or "*continuing with how things have always been done*." Instead, it was a tool used by participants to be more intentional and holistic in future actions. One participant stated,

> *I think one is asking the question. What's the history of this? So I can remember being a*
>
> *part of one board and we were really fortunate where there was a gentleman who was*
>
> *such a, really if you believe in the term, he was a godsend. Because he was institutional*

memory. He is in a lot of ways saved this association because he was able to provide

context.

Participants also outlined the importance of thinking through the potential implications of socially just and culturally responsive counseling leadership actions, whether that was "*short term*," "*long term*," or the "*end game*." There was a proverbial consensus between participants, as they shared that everything has implications, thus, it is important to purposefully think through said implications. Participants named a variety of dimensions to implications, such as "*considering who is and who is not benefiting*;" "*weighing the pros and cons*;" thinking of potential "*benefits*," "*impact*," "*repercussions*," and/or "*consequences*;" considering the influence on "*policies*," "*procedures*," "*legislation*," and "*economics*;" and considering how various "*stakeholders*," "*members*," or "*communities*" will be influenced or will perceive future actions.

Many of the participants shared how the dimensions of positionality is important to the enactment of counseling leadership that is socially just and culturally responsive. For example, one participant shared, "*I think that it's important to understand where people are coming from, understanding the region, or understanding how not everything is a one-size-fits-all.*" When discussing positionality, participants generally referred to one's position, stance, viewpoint, or ontological or epistemological beliefs and practices. Therefore, the majority of participants revealed a multitude of considerations regarding positionality, some of which included contemplating and seeking to understand the position of various stakeholders on "*social justice*," "*cultural responsivity*," "*multiculturalism*," and "*leadership*." Other positionality dimensions included how "*leaders*," "*organizations*," and "*intuitions*" were viewed by others; how future actions would be understood; how specific causes and actions were positioned; and what

"*beliefs*," "*values*," "*perspective*," and "*identities*" were and were not represented. When discussing similar dimensional considerations, one participant shared:

> *[It is important to think about] how I ground myself or how others are grounded in this work. So again that goes to thinking about how do they think about their own positionality? How are they remaining connected to various communities or understandings of those different communities?*

Although, as a collective, there was an extensive list of considerations identified by the participants, the aforementioned examples emphasize the reported importance and practice of working to be "proactive" and "intentional" rather than "reactive" in their socially just and culturally responsive leadership. These dimensions for consideration supported the ability of the participants to develop specific and contextualized leadership actions. Thus, this was important to the studied phenomenon given the multiple intervening conditions that intersected with the contextual factors.

Intervening Conditions

Intervening conditions represent the broad structural factors that influenced the socially just and culturally responsive counseling leadership action strategies of the 18 counselor educator leaders. Within this study, participants consistently discussed three specific intervening conditions, which included obstacles; group-system dynamics; and conflicts, dis/agreements, and change. Each intervening condition influenced the other corresponding intervening condition, as well as the contextual conditions and action strategies used to engage in or enact socially just and culturally responsive counseling leadership.

Obstacles

Obstacles are defined as the issues and barriers that counselor educator leaders encountered when attempting to enact or engage in socially just and culturally responsive leadership. Although not an exhaustive list, participants described obstacles, such as exploitive or problematic people, colonizing social justice and/or cultural responsivity, personal barriers, social-cultural barriers, systemic barriers, and un/intentional ignorance. Obstacles were reported to influence counseling leaders, socially just and culturally responsive leadership, and those who identified as having marginalized identities. Of all areas within the data, this intervening condition had the most data. Accordingly, the write-up of this intervening condition is longer than other sections, which is reflective of the importance and proportion discussed by participants. Thus, this had a major influence on the actions and consequences associated with socially just and culturally responsive counseling leadership. For each of the participants, obstacles were heavily prevalent in their narrative, experiences, and practices, whether that be in their specific leadership context or enactment of socially just and culturally responsive counseling leadership.

One major obstacle discussed by more than half of the participants was exploitive or problematic people, both inside and outside of the counseling profession. These participants shared how self-defined as well as well-known social justice advocates, professionals, and scholars have exploited social justice and cultural responsivity for their own personal and professional gain and reputation. When discussing their experiences with problematic and exploitive people, one participant shared multiple experiences where individuals engaged in practices, such as "*I'll rub your back, you rub mine kind of a thing. They don't have very good intentions and are much more likely to exploit the people that they claim to be helping.*" Similarly, another participant talked about an influential leader and well-known social justice

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advocate actively stifling a social justice cause for their own gain. This participant also shared, "*I've seen attempts at coercions, I've seen attempts at trying to use their influence, but to push people to reach certain decisions and not in an ethical manor. And that's concerning.*" These participants, as well as others, discussed that although all humans make mistakes and are not perfect, these individuals are "*hurting*" the "*cause*" and the people they "*seek*" or "*claim to serve.*" Multiple past, present, and emerging counseling and mental health professionals, organizations, and instructions were directly identified. Furthermore, other participants discussed how this would turn people away from social justice or lessen future social justice uptake. As a group, there was a consensus of counseling leaders needing to do better. One participant more thoroughly described this as they reported:

> *Unfortunately, I think you do get people within social justice who are really interested in promoting their own name. Unfortunately, I think it makes it hard because it's hard to recognize what's genuine and what's not. I think what is also tricky is some of the people who've done that have put out useful things like their work, their research, or what they've written is useful and does contribute, but some of the things that they continue to do, I would say become exploitive because they're branding themselves, if you will, and it becomes something they're trying to sell. Again, unfortunately, people buy into it, but they're not buying into social justice anymore. They're just buying into that person's book series. Unfortunately, I think that affects, that affects the work that's done. When people discover it, it's demoralizing. I've been through that as well, and you do start to wonder if anyone really takes it seriously. It can have a pretty negative effect. There are times when I don't even want to use the phrase social justice because the phrase gets tainted by people who've done those things. That's something within the community that I*

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don't know how to deal with it. I think that one's definitely something that undermines the

work.

Another important and yet unique contribution, in terms of obstacles, is the colonization of social justice and cultural responsivity. Multiple participants directly named or discussed how the "*counseling profession*" or related disciplines, explicitly their "*scholars*," "*advocates*," "*educators*" and "*practitioners*" or "*associations*," "*organizations*," and "*institutions*" have claimed to engage in social justice and culturally responsive work, and yet it appears to be a superficial act, given the "*current power*" and "*culture around*" social justice and cultural responsivity. A participant shared their frustration, disappointment, and concern with the profession, as they claimed the profession has *"a big focus on social, but were completely platonic with justice."* That was followed by, the profession should not "*call ourselves social justice warriors or leaders…when we aren't understanding what it means*" given that we continue to confuse "*multicultural counseling language and actions for critical-consciousness and social justice language and actions*." When conversing about similar issues and barriers, one participant stated that, "*[Social justice] is a fad, it gets indoctrinated as part of the dominant discourse. Which has really been co-opted or colonized by the privileged and the powerful.*" In a similar fashion, another participant reported, *"[Counselors] use a lot of the topical buzzwords out there, like multicultural competence, and so on and so forth; but when we do that, we result in being nothing more than bystanders, we're just writing about it."*

Others participants shared similar beliefs and frustrations, suggesting that social justice and culturally responsive buzzwords or superficial acts allow privileged individuals, professions, or organizations/institutions to benefit from their claims, without having to "*take risks*" or do the actual work that is required; thus, making it difficult for those not just "*talking the talk*," but

actually "*walking the walk*" (e.g., an ablest analogy). Participants told me during our interviews that social justice counseling leadership tends to be focused on "*rhetoric rather than action*" and that "*there's just a lot of fake social justice crap going on in our field.*" Another participant critiqued how counselor educator leaders abuse the learning projects of social justice services, suggesting that they are more about the ones who are serving than the actual community they are supposed to serve. This participant stated, "*To me, it's like you can go and have a day of service, but who is that really benefiting in the end? I think we are doing it to feel good because I donated some toiletries or money.*" This was supported by another participant, who claimed, "*[Social justice leadership] shouldn't be a tourism or voyeurism thing.*" Likewise, when discussing the sustainable work required of social justice leadership, one participant asserted, "*to me, we're not putting in actual structures that are going to support and sustain social justice work. We've got to, otherwise, I don't know if we're going to be able to maintain notions of social justice.*" Lastly, when discussing the tension between their love of the counseling profession and their frustrations with the profession's use of social justice and cultural responsivity, one of the participants shared:

> *Freire talked about false generosity, placating our own guilt and shame with false acts of generosity. I think that's what's happening in the counseling profession. We want to talk about social justice competencies. The competencies are fine, but they don't really move anyone towards being more just in a moment, in a situation. I think that we're doing a little false placating, [and that] would be my critique of our profession right now.*

Although, concurrently similar and different, when considering the obstacle labeled the colonization of social justice and cultural responsivity, multiple participants discussed how many of the people doing the "*actual*" social justice work and leadership are not the ones who are

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publishing about social justice and cultural responsivity. One participant told me, "*This is the last woman in the world that would ever write about her work. That's the problem, if you're really doing the advocacy part there's a decent chance that you're not talking and writing about it.*" Similarly, another leader reported that they are doing the work and did not have time to engage in the writing process. They stated, "*I keep saying I'm going to pull back from the service and experiential piece, so that I can just take time to write, but it just never happens because there's such a great need for people on the ground.*" Thus, this highlighted the challenges faced by those doing the work, but who do not have the resources to write about their work, as well as the reported disconnect between research and practice. Multiple participants asserted that based on their experiences with multiple scholar-leaders in conjunction with their positional stance, many of the scholars writing about social justice and cultural responsivity are not actively engaged in the work.

Although not a complete list of the plethora of obstacles faced by counselor leaders engaging in socially just and culturally responsive leadership, each participant identified several issues and challenges. Some identified barriers named by participants included "*lack of support*" and "*isolation*," "*fear*" and "*imposter syndrome*," "*financial costs*" and "*personal toll*," and "*politics*." For example, one participant shared, "*So specifically what I haven't named is… I'm thinking about politics. I'm thinking about all the bullshit politics that I've learned have come with some of those leadership type of things.*" This included personal, departmental, associational, institutional, and legal/political aspects of politics. One participant highlighted an example of how legal and politics can serve as an obstacle to socially just leadership, which was "*it's almost like universities [have] become so afraid of what will happen legally, that their first*

response is to just quell any kind of [social justice] disruption, no matter what that disruption

happens to be" because it could "*bring them attention or stir up trouble.*"

Other obstacles experienced by participants involved balancing personal and professional

responsibilities and un/intentional ignorance. In terms of the former, participants spoke about the

difficulty of balancing multiple commitments, such as "*work*," "*service*," "*health*,"

"*relationships*," and "*family*." Participants discussed their experiences of conflicting

commitments, being pulled or needed in multiple directions, and only having a limited amount of

time. When talking about balancing their personal and professional responsibilities, one

participant told me "*There are only so many hours in the day.*" Another stated, "*There have*

definitely been times in my life where I bit off way too much, and that's an obstacle because that

hinders my ability to serve."

Regarding the un/intentional ignorance obstacle, participants shared being confronted

with issues of false or incorrect information, fear-mongering, and ignorance. A participant shared

that when they discuss issues of justice they often experience people who "*fight too hard*

against" social justice with "*no facts whatsoever.*" Another participant with a lot of thoughts on

this issue shared an analogous narrative, stating, "*I think because we have somebody in*

administration who has been extremely resistant to and just refuses to acknowledge facts, other

people are taking that stance too." Although Trump's name was not used, this participant stated

that, since he ran for president, they had "*seen a [negative] change*" in people's blatant disregard

for facts. This participant shared another experience, saying "*I remember Glenn Beck said*

thousands and thousands of terrorists were crossing our border here, everyday," which the

participant reported thinking, "*How can you just make those claims? That's crazy and not true.*"

The participant further stated, "*and people listen*," which was followed by, "*[In fact,] people are*

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entering into discussions not being able to hear different perspectives because they've already

determined what's right, despite any information or facts that you give them to dispute

that…They're not going to budge." Although contextually different, many participants discussed

personally experiencing and/or observing microaggressions, racism, sexism, homophobia,

ableism, tokenism, xenophobia, hate, and/or pejorative slurs. Each of these was stated as barriers

that had negatively influenced their ability to enact socially just and culturally responsive

counseling leadership.

One last obstacle addressed by participants included issues associated with the inability

of various professionals and stakeholders to utilize basic counseling skills, such as "*perspective*

taking," "*both/and thinking*," "*seeking to understand*," and "*empathy*." Participants suggested

this had led to increased issues and practices of "*bifurcation*," "*polarization*," "*false*

dichotomies," "*all-or-nothing thinking*," "*apathy*," "*antagonistic*," "*othering*," "*vilifying*," and

unwillingness to "*hear" "differing perspectives*," "*viewpoints*," or "*experiences*." One

participant shared their perspective, which was, "*I think it's easier to say you're the*

other…Therefore, you must stand for this other thing" or "*If you're not with me as a social*

justice advocate, then you must be against me." This participant further communicated that such

practices are "*entirely too simplistic*" and do not "*allow for individuals and all their identities,*

their own stories, or their own complexities" or differing understandings of "*social justice.*" This

perspective was also communicated by another participant, in which they stated, "*I do think in*

the social justice community, we can be overly critical of each other. I think that's part of our

failing the last election, we started attacking and disowning our own." The participant further

suggested the need for the social justice community to "*broaden their perspective*" and

"*recognize you don't necessarily have to agree*" with "*everything*" or "*everyone's social justice*

work" to support the movement. Other participants shared similar thoughts and experiences. These participants stated that within the counseling profession they had witnessed a decrease in dialectical thinking and an increase in "*black and white*," "*rigid*," and "*polarized*" thinking, whether that is in a "*classroom*," professional meetings, or "*CESNET*." Likewise, multiple other participants shared how they too had seen an increase in these practices outside the counseling profession.

Despite this polarization, participants called out both privileged and marginalized communities, in singular and intersectional form, as well as those engaging and not engaging in socially just and culturally responsive work, stating that both within-group and between-group parties engaged in such practices. They further suggested that such practices were often counter-productive and incongruent with counseling, multiculturalism, and social justice. However, such statements were centralized around the current professional practices of understanding, empathy, and discourse of social justice and cultural responsivity. When discussing such obstacles, one participant beautifully emoted their frustration concerning the lack of empathy when discussing what their social justice superpower would be as a socially just counseling leader, stating:

> *[My social justice leadership power] would be to laser in empathy which you would*
>
> *think every counselor has that skill already. Carl is rolling over in his grave when I say*
>
> *that my superpower would be to just laser in empathy and cut through those defense*
>
> *mechanisms that keep people from really seeing human beings for what they are, and*
>
> *really being able to understand and honor human beings regardless of their citizenship,*
>
> *the color of their skin and their education and their economic status, their gender and*
>
> *their sexual orientation. But just to get past that although that person is different from*
>
> *me, I better protect myself, but to really just have that unconditional regard for people*

and the empathy for people to really say, "You know what? Not only do I think you have

the right to the same privileges I have, but I want you in my life."

In summary, these obstacles were representative of the multitude of issues counselor educator leaders faced in their enactment of counseling leadership that was socially just and culturally responsive. These structural factors illuminated the current barriers and realities associated with their work. Participants shared how every person, entity, or society must continue to engage in actions that will work toward obliterating such obstacles.

Group-System Dynamics

Group-system dynamics are defined as the visible and invisible, as well as formal and informal, behaviors, processes, and dynamics that occur within and between interactive groups and systems. Participants described these group-system dynamics as inherent to leadership, as well as having positive and negative effects on socially just and culturally responsive leadership. These group-system conditions and properties involve factors, such as group-system norms; group-system processes around communication, decision-making, negotiation, and policies/rules; group-system relationships and developments; social, cultural, and political power and capital; and group-system atmosphere.

Within the realm of socially just and culturally responsive counseling leadership, each participant identified, whether directly or indirectly, group-system dynamics as a structural factor. There was an axiomatic consensus around socially just and culturally responsive counseling leadership being interwoven with groups and systems. Given that groups and systems were identified by participants as involving more than one individual, these group, social, or environmental structures were asserted to profoundly influence the enactment of socially just and culturally responsive leadership and were described as an "*important*" condition. Participants

reported proactively thinking about group-system dynamics. One participant stated, "*I do look at everything as a system. It's just my worldview. I'm always looking at things as how the parts are interacting as opposed to just this one piece over here*."

Of the many identified group-system dynamics, most participants discussed the influence of norms, behaviors, or processes around "*communication*," "*decision making*," "*negotiations*," "*policies*," and "*rules*." For instance, one participant shared, "*I think part of the groups and systems within leadership is understanding the dynamics between them and understanding the dynamics of each leader*." Many participants spoke of the importance of understanding group-system norms and processes, both historically and currently. Numerous participants suggested that the history of a group-system provides vital insight into the dynamics, processes, rationales, and practices that inform the current group or system, whether positively or negatively. Although worded differently, several participants shared that within their experience as leaders, many group-systems do not "*contextualize the past*," instead, they focus heavily on the current group-system dynamics, norms, and processes. One of the participants further discussed this by stating:

> *I think that, sometimes, really fantastic people with a lot of things to offer just jump right in and just assume they know the nature of the organization, what it's been through, and when they don't know that, they end up not knowing past history, not knowing past precedents, not knowing how the group works, and I think that can set the group back…History cannot be underestimated with its power, because that is part of how we set our norms. If that's not acknowledged, then I think a lot of things can go wrong really quickly.*

Within this condition, multiple other participants also communicated the importance of understanding the different "*policies*," "*rules*," "*laws*," or "*documents*" recognized as being

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critical to a group-system, as they can be central to understanding the work that is and/or is not being done, as well as the group-system overall. In discussing this, participants expressed, whether that be within a "*classroom*," "*department*," "*organization*," or "*institution*," that documents provide in/formal "*guidelines*," "*structures*," and "*contexts*" for their group-system relationships as well as for their socially just and culturally responsive counseling leadership. Moreover, participants suggested that when working with groups and systems, important documents and policies hold power; therefore, they can be used to "*support*," "*stall*," "*pigeonhole*," or "*stifle*" group-system actions and relationships.

For example, when discussing a "*departmental policy*," one participant shared their program had a "*problematic policy*," which the participant initially thought might be "*illegal, but definitely unjust*." However, they described their department as having a culture that focused on privileged policy. For instance, they described policy interactions as, "*What's the policy? We enforce that policy*." Therefore, the participant felt that as the department chair, they were in a difficult situation, stating "*as a chair you never want to just refute your faculty or else you lose them, right?*" Thus, this participant reported taking their concern to "*one of the faculty members involved*" who they had "*a relationship with*" before asking the dean "*hypothetical questions*." This led the participant to discover that their department's policy was in violation of the "*college's policy*" and "*law*." Thus, the participant reported, "*I basically just used the fact that, laws change, this policy is now out of accordance with the law, even though, it's been in its entire eternity [sic], and so force the hand of, we have to change this*." The participant reported that the group and system involved responded with, "*Oh, the new rule, I'm happy to follow the new rule*." This example underscored multiple participant perspectives regarding the roles that documents, laws, and policies play in relation to socially just and culturally responsive

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leadership within a group-system. More specifically, it demonstrated that various interactive group-systems can un/intentionally ignore, overlook, perpetuate, or disrupt socially unjust norms, practices, or policies. It also represented another area discussed by participants, which was that not all parties are always aware of the multifaceted group-system documents that guide and influence the group-system. This value of understanding the role of influential documents and policies within group-systems was shared by another participant, in which they stated:

> *[It is important that leaders] understand the legalities and documents that hold sway. If you have a union contract it means something... If you have mission statements or you have other kinds of guideposts within an institution, you have something that you can hold onto and work with. Also, the whole organization is accountable to those. So part of that is understanding that larger system and framework.*

Another recurrent area within group-system dynamics was group-system relationships and developments. Most participants discussed their experiences, conceptualizations, and practices with group-system relationships and developments. All participants identified and valued building relationships within groups and systems. One participant shared, "*I think it's important as a leader, whether you're talking in an academic department, a counseling organization, or whatever, I think it's all about building relationships, trust, and respect.*" Another participant stated in their member check, "*What resonated with me most about this [category] is that we often work in silos and we can't do that if we're going be multiculturally and socially just leaders because those silos are what keeps us apart and fragmented.*"

In discussing the role of group-system relationships, each participant either directly stated or alluded to the fact that, as a socially just and culturally responsive counseling leader, you cannot be efficacious without "*relationships*," "*groups*," "*systems*," "*diversity*," and "*trust*." One

participant claimed, "*As a leader, you have to make sure that you're not elevating some groups at the expense or risk of alienating others. Creating opportunity where people can come together, join hands, and be able to listen and trust each.*" However, participants suggested it was more complex than a singular group, given that they named multiple types of interactive group-system relationships, some of which were a singular group, organization, or institution; two or more groups; two or more systems; or multiple stakeholders, groups, and systems. For example, one participant shared:

> *If we don't have relationships with other co-leaders, if we don't have the relationships in communication with constituents, in communication with your leadership team or executive counsel, that is a huge issue and it continues to perpetuate and keep people segregated instead of in a collective fashion. Without those interdependent relationships we miss the opportunity to think about leadership, and especially social justice leadership as a collective and as a whole.*

In addition to the importance of group-system relationships, participants talked about the development of group-system relationships. Three participants verbally cited Tuckerman's model of group stages, as they articulated the importance that a group's stage has on socially just and culturally responsive counseling leadership, whether that be group "*forming*," "*storming*," "*norming*," "*performing*," or "*adjourning*." Although only three directly named the aforesaid model, multiple additional participants alluded to group development or stages. Multiple participants discussed the complexity of group development, giving many reported variables, such as "*time*," "*boards are constantly changing*," "*open groups*" and "*closed groups*," "*the group's stage*," "*group leadership*," and "*who's at the table*" or "group *membership*." This was further complicated by dynamics, such as whether or not the "*group-as-whole*" got along; group

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"*allegiances*," "*alliances*," or "*coalitions*;" and group conformity or non-conformity and "*subgroups*." One participant described the intricacies associated with group-system relationships and development within leadership, stating that:

> *I think, to me, it's the degree of relationship. For example, you know your students really well, especially your doc students, and they're there with you for three, four, or five years. So you know them, and they know you, and hopefully over the time, trust has evolved. Knowledge about perspectives has evolved. Discussions about culture have been discussed. With regional and national leadership, I think it's hard because there are multiple moving pieces. People are not always around, given position changes, leadership changes, then the group changes. In some cases, when you're doing deeper level problem solving, you know only how to work with the past table of people, and now you've got new people at the table, and you can't do the same thing. You have to do something differently because the relationships are different. Sometimes that means you don't have the time that you need to really build those relationships, so good work can be done… You really can't treat an executive board like a group counseling session, but we all know how those work, right? So we have this weird knowledge of are we in group dynamic now, and if so, do we need to reprocess the group dynamic, or what do we do? Smaller executive boards who have consistent presence, consistent leadership, I think, is easier. You get to know those people a lot better… I think the more you get to know people, the more quote/unquote work you can do, heavy lifting work, on behalf of the association that you work with.*

Related to group-system relationships and developments, the group-system atmosphere was depicted by participants as another dynamic and process that influenced their socially just

and culturally responsive counseling leadership. Approximately two-thirds of participants mentioned how the factors outlined in the above paragraphs influenced the group-system climate. When discussing the group-system atmosphere, participants used words to describe the perceptions and experiences of various stakeholders regarding whether people felt "*safe*," "*heard*," "*visible*," "*understood*," "*valued*," "*seen*," "*accepted*," or like they "*belong*" in the group-system. The majority of participants shared various stories ranging from positive to negative group-system atmospheres, and how the group-system climate influences the group-system dynamics, norms, and culture. Participants spoke of the importance of developing and maintaining a positive, healthy, and productive atmosphere for all persons, especially those with marginalized identities and with less sense of power and privilege.

Thus, although words such as "*safe*," "*accepted*," and "*understood*" were positioned by the majority of participants as being "important" and "necessary" for group-systems, a few participants challenged the counseling profession's discourse and practices around words, such as safe/ty. One participant of color disclosed that as a socially just leader, "*I'm always walking this tightrope around making White people feel safe in White spaces, but also needing to challenge the norms or status quo around what safety feels like and who gets to feel safe. It can be challenging.*" Another stated that not all spaces and environments can "*be safe*." Likewise, one participant discussed that for them as a leader, the term safety can often be used to communicate things, such as an individual's "*uncomfortability*," "*not wanting to be challenged*," "*not taking responsibility*," or not wanting to think about, feel, or discuss something that may be "*difficult*" or "*challenging*." The participant communicated that in this particular context, as a leader, they preferred not to use the concept of safety, instead, they "*foster an environment of mutual openness, respect, and empathy*." Thereby, they emphasized that some things may not

"*feel safe*" and that is okay because as the leader, they work to ensure the group-system environment is "*conducive to growing and developing.*" Coincidently, this paralleled each participant's discussion and explanation of developing and maintaining a "*safe space.*" As stated by another participant, the environment "*should be conducive to thriving and not surviving.*" Although representative of similar notions, participants discussed important, distinct, and nuanced differences related to the group-system atmosphere.

All participants spoke of how group norms and processes, group relationships and developments, and the atmosphere of a group-system influenced socially just and culturally responsive counseling leadership actions. In addition, participants specifically named and highlighted through their examples that this could range from visible to invisible and formal to informal. Thus, it is important to understand and account for the conditions of group-system dynamics within socially just and culturally responsive counseling leadership.

Conflicts, Dis/Agreements, and Change

Conflicts, dis/agreements, and change are defined as the conditions and manners in which conflicts, disagreements and agreements (i.e., dis/agreements), and change affect the enactment of socially just and culturally responsive leadership. Although conflicts, dis/agreements, and change can have positive and negative connotations, participants described these on a continuum and were inherent to human interaction. One participant shared, "*you don't have to like*" conflict, dis/agreement, or change "*to know they have purpose.*" This perspective was shared by the majority of participants, as they suggested that conflicts, dis/agreements, and change were part of "*leadership,*" "*groups,*" "*systems,*" and "*social justice.*" In addition, each participant also articulated the inherent value, role, and need for conflict, dis/agreement, and change. One participant argued that without some form of agreeance, "*nothing can be*

accomplished". They followed this statement with, "*However, if everyone agrees all of the time then I have to ask about the authenticity of what's happening.*" This participant captured the essence and value of each of the areas (i.e., conflict, disagreement, agreement, change). Thus, within this intervening condition, participants addressed areas, such as underlying causes of conflicts, dis/agreements, and change; initial conflicts, dis/agreements, and change; cognitive, affective, behavioral, and social-cultural reactions to conflicts, dis/agreements, and change; how conflicts, dis/agreements, and change are positioned and modeled; group-system readiness for conflicts, dis/agreements, and change; how conflicts, dis/agreements, and change are addressed and facilitated; and how conflicts, dis/agreements, and change are/are not resolved, learned from, or utilized to inform future actions.

Multiple participants talked about the initial emergence of conflict, dis/agreement, and change. These participants discussed the importance of the initial emergence, suggesting it was a "*critical incident*" or "*moment,*" and "*set the stage*" for future conflicts, dis/agreements, and change. One participant stated as a leader they "*typically wait for the first challenge*" because they "*can't build trust until*" they had the opportunity to showcase they can "*have conflict and resolve it.*" The participant further communicated that this initial moment is an important moment because it illuminates that "*we either get it and we're together*" or "*we don't*" and we are not together. They ended with, "*I'd never felt that movement to good work without that moment occurring,*" as they suggested people need "*that moment of tribal conflict and tension*" to show "*we can resolve it and still be okay.*" Although a different conceptualization, other participants asserted that the initial emergence of conflict, dis/agreement, and change provided leaders with "*readiness*" for future action. Thus, many participants reported that the first moment "*establishes*" or "*determines*" your next course of action.

Another frequently discussed area included the role of cognitive, affective, behavioral, and social-cultural reactions to conflicts, dis/agreement, and change. Participants asserted that whether it was an "*individual*," "*group*," or "*system*," their affective, behavioral, and cultural reactions had a significant influence on future socially just and culturally responsive counseling leadership actions. For instance, many participants indicated that conflict and change do not occur unless there are underlying affective reactions, specifically "*passion*" and "*care*." One participant used an analogy to highlight the role of affective in conflict, dis/agreement, and change. They reported, "*I don't critique hockey, because I don't give a crap about hockey. I don't critique violin playing because I don't know anything about violin playing. I'm highly critical of our profession because I love it so damn much.*" Similar to this participant, another participant reported, "*within interpersonal or group conflict, there's passion and care.*" However, participants also spoke of the role of social-cultural reactions in conflicts, dis/agreements, and change. For example, in terms of "*oppression*," "*injustice*," "*inequity*," or "*marginalization*," a significant number of participants shared that such issues are conditions that result in conflict, dis/agreement, or change. One participant asserted, "*conflict often is the byproduct of injustice. Like the body's saying—Hey! Something is wrong here! Attend to this.*"

Other areas discussed by the majority of participants included the importance of "*addressing*" and "*facilitating*" as well as "*resolving*," "*learning from*," or "*utilizing*" conflict, dis/agreement, and change. In each of these areas, most participants spoke about the need to "*find common ground*," "*develop a sense of unity*," "*meet in the middle*," or "*compromise*" as a means of "*coming together*." It was argued that unless "*individuals*," "*groups*," or "*systems*" are willing and able to "*unify*" or "*compromise*" for a common goal and purpose, leaders cannot move forward, given that conflict, dis/agreement, and change were referred to as a "*critical*" or

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"*make or break*" factor for action. Thus, each of these areas was positioned by participants as being central to socially just and culturally responsive counseling leadership. In fact, multiple participants identified that a lack of conflict or disagreement as well as constant agreement meant that something was "*missing*" or "*wrong*," whether that be a "*perspective*," "*voice*," "*identity*," or "*passion*" and "*care*."

Conflicts, dis/agreements, and change were consistently described as an important structural factor that influenced how these counselor educator leaders engaged in and enacted counseling leadership that was both socially just and culturally responsive. Each of these four conditions was identified and reported to be inherent to the intersections of social justice, cultural responsivity, and counseling leadership. Thus, the participants asserted the importance of accounting for the role that conflicts, dis/agreements, and change has on their socially just and culturally responsive counseling leadership within professional association and higher education contexts.

Actions

Actions represent the multitude of interrelationships between the interpretations and subsequent actions of the 18 counselor educator leaders, whether visible or invisible and action or non-action, which were devised to carry out socially just and culturally responsive leadership within specific contexts as well as conditions (i.e., contextual factors, intervening conditions). Every participant described engaging in more than one action and interaction simultaneously for engaging in socially just and culturally responsive counseling leadership. This resulted in five distinct actions, which included personal, skill oriented, relational oriented, community cultural, and group-system actions.

Personal Actions

Personal actions are defined as self-focused or intrapersonal behaviors, actions, or inquiries that counselor educator leaders use to support their enactment of socially just and culturally responsive leadership. Such actions involved practices, such as utilizing one's personality dispositions and characteristics (e.g., humility, authentic, genuine, outspoken, feisty, vulnerable); fostering one's personal strengths, resilience, self-efficacy, and agency; employing a personally-professionally congruent theoretical lens or framework; engaging in self-reflection and meaning making; ongoing personal and professional work; and holding oneself accountable.

Within personal actions, each of the participants spoke about their own personal practices associated with self-reflection and meaning making. One participant shared that although ego strength is valuable, it can also be an issue within leadership and academia. This participant asserted that it "*was important*" for them to check-in with themselves and "*try to set aside [their] ego*" when it impacted their work. This participant shared a specific incident in their role as a "*past president*" of a counseling organization, and the organization was changing a document the participant wrote, led, and "*spent a year and a half on.*" They stated that they felt resistant and thought, "*No, no, no, no. You can't do that.*" Although connected to self-reflection, another participant spoke of the relationship between how they integrate and utilize two personal actions, in which they reported, "*I'm a highly responsible person. I think those are connections as well…I'm responsible for myself in this role and how am I doing in it. I think that's where that reflective aspect ties in with being responsible.*" Another participant shared some of the questions they asked themselves as a leader, stating:

> *For me, I think it's about being reflective. What am I walking into this situation thinking?*
> *What am I bringing to this discussion? Have I been open to what other people are*
> *sharing? And then, when I have a reaction to what someone says, I think it's hard. How*

do I not respond in a gut, maybe a knee jerk, reaction? How can I provide some space for

myself to? What is that about? Where is that coming from? Is it just something that I need

to be able to think about?

An alternative action frequently discussed involved engaging in ongoing personal and professional work. This was used to highlight the actions taken by each of these counselor leaders in their personal and professional life that supported their ability to engage in socially just and culturally responsive leadership. Participants described personal work through actions, such as "*self-care,*" "*mindfulness,*" "*attending counseling,*" and "*making time*" or "*making space*" for themselves as well as the things that are important to them, whether that be "*working out,*" "*relationships,*" "*retreats,*" "*eating well,*" "*faith,*" "*humor,*" "*reading,*" or experiences that provide them with "*energy.*" Specific examples included, "*I take care of me by paying attention, stopping when I'm tired, sleeping when I'm sleepy, eating when I'm hungry, paying attention to my bod,*" "*I like to call it mindful living, I think that I live mindfully,*" and "*surrounding yourself with people who understand and know about your struggle.*" Connected to this, the majority of participants talked about the importance of attending to their "*mental health,*" as it was positioned as a means of continuing their socially just and culturally responsive leadership. It was also linked to preventing personal and professional "*burnout.*" One participant stated, "*I can't give to others if I'm not giving to myself.*" Similarly, a second participant shared, "*You occasionally run into people who have stopped that work. I think that's a mistake because [socially just and culturally responsive leadership] requires a lot of personal and professional work.*"

In terms of the professional work component, many participants spoke about their ongoing commitment to their own growth and development. This was identified through

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statements such as "*continuing to grow*," "*openness to learning*," and a "*lifelong learner*." The actions associated with professional work included practices, such as "*reading*," "*attending conferences*," addressing *"blind spots*" (an ablest term), "*consultation*," "*getting involved*," "*asking questions*," and "*learning from*" "*students*," "*colleagues*," "*clients*," "*mentors*," or "*those who came before us*." For instance, one participant stated, "*Because of what's happening at the border, I am learning as fast as I can, and trying to get the credentials that I need to be able to serve this population in an ethical way.*" A different participant discussed utilizing consultation to address their own limitations as a leader, which for this participant involved "*the ability to realize when I need to consult with folks who are in the room and then folks who are not. I think it's much needed.*" Relatedly, another participant spoke of the importance of addressing their own gaps in knowledge, expressing, "*I think part of being a good leader is acknowledging and finding out ways to challenge those blind spots and gauging and being okay with uncomfortable situations and uncomfortable conversations, sometimes not even knowing what you're setting foot in.*" However, multiple participants combined an aspect of the personal and professional action, which was centralized around, leaders needing to "*hold themselves accountable*" and to "*walk the walk*" (an ablest notion). Such actions supported the socially just and culturally responsive leadership of a counselor leader.

One last personal action directly identified by a large portion of participants involved employing a theoretical lens or framework for their socially just and culturally responsive counseling leadership that was both personally and professionally congruent. One participant discussed their conceptualizations and practices associated with socially just and culturally responsive counseling leadership, and added, "*Certainly theoretical frameworks have guided [my leadership. I would say those are in my toolbox*]." Participants had a range of lenses and

frameworks, which included "*Servant Leadership*," "*Critical Race Theory*," "*Humanism*," "*Intersectionality*," "*Transformative Leadership*," "*organizational vision*," "*personal vision*," "*Existentialism*," "*Relational-Cultural Theory*," "*Principles and Practices of Leadership Excellence*," and "*Democratic Leadership*." Beyond the identified labels or frameworks, one participant stated that they utilized "*Servant Leadership*" and conveyed, "*For me, a servant leader should be just as comfortable giving a keynote speech, doing something publicly, and stuffing envelopes and moving tables and chairs. Certainly, you have to delegate, but also you want to get your hands dirty*." Analogous to this example, another participant stated, "*As a leader, I'm democratic; I feel that even if we go against someone's opinion, I think everyone is to be heard. I always invite people to say what's on their mind we'll consider it and we take votes.*"

Skill-Oriented Actions

Skill-oriented actions are defined as general behaviors, actions, or inquiries used by counselor educator leaders in their enactment of socially just and culturally responsive leadership. Although many skills were identified by participants, commonly named skills included counseling skills, communication skills, dialectics, administrative and managerial tasks, use of data and assessment, risk-taking and making hard decisions, and being receptive to and dealing with challenges.

Documented within this action, many participants equated foundational "counseling skills" with "leadership skills." For instance, participants shared as a leader they use "the skills you would use in being a counselor and networking" and "*I [use] a lot of our counseling skills. I just talked about [how] those interpersonal skills of listening, attending behaviors, and that…you actually have to follow through with that and part of that effective leader*." Other reported counseling skills included but were not limited to "*microskills,*" "*core conditions,*" "*listening to*

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understand," "humor," "transparency," "intentionality," "conflict mediation," "tracking," "observational skills," "openness," "adaptable," "problem solving," and "communication skills." Communication was consistently mentioned as a skill-oriented action by participants. Whether directly named as communication or not, this skill was described as being multifaceted, involving nuances, such as verbal and non-verbal, intrapersonal and interpersonal, open and healthy, intercultural communication, and the frequency and timing of one's communication. One participant suggested, "*It's a lot of communication skills. And I don't mean just interpersonal communication, I mean kinda [sic] broader communication skills.*" This participant expanded upon the term broader communication skills, saying "*I also know that part of this is knowing when I'm going to make an issue more of a broader message to the public or if it is more of an internal message.*" A different example of a participant attending to communication included, "*ensuring that our [leadership conference] calls could be face to face*" because this participant reported that "*not having that non-verbal sense, or communication of safety can make things more difficult*," especially "*for somebody who's feeling marginalized in the first place.*"

A second category within skill-oriented action involved "*using data*" and "*informal and formal assessments*" to guide socially just and culturally responsive leadership actions. One example of such actions included a participant stating that, "*I'm consciously assessing for what evidence is there from a systemic or organizational association base.*" They followed this statement with, as a leader whether it be "*anecdotally, personally, or professionally... I go back and say, 'Well, what else do we have to support these theories or assumptions that we're seeing.*'" The participant elaborated on why they engage in such practices, in which they stated, "*I feel like in order to break down barriers, you have to walk the walk, it can't be lip service.*

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You actually have to do the work, and look at data to see where you can close gaps." Another participant aligned the important use of data and in/formal assessment as a socially just and culturally responsive leadership action. This participant shared an experience of them engaging in this action, to which they reported:

> *In our listening to our students we were able to form a collaborative group of faculty and students together that would more or less serve as a steering committee for our program around issues of diversity, equity, inclusion, and social justice issues. From that we ended up collecting data about issues that were going on within our program during comprehensive needs assessment. We started using the tools of our profession to do this work. It wasn't only lip service or just trying to make a couple of initiatives that look good, we really wanted to make a meaningful change to our program. So we did this comprehensive assessment of our program and determined the issues, more issues that were recurring, also we wanted to measure the competency of both faculty and students.*

One more actionable skill discussed by participants involved dialectics, which encompassed perspective taking, relativism, openness, flexibility, and obtaining and hearing consenting and dissenting views. The majority of participants emphasized the value, utility, and richness that can come from utilizing dialectics within leadership. When describing the enactment of dialectics within leadership, participants often began by discussing the importance of openness from all persons involved, but specifically from the leader. One participant described an exemplar leader they looked up to and learned from, stating, "*I really admired the degree of openness this person had… because they had such openness, and such an ability to connect and understand people. I can see what made them a fantastic counselor.*" They followed this with, "*That person always had a desire to understand deeper levels of people and*

relationships." In parallel to the example above, a participant spoke about what supported their practice of dialectics, "*I think it's a fundamental belief that I have to try to the best of my ability to understand the other, whoever that other is*." However, they added a small caveat, which was, "*it's not always easy to try to understand the other*." When describing another component of this leadership skill, a participant indicated that it required them to "*hear the perspectives of other people, even those that I disagree with*." Additionally, this participant stated that although it has been difficult at times, they "*don't attack, yell, scream, or antagonize*." Multiple participants emphasized that the practice of dialectics can be personally and professionally challenging when it relates to something one "*cares about*" or is "*passionate about*," especially in difficult, hostile, contentious, or oppressive situations.

Furthermore, participants identified other contextual components associated with the role of dialectics in socially just and culturally responsive leadership. One participant told me they had to learn how to "*negotiate and hold opposites and allow the opposites to be together until a third alternative emerges. The idea is that if you hold the tension of the opposites, a third option can emerge. But you have to be persistent*." Another participant stated, given that their leadership, teaching, and research is centralized around issues of diversity and justice, dialectics are central to their long-term goal of personal, professional, and societal change. This participant shared that "*critical conversations*" and "*perspective taking*" is a "*skill that is significant for the work*" of "*challenging the status quo*." This participant as well as others, indicated that "*leaders must engage in perspective taking*" if they are going to assist others in becoming more multicultural and socially just or if they are to teach dialectic to "*students*" and "*emerging leaders*." A participant of color who situated their leadership as primarily focused on "*privileged*" or "*dominant groups*" asserted that they combine dialectics and processing to

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develop future multiculturally and socially just minded individuals. They reported that dominant

groups have more power and privilege, hence, their focus on the population. However, this

participant added a caveat, that was shared by a few other participants, which was that it is not

the responsibility for those within the margins to educate or prioritize those within the majority.

In fact, multiple participants suggested that for leaders with marginalized social locations, an

important skill involved learning how to "*say no*," when to "*disengage*," and when to "*take a

step back*."

Relational-Oriented Actions

Relational-oriented actions are defined as behaviors, actions, or inquiries used by

counselor educator leaders that center around relationships, trust, and connectivity. Relational-

oriented actions were identified as being critical to the work of socially just and culturally

responsive counseling leaders, especially in relation to successful actions and uptake. Such

relationship-oriented actions included building personal and professional relationships and

networks, attending to relationships, having loyal and trustworthy relationships, and building and

maintaining trust within marginalized and underserved communities as well as those they seek to

serve.

As a collective, the participants asserted that relationships were foundational to the work

of all counselors and that without such relationships socially just and culturally responsive

leadership would not exist. Accordingly, when discussing the role of relationships in counseling

leadership, the participants shared sentiments, such as "*relationships are important to me*," "*I do

believe this to be true, that it does come down to, it's about the relationship*," and "*[humans]

we're designed to be in relationships*." In line with such statements, participants reported to

engage in a variety of relational-oriented actions, for example, building personal and professional

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relationships and networks. Every participant spoke about building and attending to relationships. One participant purported that, as counselor leaders "*we train ourselves to build rapport, and it's really just building rapport with people, and then maintaining that rapport, even if you're not always seeing them*."

Building relationships included but was not limited to "*reaching out*," "*collaborating*," "*networking*," "*mentoring*," "*inviting*," "*getting to know*," and "*spending time*" with various stakeholders, whether that was in a personal or professional context. Attending to relationships was described as involving relational tasks and maintenance, repairing ruptures, and holding others accountable. Participants directly named building and attending to relationships with "*colleagues*," "*students*," "*administrators*," "*members*" of an association, "*board members*" or "*governing council*," "*emerging leaders*," and different "*communities*" and "*associations*." One such example of relationship-building was discussed by a participant who is engaged in community-based leadership at the border. This participant shared, "*I am good at getting to know people and going at people in a way where I can convey that I really am interested in where they come from*." The participant further implied that they direct the majority of their energy to building new relationships, given that they are interested in "*connect[ing] with people who aren't interested, or who might even hate the things that we're working for*." The participant reported that such efforts allow them to find ways to say, "*Look, let's get past some of this BS you see on the television and let's talk. Let's come back to realizing that it wasn't that long ago when we could actually sit next to each other and be friends*." This was positioned as supporting the participant's ability to create awareness of and to "*humanize*" those experiencing "*human violations*" at the border.

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An additional example of relationship development was shared by one participant who was working to build relationships with emerging leaders from disenfranchised communities. This participant identified that, as a leader, they have worked to personally invite and build relationships with "*queer folks, folks of color, and with trans folks of color.*" This followed by them reporting, "*We have to foster personal relationships with emerging leaders to get them on the ground floor of joining a committee. Being involved in committee leadership and then working their way up.*" This was important to this participant, as they believed that the counseling profession had not done a good job at inviting, mentoring, or building relationships with multiple marginalized communities.

One participant suggested that in addition to building personal and professional relationships, it was also important to attend to these relationships. This participant shared their perspective that "*relationships often don't take a lot of care and maintenance to keep them flourishing.*" They additionally reported that this can often be accomplished through "*little things,*" such as "*an email every now and then*" or handing out small "*inexpensive boxes of chocolate.*" This participant stated that "*people remember that*" and most relationships only require small acts "*to maintain that relationship and connection.*" Other participants shared a similar perspective regarding the importance of attending to or maintaining relationships.

The majority of participants also discussed the importance of having loyal and trustworthy relationships, and building and maintaining trust within marginalized and underserviced communities as well as those they seek to serve. As participants spoke to me about socially just and culturally responsive leadership, many identified the importance of allyship and loyalty, especially when attempting to disrupt and change people, groups, and systems. For instance, participants claimed that to be successful "*as a leader, you need allies*" and "*I need*

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allies in order to be an effective leader." Likewise, a participant discussed their difficulty in navigating various spaces as a leader due to their multiple marginalized identities, and spoke of the importance of having loyal friends or colleagues. This participant described their allies as "*the people that are in my corner*" who are there to "*support me*" and "*build me up*." Other participants labeled allyship differently, as they spoke about seeking out like-minded individuals who were critical, committed to social justice work, and who could support them, and vice versa. For example, one participant disclosed, as a leader, "*I tend to seek out or want to spend time with people who are like-minded, so I surround myself with people that support and encourage me.*" Another participant shared similar beliefs and practices, as they reported, "*you know, one thing I've learned about organizations is if you're trying to transform something you need to bring other like-minded people in.*" This was followed by, as a result, "*I'm just looking for the people that make me feel good and hold me accountable, to keep me going on what I think is the good work, which is justice work.*" Likewise, an additional participant used similar language, but included a rationale behind their desired allyship, which was, "*[leadership is] not always pretty and we certainly are not living in pretty political times.*"

In terms of building and maintaining trust within marginalized and underserviced communities as well as those they seek to serve, participants separated this from building and maintaining relationships at large. Although there were similarities, participants described the central aim and process as being different. Through their narratives and actions, participants portrayed that, unlike many relationships where unearned power and privilege is automatically given to counselor leaders, and the building of trust, rapport, and credibility is an exceedingly mutual process, the leader and outsider are not automatically granted unearned power and privilege. Instead, they must demonstrate they are trustworthy, credible, and able to develop

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rapport as an outsider over a period of time. For example, a participant who self-identified as having "*every type of privilege possible*" suggested that when they are working with disenfranchised communities, they recognize what they "*represent*." Thus, they realized, a person or community "*may worry*" or think "*will this person listen to me?*" Therefore, the participant shared that it is "*part of [their] responsibility*" to "*maintain awareness*" around their own privilege, while also "*working hard to build and maintain that sense of approachability, trust, and safety.*" Similar to the example above, another participant, although a person of color, spoke about how they are an outsider to the marginalized community they are working with and that they must demonstrate that they can be trusted. Therefore, the participant discussed their process, which included, (a) "*making sure that individuals know where I stand on certain issues,*" (b) "*making it clear I'm here to support them*," (c) "*being very clear on how I plan to support them*," (d) "*helping them understand, look I'm not here to hijack your program, I'm only here to support you*," (e) "*I keep showing up and that may mean showing up to clean up, and move chairs, and just do manual labor sorts of things*," and then (f) "[eventually] *they see that I'm really committed to the cause and then they start trusting me to offer my advice and that sort of thing*."

Community Cultural Actions

 Community cultural actions are defined as intentional actions, behaviors, or inquiries counselor educator leaders utilized to promote "*diversity*," "*responsivity*," "e*quity*," "*critical-consciousness*", and "j*ustice*" within various privileged to marginalized communities and cultures. These actions targeted specific communities, cultures, and systems owing to their privileged to marginalized status and their ability to alter social justice and cultural responsivity. Such actions involved but were not limited to naming, discussing, and breaking down or

unpacking identity, power, privilege, and marginalization; challenging, confronting, disrupting, and fracturing problematic, oppressive, or majoritarian discourses and practices; cultivating inter-group perspectives and contact; use of space, voice, language, and a critical eye; advocacy and civil disobedience; centering the margins or those who are directly affected; setting the stage for future access, opportunity, and distribution; empowerment with to on behalf of; and attending to insider/outside status.

One participant suggested that engaging in community cultural actions as a leader often begins by being "r*esponsiv*e" to "*multiculturalism*" and "*social justice*." From there, the participant described the process as "*weaving a tapestry*" by bringing "*strands together*" rather than "*separating and isolating the strands*." They ended this metaphor with, you need all "*these strands to come together and then you can see a picture, [otherwise] you don't have a tapestry anymore, you have a bunch of yarn*." Although the metaphor was unique, this notion was shared by many other participants. In fact, when asked to describe a leader who exemplified the essence of a socially just and culturally responsive leader, one participant stated, "*[This leader] had a really good sense of the intricacy of identity and how the multiple layers of identity, meaning making, contextual components, informed how people speak and worked in groups and acknowledged them for what that was*." This participant, as well as others, emphasized the importance of being able to "*understand*," "*see*," and "*do something*" with this "*complex*" and "*intersectional*" insight.

An additional area of action frequently described by many participants involved a leader's use of "*space*," "*voice*," "*language*," and a "*critical eye*." In no particular order, the participants who discussed having or using a critical eye depicted this practice through such words as "*critically*," "*proactively*," and/or "*carefully*" looking at various aspects of leadership to

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ensure that they are multiculturally and socially just. A participant described this as "*diving more deeply into critical analysis of different identities and oppressed groups*." Another participant declared that when dealing with areas, such as recruitment, representation, or retention, "*I want to have a critical eye, and if it takes two, three, four, or five times, I'm willing to do that to make sure there's more access and opportunity for various individuals from different backgrounds and communities*." Likewise, an additional participant stated that they have their faculty and doctoral students "*going through our department documentation and taking out any gender binary language, looking for other types or problematic language that might be hurtful or harmful*." Multiple participants also spoke about the use of voice and space as a leader. Participants verbally portrayed various types of actions, such as "*giving [those within the margins] a platform to speak, even if they can't use their voice maybe collectively*," and "*creating spaces*" by "*sharing some of the challenges that I'm seeing and experiencing*," "*mentoring*," "*modeling*," "*normalizing*," "*getting them to the table*," and "*developing leadership pipelines*." In line with this, another participant described their thoughts and practices associated with voice and space, and stated that when working with disenfranchised persons and communities, "*I think people need to work harder, including me, to know when it should be your voice on behalf of them and when it should be their voice*." In a similar fashion, one participant suggested that as a professional association leader, professor, and researcher, they have "*created spaces*" and used "*their voice*" to bring "*different persons and groups*" together to collectively "*address social justice issues*." They followed this by, "*I think voice is critical, and part of my efforts in these leadership positions that I've held have been to hold these things to the light*."

Within their socially just and culturally responsive counseling leadership, each of the participants regularly identified engaging in practices of "*naming*," "*discussing*," and "*breaking*

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down" or "*unpacking*" notions of "*identity*," "*power*," and "*privilege*"; "*equality*" and "*equity*";

and "*marginalization*" and "*oppression*." One participant spoke of their belief in and practice of

"*inter-group contact theory*," and working to develop inter-group contact within their leadership.

They indicated, that "*it's not just the groups being in contact*," rather, "*it's about the parameters*

and the frame that you give to that interaction, so that empathy, understanding, communication

can be built in ways that are useful." They concluded their discussion of this with, "*it's not*

turning away from the difficult parts," but "*striving to find the common patterns of discourse and*

understanding." Another participant talked about their actions and some recent experiences with

trying to help "*counselor educators understand people who identify as transgender*" and

"*breaking down the many stereotypes and misunderstandings*" they had, "*which weren't pretty*."

For this participant as well as others, this included naming what they were seeing, asking

questions, and having open conversations. For instance, many participants reported asking

"*Where does that perspective come from?*," "*What facts do you have about this?*," "*Why do you*

feel this way?," or "*Have you considered this [other] perspective*?" This was often positioned by

participants as having "*critical*," "*difficult*," and "*necessary dialog*" or "*discussions*" as a mean

of increasing others "*awareness*," "*knowledge*," "*understanding*," "*empathy*," and "*connection*"

to issues around identity, power, privilege, culture, and oppression and marginalization.

Allowing these participants to create change, whether that is related to "*culture*," "*policies*,"

"*practices*," or others "*commitments*" to such issues and platforms. One similar practice

identified by a few participants included using a "*counter-narrative*" approach to name, discuss,

and unpack social justice concepts.

Another set of actions described by the majority of participants included "*challenging*,"

"*confronting*," "*disrupting*," or "*fracturing*" problematic, oppressive, or majoritarian discourses

and practices that negatively influence marginalized, underrepresented, or persons and communities they seek to serve. One instance described by a participant occurred in a group context, in which they "*confronted [a person's] racism in that moment*" because they saw "*the impact it was having on the members*" who were *"experiencing"* and *"witnessing"* the racism. Similarly, another participant shared that within their teaching and supervision, they "*teach students to be appreciative of their own and other identities and cultures*," but they do not stop there, they require them to "*sit with and do the difficult work and really try to challenge those oppressive forces that still persist*." An additional participant talked about similar practices, but within the context of a professional association and institution. This participant shared that, as a leader, they "*have an opportunity to combat oppression*." However, before they go about "*educating*" and/or "*challenging*," they, as the leader, "*seek to understand*" and want "*people to think*." Therefore, they ask questions, for instance, "*Who's at the table? Who's not? Why are they not here already? And how did we get them here in terms of leadership? What have we not done successfully in order to have them here*?" This participant framed their openness and willingness to gauge and probe people's thoughts, practices, and assumptions as positioned for supporting their ability to disrupt, which was shared by multiple other participants.

One participant directly challenged the practices of counseling leaders who are "*combative*," "*antagonistic*," and "*not open to hearing the voices and experiences*" during their practice of confronting and challenging oppressive thoughts and practices. They valued and suggested using "*compassion, courage, and empathy as a means you'll leave your mark."* Inversely, a different participant countered the above-mentioned perspective. They stated that there are multiple approaches and indicated that leaders, as well as the profession, must be less "*dichotomous*" in positioning the best or ideal approach. Moreover, the participant declared that

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it does not *"have to be Malcolm X or MLK."* They further specified that each approach has *"its place"* and *"implications."* For this participant, they felt that although *"aggressive"* and *"vocal leaders"* *"can turn people off,"* they also believed a *"gentler leader [doesn't] create as much change or dialog as the aggressive leaders."* They appreciated and named a few leaders who they believed to be *"balanced"* and *"successful"* in their socially just and culturally responsive leadership approach. As a collective, participants' actions ranged from more gentle and supportive acts of *"meeting them where they're at"* to more vocal, aggressive, or radical types of actions such as *"revoking membership,"* *"protesting,"* *"activism,"* and *"civil disobedience."*

Although there were many community cultural examples and practices not concretely described in this section, together the participants reported engaging in an array of actions to enact leadership that was socially just and culturally responsive. Additionally, many of the participants stated that, despite their intent, there have been and will continue to be times where they *"fail,"* *"mess up,"* *"need to disengage,"* or are *"unable"* to open and change people's minds. When participants discussed their experiences with unsuccessfully opening people's eyes, minds, or perspectives, no matter how big or small, it was often described as part of the *"process"* and *"journey."* Multiple participants alluded to the fact that *"some people aren't ready to"* or *"don't want to"* change. Last, one participant stated, *"[For me], planting a seed is all I can ask to do…I'm not expecting to see a tree grow in my time, but hopefully, I can see an acceptance of a seed or something small little sprout of grass."* This sentiment was not shared by all, but was spoken by a large portion of the participants.

Group-System Actions

Group-system actions are defined as purposeful behaviors, actions, or inquiries that counselor educator leaders utilized to attend to within- and between-group system norms,

processes, and interactions. Such actions included joining, bridging, and cultivating group-system interactions and relationships; group-system facilitation; group counseling skills; intervening at multiple group-system levels; centering group-systems, not individuals; attending to group-system homeostasis; and intervening during critical moments.

Generally, participants spoke about the importance of and complexity associated with group-system actions. For example, one participant discussed the complexities associated with group-system leadership. In doing so, they shared, "*I think if you take a linear approach, you run into more roadblocks and you have a greater chance of misunderstanding what's going on within groups and systems.*" This was paralleled by most participants, as they used words, such as "*messy,*" "*complicated,*" "*situational,*" "*contextual,*" "*changing,*" "*dependent on,*" and "*fluid*" or "*not static*" when discussing how they attend group-system actions and interactions within their socially just and culturally responsive counseling leadership.

One set of actions connected to this was developing awareness and knowledge of the "*groups*" and "*systems.*" Multiple participants talked about when entering a group or system, they are actively "*observing,*" "*assessing,*" or "*figuring out*" processes and dynamics outlined under the previous intervening condition (see group-system dynamics). For those who discussed their process of observing group-systems, they discussed different lengths of time, which was related to their specific situation (see contextual factors). Whether it was explicitly named or spoken about, many participants emphasized "*sitting back,*" intentionally "*observing,*" and/or letting "*things play out*" before engaging, intervening, discussing, or changing group-systems or the dynamics and processes. One participant stated "[As a leader] *I've done a lot of just surveying the landscape and just observing and watching how people interact and watching how people navigate the [group-system].*" Multiple participants asserted that "*observing first*" was of

particular importance if they were new to a group-system. For instance, participants sought to understand "*what are*," "*who are*," and "*who makes up*" the "*groups*," "*subgroups*," "*formal groups*," and "*informal groups*." This awareness and knowledge were suggested to support participants' group-system actions and interactions, thereby allowing them to efficaciously join and support the group-system. Despite the reported benefits, participants also disclosed that they have either been a part of or witnessed counseling leaders and stakeholders not taking that approach, which often led to issues that had to be addressed with the group-system. One participant spoke of this process, stating that:

> *When I go into a new system, I have to help people to understand that I'm not making any changes for a [period of time], and that I just want to observe and learn from them. Part of that assessment is people don't care what you know until they know that you care. Taking time to build the relationships, having those opportunities to observe, learning their style, and listening to them and what's going on personally.*

Additional actions involved centering group-systems, not individuals and intervening during critical moments. One participant stated, "*Systems work, and we know that the system is larger than the people, and [within the system] you usually have an identified little cog that's not properly aligned or working.*" Both this participant and others suggested group-systems frequently get "*caught up*," "*lost*," or "*focus too much*" on one or two problematic individuals, issues, or dynamics. Thus, multiple participants suggested actions, such as "*pulling back*" or "*stepping back*," "*naming*" or "*pointing out*," and "*bringing it back*" to the group-system. This was identified by several participants as being crucial, and they suggested that group-systems often attempt to "*address*," "*fix*," or "*resolve*" issues or concerns outside of the group-system. One such application of this was described by participants as intervening during critical

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moments. Several participants stated that issues, obstacles, tensions, and problematic individuals are inherent to group-systems. Thus, leaders have to be prepared to "*intervene*" during these "*critical moments*," given many participants reported that individuals within group-systems often "*avoid conflict*," "*wait for it to be resolved*," "*wait for another*" person to address the issue, are "*scared*" or "*afraid*," "*don't want to be alone*," and "*individually address issues later*" or outside of the "*group*." Thus, it was argued that leaders must use their "*group skills*," "*family system skills*," "*facilitation skills*," or "*process skills*" to intervene during these critical moments. For instance, one participant reported having to leave a meeting due to a "*destructive meeting*" where "*people were being attacked or isolated*" and the leader and group were "*not intervening*" or "*addressing*" the issue. Several other participants shared similar experiences, hence why they suggested that, as leaders, they were particularly attuned to and proactive about intervening during critical group-system moments, especially when it involved a "*vulnerable*," "*marginalized*," or person or community with less "*power*" or "*privilege*."

Participants also named "*joining*," "*bridging*," and "*cultivating*" group-system interactions and relationships. In describing the process as a leader, one participant stated "*it can be easy for one person to cross a bridge*." However, as a leader "*the key is that everyone goes together, you move as a group*." In discussing this, participants discussed actions, such as "*setting the stage*," "*inviting*," "*encouraging*," "*connecting*," and "*reaching out*" to all individuals within the group, both "*inside*" and "*outside*" of the "*group*," "*table*," or "*meeting*." In regard to joining, bridging, or cultivating group-system interactions and relationships, other participants mentioned actions, such as "*be[ing] able to speak multiple languages*," setting "*boundaries and rules about how we want to engage as a group*," "*holding tension*," "*negotiate and hold opposites and allow the opposites to be together until a third alternative emerges*,"

"*persistence*" and "*patience*," "*advocacy skills*," and "*being responsive*" to group-system "*dynamics*," "*relationships*," "*signals*," "*verbal's*," and "*non-verbal's*."

In summary, each of these five actions was described and emphasized in each participant's narrative, experiences, and practices of socially just and culturally responsive counseling leadership. These five actions included personal, skill-oriented, relational-oriented, community cultural, and group-system actions. These actions were directly influenced by each of the contextual factors (e.g., bidirectional points of entry and influence, counseling leadership pillars, and dimensions for considerations) and intervening conditions (e.g., obstacles; group-system dynamics; conflicts, dis/agreements, and change). Each participant concurrently used one or more of these actions to perform or manage or their socially just and culturally responsive counseling leadership (i.e., phenomenon).

Phenomenon

Within the Straussian tradition of GT, the phenomenon describes what participants are doing. In this thesis, participants reported engaging in socially just and culturally responsive counseling leadership. More specifically, participants identified the integration of three constructs, which included counseling leadership, social justice, and cultural responsivity. Each participant asserted that all three constructs should be concurrently used when engaging in counseling leadership. Thus, within the SJCRCLM, the funnel represents the process of channeling and integrating each of the three constructs (i.e., counseling leadership, social justice, and cultural responsivity) as well as the context, intervening conditions, and actions that influence how socially just and culturally responsive leadership is enacted. Each of these variables informed how each participant went about engaging in socially just and culturally responsive leadership.

Consequences

Within this study, consequences represent the implications, outcomes, or results of the 18 counselor educator leaders' actions regarding socially just and culturally responsive leadership under the reported sets of conditions. Socially just and culturally responsive leadership leads to pathways that foster, hinder, or stagnate five domains, which include equity, inclusion, and representation; access and opportunity; distribution and mobility; participation and engagement; and relationships, connection, and belonging. Each of the three consequences and five domains emerged from the data. In terms of the model and theoretical image, socially just and culturally responsive counseling leadership that resulted in fostering each of the domains led to an ongoing cyclical process of engaging in the model, and thus supporting and promoting the development of each of the five domains. Leadership that resulted in stagnation left each of the five domains static, thus limiting their continued growth and development. Similar to stagnation, the result of hindrance ultimately stifled and ultimately discouraged each of the five domains.

Core Category

The core category encapsulates the main finding and most frequently occurring concept within the data. Within this study, the concept of connectivity occurred most frequently within the 18 counselor educator leaders' narratives, experiences, and practices as well as among all of the findings. Thus, participants reported that connectivity was central to their work of socially just and culturally responsive counseling leadership. Each participant described connectivity as influencing all aspects of socially just and culturally response counseling leadership, whether that be positive or negative; related to a population, community, or cause; or intrapersonally, interpersonally, culturally, or systemically. One's in/ability to connect to or with others was reported as having a direct or indirect influence on their enactment of socially just and culturally responsive leadership.

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In all areas of this study, every participant spoke of the importance of connection. Participants discussed how connection to or with others was central to all areas, including "*empathy*," "*understanding*," "*relationshi*ps," "*trust*," making a cause or issue "*visible*," "*navigating systems*," "*change*," "*belonging*," "*collaboration*," "*passion*," "*getting involved*," "*identity*," "*personal interests*," working with those you "*disagree with*," getting "*members involved*," "*faith*," "*clinical work*," "*research*," "*teaching*," overcoming "*obstacles*," "*motivation*," "*social justice*," "*service*," and "*leadership*." Inversely, when participants spoke about a lack of connection, they talked about issues such as "isolation," "misunderstanding," "*oppression*," '*ivory tower*," "*missing the mark*," "*othering*," "*apathy*," "*rejection*," "*disinterest*," "*missed opportunities*," "*discounting people*" and "*opportunities*", and it was often connected to a negative implication or consequence.

Based on these 18 counselor educator leaders, connection to/with and disconnection to/from was a crucial part of their socially just and culturally responsive leadership. Each participant shared a great deal about themselves, others, groups, and systems, whether that was positively, negatively, cognitively, affectively, behaviorally, or systemically based on connection and disconnection. Although not directly named, as leaders, these participants made personal and professional decisions based on connection and disconnection. They also indirectly discussed that other individuals, groups, and systems made decisions that affected their leadership based on the concepts of connection and disconnection.

Summary of Results

Within this GT study, participants recounted their evocative experiences and practices with engaging and enacting counseling leadership that was socially just and culturally responsive within professional association and higher education contexts. All participants shared a

commitment toward ensuring counseling leadership was reflective of the counseling profession's purported value of social justice and cultural responsivity. This included a range of beliefs, experiences, and actions centered around safeguarding issues of access, opportunity, and distribution; participation and engagement; relationships, connection, and belonging; and representation, equity, and inclusion within their counseling leadership. However, whether it was due to the complexity of group-systems, a diverse profession and society, social justice, cultural responsivity, or counseling leadership, participants stated that socially just and culturally responsive counseling leadership was a multifaceted process and something that participants strived for. The socially just and culturally responsive counseling leadership of participants was identified as both a short- and long-term personal and professional aim, in which, they frequently discussed that they and others missed the mark, failed, or could have done better. This was further heightened through the many obstacles that counselor educator leaders experience when practicing socially just and culturally responsive leadership. Thus, the process of engaging and enacting in counseling leadership that is both socially just and culturally responsive is an ongoing and cyclical process.

As mentioned in the introduction, this chapter outlined and portrayed the results of my Straussian GT investigation of the processes behind 18 counselor educator leaders' engagement and enactment in socially just and culturally responsive leadership in professional association and higher education contexts. The data used to highlight this abstracted model of socially just and culturally responsive counseling leadership was derived from two rounds of semi-structured interviews and member checks with each of the 18 participants, in which saturation was reached. Using Corbin and Strauss' (2015) framework, I developed an abstracted theoretical model of socially just and culturally responsive counseling leadership, which included causal conditions

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(e.g., personal experience and/or exposure, awareness and knowledge, affective experience, sense of calling and/or duty, environmental stimuli), phenomenon (e.g., socially just and culturally responsive counseling leadership), contextual factors (e.g., bidirectional points of entry and influence, counseling leadership pillars, dimensions for consideration), intervening conditions (e.g., obstacles, group-system dynamics, conflicts, dis/agreements, and change), actions (e.g., personal actions, skill-oriented actions, relational oriented actions, community cultural actions, group-system actions), consequences (e.g., pathways that foster, finder, or stagnate), and core category (e.g., connectivity). Each of these have been described in the sections above.

CHAPTER 5

Discussion

The purpose of this GT study was to understand counselor education leaders' process of engaging in and enacting counseling leadership that was both socially just and culturally responsive within professional association and higher education contexts. In this chapter, I discuss and situate the findings of this study within the current counseling literature on counseling leadership, social justice, and cultural responsivity. Next, I identify and expand upon the limitations of this grounded theory study. I then discuss the future implications this study has on counseling leadership, social justice and cultural responsivity, leadership training, and future research. This chapter concludes with a brief summary.

This chapter contains a discussion in relation to the following research questions:

(R1): What processes influence counselor education leaders to engage in and enact socially just and culturally responsive leadership in the context of counseling associations and higher education?

(R2): How does socially just and culturally responsive leadership occur in the contexts of counseling associations and higher education?

Based on these two questions, the abstracted theory is situated within Corbin and Strauss' (2015) framework, which includes causal conditions, contextual factors, intervening conditions, actions, phenomenon, consequences, and the core category. The five identified causal conditions include personal experience and exposure, awareness and knowledge, affective experience, sense of calling and duty, and environmental stimuli. Following, the three contextual factors are bidirectional points of entry and influence, counseling leadership pillars and dimensions for consideration. The three intervening conditions involve obstacles, group-system dynamics, and

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conflicts, dis/agreements and change. Next, the five actions include personal, skill-oriented, relational-oriented, group-system, and community cultural actions. This involved funneling counseling leadership, social justice, and cultural responsivity as means of engaging in and enacting socially just and culturally responsive counseling leadership. Subsequently, it was found that socially just and culturally responsive counseling leadership leads to pathways that can foster, hinder, or stagnate multiple domains. The last of the findings include the core category, which is centered on connectivity.

Method and Research Questions

Understanding the phenomenon of socially just and culturally responsive counseling leadership was an important next step in the counseling leadership research, given social justice and cultural responsivity have been integrated into the profession's mission and vision (ACA, 2014), training (CACREP, 2015), research (Crook et al., 2015; Dollarhide et al., 2018; Frederick, 2015; Singh et al., 2010a, 2010b), and professional competencies (Goodrich et al., 2017; Griffith et al., 2017; Ratts et al., 2016). However, within the domain of counseling service and leadership, there exists a dearth of empirical research on the topic (McKibben et al., 2017b, Storlie et al., 2015; Storlie & Wood, 2014a, 2014b), which is a professional issue given all counselors are purported to be leaders and advocates for change, especially counselor educators (Chang et al., 2012; Ratts et al., 2016; Storlie & Wood, 2014a, 2014b). To date, no study has been conducted on counseling leadership that is both socially just and culturally responsive, and of the limited counseling research on either multicultural or social justice leadership, no study has used the Straussian tradition of GT to abstract a model. As a result, there does not exist an empirically developed socially just and culturally responsive model or framework for counseling leadership. Despite this information gap, counselors and educators are called upon to engage in

leadership that is both socially just and culturally responsive (Chang et al., 2012; McKibben et al., 2017b; Ratts et al., 2016; Storlie et al., 2015; Storlie & Wood, 2014a, 2014b). Thus, my research questions represented a next step within the literature, which were used to explore the what's, how's, and why's (Corbin & Strauss, 2015) connected to socially just and culturally responsive counseling leadership education. In line with this tradition of GT, the questions were simultaneously broad and specific, thereby allowing me to concentrate on the particular and complex components (Corbin & Strauss, 2015; Hays & Singh, 2011) of socially just and culturally responsive counseling leadership within professional association and higher education contexts.

Regarding my intentional methodological decision to include a range of epistemological and ontological constructs and frameworks, the purpose was to challenge the current practices and rhetoric in the profession and to address a gap in the current socially just and culturally responsive leadership and counseling literature. This was important given that the majority of research on socially just and culturally responsive leadership has been primarily studied from a constructivist, postmodern, or general qualitative approach utilizing a critical and postmodern theoretical lens (Dollarhide et al., 2018; Hargons et al., 2017a; Lopez, 2015, 2016; Ospina & Su, 2009; Roysircar et al., 2017; Santamaría, 2014; Santamaría & Santamaría, 2015; Theoharis, 2007, 2008; Wang, 2018; Wines, 2013). The argument behind such methodological practices, which indirectly critiques my use of Corbin and Straus' (2015) framework, is that constructivist and postmodern methods are positioned as the ideal or best methodological fit because they provide a purported epistemological and ontological congruence (Chan et al., 2019b; Charmaz, 2014, 2017; Collins & Bilge, 2016; Rieger, 2019), thereby allowing the researcher to center issues of social justice, multiculturalism, and intersectionality (Chan et al., 2019b; Charmaz,

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2014, 2017; Collins & Bilge, 2016); however, authors have asserted that all methods are inefficient in centering issues of justice and intersectionality because the researcher serves the largest role in constructing, analyzing, and reporting the data (Bowleg, 2008; Else-Quest & Hyde, 2016; Grzanka, Santos, & Moradi, 2017). Instead, it is purported that the use of a critical or intersectional theory, an understanding of the philosophy, and the interpretation and framing of the data allow researchers to center issues of justice and intersectionality (Bowleg, 2008; Else-Quest & Hyde, 2016; Grzanka et al., 2017). I share this perspective, which is evident throughout the entirety of my study.

Likewise, it has been argued that siloed or singular methodological practices can foster false dichotomies and rigidity, which can limit knowledge production, perspective taking, and critical thinking regarding the complex, situational, and fluid constructs (Lukianoff & Haidt, 2018). Furthermore, all methods, whether qualitative, mixed, or quantitative, have limitations and are reflective of epistemological values (Bowleg, 2008; Else-Quest & Hyde, 2016; Grzanka et al., 2017; Hays & Singh, 2012). Intersectional scholars have suggested that critical theories are ever-growing and provide an ideal and meaningful goal, which can never be reached but only strived for within research and practice (Collins & Bilge, 2016; May, 2015). Thus, an ideal methodological fit should be considered a continuum rather than a dichotomous right or wrong (Bowleg, 2008; Collins & Bilge, 2016; Else-Quest & Hyde, 2016; Grzanka et al., 2017). My study begins to further explore the continuum, thereby challenging the binary notions of which methods should or should not be used when investigating issues of justice.

In addition, scholars have suggested the importance of conducting and publishing research that integrates constructs and methods positioned as having tensions or being epistemologically or ontologically incompatible (Bowleg, 2008; Else-Quest & Hyde, 2016;

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Grzanka et al., 2017). These scholars have argued that such practices would expand and deepen the development of constructs, such as intersectionality, social justice, and modernist to postmodern methodology, thus contributing to the future of research and knowledge (Bowleg, 2008; Else-Quest & Hyde, 2016; Grzanka et al., 2017). Based on these assertions, my methodological framework and processes, which included the Straussian tradition of GT (Corbin & Strauss, 2015) and intersectionality as critical theoretical lenses (Collins, 1986; Chan et al., 2019b; Collins & Bilge, 2016; Crenshaw, 1989; May, 2015), both supported my exploration of the intersections of social justice, cultural responsivity, and counseling leadership. In addition, this study furthers methodological support for integrating modernist and postmodern epistemology through research. Thus, my study's range of epistemological and ontological frameworks and constructs challenge and further document the potential benefits of using the Straussian tradition of GT (Corbin & Strauss, 2015) to explore the intersections of leadership, social justice, and cultural responsivity from a critical perspective.

Brown, Carducci, and Kuby (2014) and Kovach (2010) have in/directly challenged my methodological practices, as they have critiqued the value placed upon traditional methods of inquiry and empirical evidence grounded in empiricism, subjugation, and colonization. For example, these scholars have argued traditional methods, such as GT do not adequately capture or support non-traditional and indigenous forms of epistemology or ontology. Accordingly, researchers can use arts-based, autoethnography, and indigenous methods to capture and centralize issues of culture, identity, and social justice. Scholars have argued non-empirical practices and developing new methods grounded in social justice and marginalized communities is the most suitable for socially just and culturally responsive qualitative research (Brown et al., 2014; Kovach, 2010). Thus, a range of methods provides researchers with varied tools to

examine, understand, and build upon the rich and complex social phenomena (Hays & Singh, 2012).

Causal Conditions

This first key finding within this study related to the five causal conditions, which were comprised of personal experience and exposure, awareness and knowledge, affective experience, sense of calling and duty, and environmental stimuli. Much like this current study, other scholars have reported similar conditions that influenced counselors' desire to engage in social justice work, culturally responsive work, or counseling leadership. Such identified events and experiences include one's identities (Roysircar et al., 2017), upbringing (Dollarhide et al., 2018), family members or significant relationships (Dollarhide et al., 2018; Gibson et al., 2018; Swartz et al., 2018), environmental systems (Dollarhide et al., 2016; Hargons et al., 2017a), professional and educational experiences (Caldwell & Vera, 2010; Hargons et al., 2017a; Luke & Goodrich, 2010: Swartz et al., 2018), religion and spirituality (Caldwell & Vera, 2010), destiny (Roysircar et al, 2017), empathy (Hipolito-Delgado et al., 2016), and experienced or witnessed marginalization (Caldwell & Vera, 2010; Hargons et al., 2017a; Roysircar et al., 2017; Swartz et al., 2018).

Thus, the results of this study further document as well as extend the current understanding of what leads counselors to engage in counseling leadership, social justice, and cultural responsivity. Even more importantly, the causal conditions provide an understanding of what motivates these 18 counselor educator leaders to engage in counseling leadership that is socially just and culturally responsive within professional association and education contexts. However, unlike many of the studies mentioned above, each causal condition is not only defined, they are also further dimensionalized with lower-level concepts or subthemes. This was

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important given that participants spoke to the complexity of a specific causal condition, as well as the many interconnections or intersections between each of the causal conditions. For instance, one participant talked about the role of "*empathy*" and "*compassion*" in conjunction with "*anger*" and "*fear*" as a motivating force. However, it did not just pertain to the affective experience domain, they also connected the affective condition to other conditions, specifically personal experience and exposure, sense of calling and duty, and environmental stimuli. This example captures the singular and intersectional aspects of the causal conditions that initially led these 18 participants to engage in counseling leadership – and continue to engage in it – that is both socially just and culturally responsive. In accordance with these results, there is a need to critically examine counselor leaders' socially just and culturally responsive motivating forces in a singular and holistic fashion.

Also, given the consequence of socially just and culturally responsive counseling leadership, the causal conditions are cyclical, which was reflective of what participants reported during each round of the study. With that, the participants spoke about how each iteration of the cycle led to a different experience of the casual conditions, although each difference was reflected within each of the five identified causal conditions. Thus, although the participants identified these as the causal conditions, the specific experience and motivating force of the individual, as well as the overlapping causal conditions, developed and changed over time.

Regarding the extant literature on social justice, the findings of this study differ from current research in several ways. One such challenge to this study's causal conditions is the role of efficacy. In van Zomeren, Postmes, and Spears' (2008) meta-analytic study of social justice collective action, the authors found that in addition to personal identity and injustice, efficacy was an important variable and predictor of future social justice action. Efficacy was also

identified as having a reciprocal influence on the other variables (i.e., personal identity, injustice). Thus, the results of this study differ because participants did not define efficacy or other personal characteristics as causal conditions; rather, they were described within personal actions (van Zomeren et al., 2008). Caldwell and Vera's (2010) findings also challenge this study's causal conditions because their study resulted in five distinct and hierarchical critical incidents that informed graduate students' social justice orientation development. Although their identified critical incidents were similar, the participants in this study did not describe them as hierarchical or distinct. Unlike Caldwell and Vera's participants, the participants in the study described the causal conditions as holistic and intersectional. The study's participants also asserted that all counseling leadership should include—if not center on—issues of justice and cultural responsivity. Thus, there is an evident disconnect between this study's causal conditions and the counselor leadership development research because social justice and cultural responsivity is largely missing from the studies' reported critical incidents, motivating factors, development, and causal conditions on counseling leadership (Gibson et al., 2018; Luke & Goodrich, 2010; Meany-Walen et al., 2013; Storlie & Wood 2014a, 2014b; Storlie et al., 2015; Sy, Tram-Quon & Leung, 2017; Wahesh et al., 2018). These findings therefore challenge or raise questions related to the aforementioned scholarly works. Consequently, future research on causal conditions is needed.

Contextual factors

Contextual factors represent the second central finding within this study. This study identified three contextual factors, which included bidirectional points of entry and influence, counseling leadership pillars, and dimensions for consideration. The first area within the contextual factors, *bidirectional points of entry and influence*, is reflective of professional

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counseling literature, as scholars have discussed the role of ecological systems within the realm of leadership (Brubaker et al., 2011; Lopez, 2015; Miville et al., 2017; Singh et al., 2010), suggesting that leadership cannot be solely understood within any silo or singular individual, group, profession, or system, as there are multiple simultaneous social-cultural ecologies that influence and are influenced by one another (e.g., micro, macro, chrono) (Allen, Stelzner, & Wielkiewicz, 1999; Beck, Rausch, Wikoff, & Gallo, 2018; Bronfenbrenner, 1979; Brubaker et al., 2011; Chan, DeDiego, & Band, 2019; Goodrich, 2009; Lopez, 2015; Miville et al., 2017; Singh et al., 2010).Thus, authors have suggested that leaders must consider the multiple levels and connections relevant to their leadership, specifically leadership that is socially just and culturally responsive (Allen et al., 1999; Brubaker et al., 2011; Lopez, 2015; Miville et al., 2017; Singh et al., 2010). However, in counseling scholarship, the use of ecological theory and writings on ecology remain largely conceptual (Allen et al., 1999; Beck et al., 2009; Brubaker et al., 2011; Chan et al., 2019a; Goodrich, 2009). For that reason, this particular result provides an extension to the role of ecology within the counseling research at large as well as counseling leadership.

In each round, participants spoke about the influence various ecological points of entry and influence had on their leadership. In fact, the majority of participants articulated that, at any point in time, they are not only engaged in and influenced by one point of entry; rather, they are contemporaneously engaged in and influenced by multiple ecological points. Such fluctuations and complexities stray from an orderly portrayal of ecological systems and highlight that, indeed, at any point in time, there are several concurrent ecological systems or points of entry and influence operating both within and outside of a counselor leader's awareness. Despite not being a novel concept, many participants identified this contextual factor as being salient or important

to their socially just and culturally responsive counseling leadership during the second round of interviews and member checks. For example, in the second round of semi-structured interviews, one participant stated, "*I think the points of entry is an important concept when I'm thinking just about my own experience in leadership…and those multiple points of entry can also be influenced by the people around those points*."

Thus, although this contextual factor echoes the literature on ecological systems, this study's findings further the empirical knowledge on the importance these points of entry and influence have in counselor leaders' socially just and culturally responsive counseling leadership given that the contextual factor is missing within the relevant empirical scholarship. The findings also challenge the profession's moderately simplistic and individualistic writings on ecological theory (Allen et al., 1999; Beck et al., 2009; Brubaker et al., 2011; Chan et al., 2019a; Goodrich, 2009). The study's results differ from the current body of professional literature because the counselor leaders contemporaneously entered and influenced and were impacted by multiple ecological levels. Furthermore, there were multiple concurrent, reciprocal, and overlapping ecologies due to counselor leaders' interactions with multiple persons, groups, and systems. Based on these findings, there is a need to further investigate the complexities and intersections of ecological systems and theories within the profession's counseling leadership, social justice, and cultural responsivity literature.

The second area within context, *counseling leadership pillars*, provides an important addition to counseling leadership scholarship, as it provides additional data to support the different leadership realms for counselor leaders discussed by counseling scholars (Chang et al., 2012; Storlie et al., 2015; Storlie et al., 2019). Within this study, the six domains include service, teaching, research, counseling, supervision, and community. At large, this is congruent to the

reported roles and responsibilities of a counselor educator (ACA, 2014; CACREP, 2015; Chang et al., 2012). Within the literature on counseling leadership, pillars such as service, research, teaching, and counseling are more commonly discussed (Chang et al., 2012; McKibben et al., 2017b). Unlike the pillars named above, supervision as a pillar is less present within the scholarship (Chang et al., 2012; McKibben et al., 2017b; Storlie et al., 2019a). Likewise, community as an independent pillar for counseling leadership is almost non-existent, although it is discussed within the literature on advocacy (Chang et al., 2012; Lewis et al., 2003; Lewis et al., 2011; Storlie et al., 2019b). This study's results offer an extension to research and pillars of counseling leadership. With that, the results of this study closely parallel the social justice domains identified in counseling psychology. In their study, Singh et al. (2010a) stated their participants emphasized the importance of engaging in social justice work in contexts such as clinical work, teaching, research, and community advocacy/activism. Thus, there is an apparent overlap between Singh and colleagues' pillars and the pillars documented in the results of this study. However, their results differed given community was linked to advocacy and activism, while this study's separated pillars and actions.

Each of the counseling leadership pillars was identified by participants as an important contextual factor, since socially just and culturally responsive counseling leadership can be enacted differently in each context, whether that is through their roles, actions, responsibilities, relationships, or aims. This was illuminated by participants naming these different domains and sharing how their leadership is influenced and understood differently, due to such contexts. For instance, one participant was sharing their different practices associated with each counseling pillar and talked about the importance of "*looking at the different pillars*" and the "*different ways*" in which they "*envision*" and "*incorporate*" them within their own socially just and

culturally responsive counseling leadership actions. In addition to the pillars, this study provides data testifying to the importance of socially just and culturally responsive counseling leadership within a community. Leadership within a particular community, whether that is a geographic community or population of people, was viewed as central to many participants' leadership, and a critique of the current research and practice associated with counselor educator leaders socially just and culturally responsive counseling leadership was provided. For example, one participant critiqued and called upon counselor leaders to "*be on the ground*" and outside of the "*ivory tower,*" stating that "*if you are not on the ground, you better get on the ground and talk to these populations*" in order to "*bridge this divide.*" Thus, including community in the domain of counseling leadership provides an additional context for counseling leadership at large but, in particular, socially just and culturally responsive counseling leadership. Leadership within a community also further addresses the "*insular*" or "*silos*" identified by several participants as a professional issue. The inclusion of community as a leadership context extends the empirical scholarship as well as critiques the historical exclusion of community as a pillar of counseling leadership.

With the exception of school counseling leadership research (Bryan et al., 2017; Peters et al., 2018), the counseling leadership pillars or contexts remain largely unexamined (Chang et al., 2012; McKibben et al., 2017b). The results of this study call into question the lack of domain-specific research on counseling leadership. Consequently, this study provides new data on the different leadership domains, which to this point have remained largely conceptual (Chang et al., 2012). These pillars are both complementary and additive to the counseling leadership literature because they showcase the way participants utilized this contextual factor to influence their future leadership actions. The results of this study also document the value placed on the specific

leadership domains because the leadership context was identified as influencing the enactment of socially just and culturally responsive leadership. Based on the results of this study, future studies should include, examine, and build upon the counseling leadership pillars to address the importance of context.

The third area within context, *dimensions for consideration*, involves the considerations, conditions, or processes these 18 participants intentionally and proactively made before engaging in socially just and culturally responsive counseling leadership. These are not described or practiced as actions, but are used to inform future actions. Such dimensions include and are not limited to sustainability, interplay of development, positionalities, conceptualizations, contextual supports and barriers, and potential implications. Although counseling scholars have discussed the importance of and behaviors associated with a leader's intentionality (McKibben, 2015; McKibben et al., 2017b; West et al., 2006), the properties and conditions used to inform future socially just and culturally responsive counseling leadership actions are different and not discussed within the counseling, socially just, or culturally responsive leadership literature. For instance, while there is a moderate body of literature on counselor leadership development, this is dedicated to understanding the experiences, as well as the development, of counselor leaders across different specialties and points in their career (Dollarhide et al., 2018; Gibson et al., 2010; Luke & Goodrich, 2010; Meany-Walen et al., 2013; Storlie et al., 2015; Sy et al., 2017). Thus, the results of this qualitative study expand upon the current research and include multiple unique dimensions of consideration.

Accordingly, this category provides the counseling profession with data demonstrating how the dimensions for consideration were a widely used and important contextual factor for the socially just and culturally responsive actions of the 18 counselor leaders. One such area

involves the interplay of development, in which every participant spoke about using different forms of development to manage or carry out counseling leadership that was both socially just and culturally responsive. Such areas include "*leadership development*," "*personal development*," "*ally development*," "*relational development*," "*identity development*," and "*moral development,*" as well as cognitive, emotional, and multicultural complexity development. Although each of the aforementioned phenomenon are addressed in the counseling literature, they have yet to be positioned as a conceptual factor within the counseling, social justice, or culturally responsive leadership scholarship. Despite their lack of current empirical support as socially just and culturally responsive counseling leadership contextual factors, participants discussed these factors, intentionally and proactively using one or more of these dimensions for consideration to inform their future leadership actions. Not only was this positioned as important, it is consistent with the limited literature on leadership intentionality (McKibben, 2015; McKibben et al., 2017b; West et al., 2006), and it appears to be congruent to the practice of effective counseling and supervision (Bernard & Goodyear, 2019).

As noted, the results of this study extend knowledge of the various factors counselor leaders purposefully considered before engaging in socially just and culturally responsive leadership actions. In addition, the results challenge the current qualitative literature on leadership development because the participants identified several aspects of leadership development that have yet to be addressed within empirical or conceptual counseling research (Dollarhide et al., 2018; Gibson et al., 2010; Luke & Goodrich, 2010; Meany-Walen et al., 2013; Storlie et al., 2015; Storlie & Wood, 2014a, 2014b; Sy et al., 2017), such as moral, identity, ally, cognitive complexity, emotional complexity, and multicultural complexity development. This gap in the literature is surprising given the professional importance placed on leadership

development, multiculturalism, and intentionality. Thus, future research on this topic is warranted.

Intervening Conditions

Encapsulated within the intervening conditions is the third key finding of the study. This includes three identified intervening conditions, which consist of obstacles, group-systems dynamics, and conflicts, dis/agreements, and change. These broad structural conditions impact future actions (Corbin & Strauss, 2015; Hays & Singh, 2011) associated with counselor leaders' socially just and culturally responsive counseling leadership. In addition to impacting future actions, each of the intervening conditions has a reciprocal relationship with the other intervening conditions, as well as the contextual factors (Corbin & Strauss, 2015; Hays & Singh, 2011). Although such relationships are identified within the framework, it was further shared and agreed upon by each of the 18 participants.

First, *obstacles* capture the structural issues and barriers faced by participants. These 18 counselor leaders' stories and experiences were replete with obstacles they encountered throughout their socially just and culturally responsive counseling leadership. Within the counseling leadership, as well as social justice and cultural responsivity scholarship, there are many obstacles identified (Swartz et al., 2018), which include social, cultural, or environmental barriers (Hargons et al. 2017a; Roysircar et al., 2017; Smith & Roysircar, 2010; Storlie & Wood, 2014a); resistance from various stakeholders (Theoharis, 2007); experiences of isms, Microaggressions, tokenism, or oppression (Hargons et al. 2017a; Lopez, 2016; Smith & Roysircar, 2010; Toporek et al., 2009; Wines, 2013); lack of resources, facilities, and support (Myers & Sweeney, 2004; Peters et al., 2018; Wang, 2018); lack of training and knowledge (Myers & Sweeney, 2004; Singh et al., 2010a, 2010b); and feelings of guilt and shame

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(Dollarhide et al., 2016). Each of these obstacles were also shared by the participants of this study.

Unlike the studies cited above, this study provides additional insight into the specific barriers experienced by these 18 counselor educator leaders in relation to counseling leadership that was socially just and culturally responsive counseling leadership. Thus, although the empirical scholarship has documented obstacles related to counseling leadership, social justice, and cultural responsivity, no study has accounted for the obstacles faced by those operating at the intersections of such constructs. Surprisingly, the most widely discussed finding relates to the multitude of obstacles experienced by these participants. As a result of their experiences, obstacles were not identified as a potential contextual factor; participants asserted that they are a reality for this type of work and leadership. With that, each of the participants often spoke about experiencing several obstacles concurrently and that the contextual factors influenced the obstacles. These are important contributions to the literature and represent a major consideration for counselor leaders, as they indicate that leaders need to be prepared to face multiple barriers simultaneously. They are of vital importance given that their actions are influenced by their obstacles.

Although many of the identified obstacles parallel the current research, the results of this study directly contradict the current literature and research on social justice and cultural responsivity within the counseling profession. Primarily, the notion of social justice and cultural responsivity is central to the work of all professional counselors (ACA, 2014; Barden, Sherrell, & Matthewsa, 2017; Presseau, Luu, Inman, & DeBlaere, 2018; Ratts, 2009, 2017; Ratts et al., 2016; Vereen, Hill, Sosa, & Kress, 2014) as well as to their multicultural and social justice competence (Barden et al., 2017; Crook et al., 2015; Holcomb-McCoy & Myers, 1999; Presseau

et al., 2018). Based on the study's results, they are aspirational aims rather than current professional practices. Although the profession has linked multiculturalism and social justice to professional identity and ethics (ACA, 2014; Ratts 2009; 2017; Ratts et al., 2016), there is an apparent disconnect regarding the practice of social justice leadership. Fittingly, the results of this study bring to light new obstacles, specifically exploitive or problematic people and the colonization of social justice. Though the research is replete with barriers (Hargons et al., 2017a; Lopez, 2015; Roysircar et al., 2017; Storlie & Wood, 2014a, 2014b; Theoharis, 2007, 2008, 2010; Wang, 2018; Wines, 2013), this study's documented obstacles are exceedingly robust and more comprehensive than those of most current research. Moreover, the results of this study showcased the difficulty of enacting counseling leadership that was both socially just and culturally responsive. The results of this study also provide additions to what I have labeled un/intentional ignorance. Accordingly, there is a need to further examine the role barriers play in the intersections of counseling leadership, social justice, and cultural responsivity, whether for those within the margins or the allies.

Second, *group-system dynamics* showcase the range of formal to informal dynamics between interactive groups and systems identified by these 18 counselor leaders. These dynamics involve group-system norms and process; communications, decision making, negotiations, and policies; relationships, developments, and environments; and social, cultural, and political power and capital. Despite the findings, there exists a major gap in the understanding of how group-system dynamics influence socially just and culturally responsive leadership, especially within the counseling scholarship. Thus, there is a dearth of knowledge pertaining to how group-systems act as an intervening condition within socially just and culturally responsive counseling leadership. However, outside of counseling, social justice, and culturally responsive leadership,

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there is a robust body of scholarship on groups (DeLucia-Waack, & Kalodner, 2013; Goodrich & Luke, 2015; Yalom, 2005), families (Gladding, 2014), and systems (Beck et al., 2019; Bronfenbrenner, 1979; Chan et al., 2019a; Goodrich, 2009; Lau & Ng, 2014; Ratts et al., 2016). These bodies of literature include areas such as group communication (DeLucia-Waack, & Kalodner, 2013; Okech, Pimpleton, Vannatta, & Champe, 2015), group decision-making (Lu, Yuan, McLeod, 2012; Peniwati, 2007; Saaty & Ergu, 2015), social power or capital (Pearrow, Zoino, & Minami, 2016; William & Le Menestrel, 2013), and group norms and dynamics (DeLucia-Waack, & Kalodner, 2013; Yalom, 2005). Thus, despite all of the literature on counseling leadership, the counseling profession has lagged in utilizing counseling group and systems theories to examine the inherently group-system aspects of leadership. Accordingly, future investigation of group-system dynamics in counseling leadership is warranted, as it is central to work of counselors, educators, and the current literature on group-systems impact on all persons and communities (Beck et al., 2018; Bronfenbrenner, 1979; Chan et al., 2019a; Goodrich, 2009; Lau & Ng, 2014; Ratts et al., 2016).

For these 18 participants, group-systems dynamics were consistently discussed and positioned as an important intervening condition, as much of the socially just and culturally responsive counseling leadership actions in professional association and higher education contexts necessitate working in groups and systems. This was further emphasized by each of the participants when discussing the nature of socially just and culturally responsive counseling leadership, as counseling leadership, social justice, and cultural responsivity were identified as being inextricably linked to groups and systems. Likewise, participants shared how various interactive group-system dynamics, processes, or behaviors intentionally or unintentionally promoted, ignored, overlooked, or perpetuated socially just or unjust norms, practices, or

policies. This was followed by the importance of this intervening condition, given that despite the complexities, whether visible and invisible or formal or informal, they influenced later leadership action or inaction, as well as the other intervening conditions and contextual factors.

The results of this study provide a vital addition and critique of the current research on counseling leadership, social justice leadership, and culturally responsive leadership. That is, despite the well-documented importance of groups and systems (Beck et al., 2018; Bronfenbrenner, 1979; Chan et al., 2019a; DeLucia-Waack, & Kalodner, 2013; Goodrich & Luke, 2015; Lau & Ng, 2014; Lu, Yuan, McLeod, 2012; Okech et al., 2015; Pearrow et al., 2016; Ratts et al., 2016), scholars have yet to investigate the role group-system dynamics has in socially just or culturally responsive leadership. Although groups and systems are indirectly discussed or briefly mentioned, they have not been concretely identified or examined within the extant literature. Thus, this study provides data related to a missing component of socially just and culturally responsive counseling leadership. Lastly, this specific result provides an initial bridge between the counseling leadership and group (DeLucia-Waack & Kalodner, 2013; Goodrich & Luke, 2015) and systems (Beck et al., 2018; Bronfenbrenner, 1979; Chan et al., 2019a; Gladding, 2014; Goodrich, 2009; Lau & Ng, 2014) literature. Thus, there is an increased need for conceptual and empirical scholarship that addresses the role of group-systems dynamics in counseling leadership, especially socially just and culturally responsive counseling leadership.

Third, *conflicts, dis/agreements, and change* highlight how these conditions, individually and jointly, influence socially just and culturally responsive counseling leadership actions. Such conflicts, dis/agreements, and changes include, but are not limited to, underlying causes and initial instances; group-system readiness; how they are positioned and modeled; cognitive, affective, behavioral, and cultural reactions; and how they are resolved and learned from. Of the

literature on intragroup conflict, de Wit, Greer, and Jehn (2012) completed a meta-analysis study on intragroup conflict and cited different meta-analysis conducted over the past two decades. The findings from these different studies were suggested to be contradictory, ranging from having positive to detrimental effects on distal outcomes (e.g., performance) and proximal outcomes (e.g., viability, satisfaction, cohesion). The authors suggested that, based on their results, intragroup conflict in the areas of task, relationship, and process conflict had a larger negative effect on proximal group outcomes than the distal outcomes. With that, the authors asserted intragroup conflict will happen and it does not have to disrupt outcomes; in fact, conflict can promote positive group performance and innovation. However, the authors reported an additional important implication of theirs, which was that, within hierarchical organizations, conflict was less detrimental to higher-level groups and more detrimental to lower-level groups (de Wit et al., 2012). Such findings were congruent to the experiences of these 18 counselor educator leaders. Other literature on the topic includes group conflict communication (Rybak & Brown, 1997), intercultural group conflict (Okech, Pimpleton, Vannatta, & Champe, 2016), addressing group-system conflict and disagreement (Kraus, de Esch, Geroski, 2001), working towards group-system consensus (Franco, Rouwette, & Korzilius, 2015), and group-system change (Connors & Caple, 2005).

Given participants' experiences and assertions around conflict, dis/agreements, and change, the group collectively spoke to the realities and roles associated with this intervening condition. Moreover, the majority of participants specifically stated that conflict, disagreement, agreement, and change were a necessary and important part of socially just and culturally responsive leadership, especially when working with other diverse individuals, groups, organizations, or systems around issues of justice and multiculturalism. Many of the participants

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further stated each aspect of this intervening condition had a role, purpose, and value, as well as impacted future socially just and culturally responsive leadership actions. Thus, understanding the several lower-level concepts or subthemes supported and influenced these 18 counselor educator leaders' future actions.

Of the current leadership research on conflict, dis/agreement, and change, most of the findings do not refute the results of this GT study. Instead, they complement and expand on them (Almost et al., 2016; Barbuto, Phipps, & Xu, 2010; Erwin & Garmin, 2010; Msila, 2012; Nielsen, 2013; Schlaerth, Ensari, & Christian, 2013). For example, Nielsen (2013) found that passive or laissez-faire leadership approaches were less effective for addressing conflict, bullying, and victimization when working with groups. Similarly, Almost et al. (2016) indicated that successfully identifying sources, causes, and predictors of conflict supported the management and the mitigation of conflict and change. Lastly, Erwin and Garmin (2010) reported the benefits of understanding and working with stakeholders' cognitive, affective, and behavioral resistance to change. Collectively, these studies highlight the roles conflict, dis/agreement, and change play in leadership. For this reason, these studies should be used to further investigate the role of conflict, dis/agreement, and change within counseling and socially just leadership.

In addition to the research supporting the results of this study, one study contradicted the findings. Msila (2012) reported that school leaders working in Black and African dominant schools in South Africa did not find conflict management to be an important function of leadership. On the contrary, conflict was avoided or halted because it was viewed as a hindrance to progress; however, the author stated that the participants were not trained, comfortable, or

prepared to effectively manage conflict. Therefore, the author argued for the benefits of training and empowering school leaders to use conflict management.

Although conflict, dis/agreement, and change are not novel ideas, these constructs are generally overlooked in the existing counseling leadership (McKibben et al., 2017a, 2017b), social justice leadership (Hargons et al., 2017a; Ospina & Su, 2009; Santamaría, 2014; Storlie & Wood, 2014a, 2014b; Theoharis, 2007, 2008; Theoharis & Causton-Theoharis, 2008; Wang, 2018), and culturally responsive leadership (Lopez, 2015; Roysircar et al., 2017; Santamaría & Santamaría, 2015; Storlie et al., 2015; Wines, 2013) research. Considering the dearth of counseling and social justice research on this topic, this finding advances the counseling leadership literature. More specifically, the results provide scholarship related to the profession with a preliminary understanding of the roles conflict, dis/agreement, and change have in socially just and culturally responsive counseling leadership. Future counseling leadership research on conflict, disagreement, and change is needed.

Actions

The fourth central finding within this study was connected to the five actions, which include personal, skill oriented, relational oriented, group-system, and community cultural actions. Of the current counseling specific leadership research, there are a variety of recognized leadership actions, practices, or behaviors, including, but not limited to, professional and client advocacy, counseling, modeling, mentorship, openness, wellness, creativity, intentionality, humility, dealing with difficulties and setbacks, and developing and working towards a vision (McKibben, 2015; McKibben et al., 2017a, 2017b). Likewise, Luke and Goodrich (2010) positioned their leadership actions as either internal or external, as well as cognitive, affective, or behavioral. Within the realm of social justice or culturally responsive leadership, there exists a

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different range of counseling skills. Such practices or actions documented in the literature include disrupting, challenging, or reversing oppression and marginalization (Ospina & Su, 2009; Santamaría, 2014; Wang, 2018); taking responsibility for and leveraging one's privilege and insider status (Hoover & Morrow, 2016); and having compassion for oneself as well as others (Hoover & Morrow, 2016). Other potential actions, skills, or behaviors involve developing self-awareness by reflecting on one's identities, values, positions, and biases (Lopez, 2015, 2016); strengthening and cultivating school-group-community climate (Theoharis, 2007, 2010); engaging in ongoing personal and professional self-education (Lopez, 2015, 2016; Wang, 2018); making meaningful relationships with different communities and populations (Hargons et al., 2017a; Lopez, 2015, 2016); participating in advocacy and activism (Roysircar et al., 2017; Ryan, 2010; Ryan & Tuters, 2017); counter-storytelling (Ospina & Su, 2009; Santamaría & Santamaría, 2015); dealing with and overcoming resistance (Theoharis, 2007); and learning from, building upon, and centering knowledge from within the margins (Lopez, 2015, 2016; Wines, 2013).

Although the results from this grounded theory study reflected similar actions, particularly within the areas of personal, skills, and community cultural actions, there were â number of unique contributions in each of the five domains. This is especially true for relational-oriented actions and group-system actions, each of which is important as they showcase the what's and how's of the 18 counselor educator leaders' socially just and culturally responsive counseling leadership.

For *personal actions*, participants spoke about actions, such as utilizing their personality traits; fostering "*personal strengths*," "*resilience*," "*self-efficacy*," and "*agency*"; "*self-reflection*" and "*meaning making*"; employing a "*theoretical lens*" or "*framework*"; and holding

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themselves accountable. However, unlike the current counseling leadership literature, participants repeatedly discussed the importance of attending to one's own "*personal*" and "*professional*" work. This was identified as vital, as participants asserted the value of continuing to learn and grow as well as maintaining their own cognitive and emotional health and wellness. This allowed them to intentionally, proactively, or retroactively compensate for experiences of "*loneliness,*" dealing with their "*ego*" and "*expectations,*" "*lack of knowledge,*",or knowing what "*battles to pick*" and "*when to disengage.*" This was accomplished through practices of consultation, personal counseling, professional development, and self-reflection and wellness. This is an important consideration for counseling leaders at large, especially for those engaging in socially just and culturally responsive leadership, as participants reported that they face many personal and professional "*barriers,*" "*conflicts,*" and "i*ssues*" within their leadership, which can lead to burnout, disengagement, and unhealthy personal and professional practices. Additionally, many participants alluded to or stated it can lead to the loss of leaders and advocates, particularly those within the margins.

Within the sub-category of *skill-oriented actions*, participants spoke of a variety of skills that support their enactment of counseling leadership that is socially just and culturally responsive. Skill-oriented actions involve actions, such as "*counseling skills*," "*communication skills*," "*risk taking*" and making "*hard decisions*" and "unpopular decisions," and being receptive to and dealing with challenges. However, unlike the current body of counseling leadership literature, additional skill-oriented actions were addressed and practiced by participants. For instance, skills such as dialectics, conflict management or mediation, and administrative and managerial tasks were addressed, each of which is additive to the literature on general counseling leadership skills. Although such action-oriented skills were discussed and

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practiced by many participants, one specific skill was frequently named and positioned as vital to socially just and culturally responsive counseling leadership: Dialectics, whether that was participants' use of dialectical "*thinking*," "*relativism*," "*openness*," or hearing and obtaining consenting and dissenting views, each of these skills were positioned as crucial to socially just and culturally responsive counseling leadership. In addition, these general skill-oriented actions were often reported as supporting later actions, such as relational, community cultural, and group system actions. Another important contribution to the counseling leadership literature at large was the use of data and in/formal assessments because the use of data and assessments has only been concretely addressed within the school counseling specific leadership literature (Peters et al., 2018). Together, these skills provide a larger toolbox to inform counseling leadership actions at large, as well as socially just and culturally responsive counseling leadership.

In terms of *relational actions*, participants named actions that are embedded within the counseling scholarship, albeit not specifically named as a leadership action. Relational-oriented actions included "*building personal*" and "*professional relationships*" and "*networks*," "*attending to relationships,*" having "*trustworthy*" and "*loyal relationships*," and "*building*" and "*maintaining trust*" with marginalized and underserved communities. Collectively, participants spoke to the relational nature of the counseling profession and leadership. However, when connecting counseling leadership to social justice and cultural responsivity, relational-oriented actions were argued to be of the utmost importance, due to the topics, issues, and communities with which participants were interacting for their leadership work. Not only are relational-oriented actions lacking within the empirical counseling leadership literature, the desire to use relationships to safeguard oneself as well as those within the margins illuminates the barriers, care, and hurt these leaders have experienced in their socially just and culturally responsive

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counseling leadership. As a result, it begins to bridge the divide between the social justice literature and the cultural responsivity, counseling, and leadership literature.

While *community cultural actions* have been documented more recently within social justice and cultural responsive leadership empirical scholarship outside of the counseling profession (Lopez, 2015, 2016; Ospina & Su, 2009; Santamaría, 2014; Santamaría & Santamaría, 2015; Wang, 2018), this study provides the profession with an understanding of how these 18 counselor educator leaders engage in and enact counseling leadership that is both socially just and culturally responsive with various identities, communities, and cultures, particularly those that have been marginalized and underserved. Practices of "*naming*," "*discussing*," and unpacking "*identity*," '*power*," "*privilege*," and "*marginalization*"; "*challenging*," "*confronting*," disrupting, and dismantling problematic, oppression or majoritarian discourses and practices; use of "*space*," "*voice*," "*language*," and a "*critical eye*"; and centering the margins or those directly impacted are congruent with the current empirical research on social justice, multicultural, and culturally responsive leadership (Lopez, 2015, 2016; Ospina & Su, 2009; Santamaría, 2014; Santamaría & Santamaría, 2015; Theoharis, 2007; Wang, 2018). Likewise, the participants' community cultural actions of empowerment and advocacy, whether that is with or on behalf of the individuals and communities they seek to serve are largely reflective of the current advocacy and empowerment actions discussed in the literature (Chang et al., 2012; Lewis et al., 2003; Lewis et al., 2011; Storlie et al., 2019b). Within multicultural education, both inside and outside of the profession, the cultivation of intergroup perspectives and contact is widely discussed (Cundiff et al., 2009; Shannonhouse, Myers, & Barrio Minton, 2018), although it may be labeled differently. However, in contrast to the counseling scholarship on cultivating intergroup perspectives and contact, these participants

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talked about the importance of not colonizing, centering or protecting the community or culture

from the outsider and privileged identities, and ensuring those communities benefit as well.

Thus, it extends and critiques some of the current pedagogical interventions used by counselor

educators in the realm of teaching and service focused on actions such as cultural immersion

(Shannonhouse et al., 2018). Lastly, civil disobedience and activism were mentioned by multiple

participants; these are missing from much of the counseling scholarship, especially that

pertaining to leadership and advocacy.

The final action category, *group-systems actions*, is a distinct contribution to both the

counseling-specific and social justice and culturally responsive leadership literature. Given that

participants spoke regularly about the role of group-systems, they too spoke frequently about

group-system actions as a means of being an efficacious, ethical, and socially just and culturally

responsive counseling leader. Group-system actions include "*joining*," "*bridging*," and

"*cultivating*" group-system interactions; and relationships, group counseling skills; centering

group-systems, not individuals; attending to group-system "*homeostasis*"; and "*intervening*

during critical moments". With that, many of the actions can be found within the group

counseling (DeLucia-Waack, & Kalodner, 2013; Goodrich & Luke, 2015) and/or family systems

(Gladding, 2014) scholarship. However, this highlights the need for socially just and culturally

responsive counseling leaders to engage in actions that account for the groups and systems, given

that both the literature as well as the participants spoke about how social change does not occur

without groups and systems (Guth et al., 2019; Lopez, 2016). Also, the participants spoke about

intervening during critical moments and indirectly talked about addressing the bystander effect

on group-systems. When applied to socially just and culturally responsive counseling leadership,

each of the actions showcase the need for counselor leaders to apply other knowledge and skills to their leadership, as did these 18 participants.

In addition to each of the five actions, most of the participants asserted counselor leaders engaging in or enacting counseling leadership that is both socially just and culturally responsive use each of these categories of skills individually and concurrently. Moreover, the participants also discussed how the actions inform and build upon one another based on the contextual factors and intervening conditions. As a result, counselor leaders should not only be intentional in their leadership actions, but should work to integrate and scaffold multiple action categories into their socially just and culturally responsive counseling leadership, as a means of supporting their ability to engage in actions that best serve those they seek to serve.

As a whole, the five socially just and culturally responsive leadership actions (i.e., personal, skill-oriented, relational-oriented, group-system, and community cultural) provide the profession and related disciplines with a range of categorized leadership actions. Whereas current research has identified similar actions (Hargons et al., 2017a; Lopez, 2015; McKibben et al., 2017a, 2017b; Ryan, 2010; Ryan & Tuters, 2017; Santamaría, 2014; Santamaría & Santamaría, 2015; Theoharis, 2007, 2010; Wang, 2018; Wines, 2013), the results of this study offer a greater range of leadership actions. For example, in comparison with the results of McKibben et al.'s (2017a, 2017b) research on counselor leadership actions, which to date serves as the most comprehensive data-driven list of counseling leadership behaviors, this study's results capture the essence of each of the identified actions. Arguably, all of McKibben and colleagues' actions, with one exception (i.e., advocacy), can be situated within three specific actions (i.e., personal, skill-oriented, and relational-oriented). The action of advocacy would ideally be placed within community cultural actions. This being the case, community cultural

and group-system actions provide the profession's leadership literature with new categories and concretized actions.

With regard to the research on social justice and culturally responsive leadership (Hargons et al., 2017a; Lopez, 2015; Ryan, 2010; Ryan & Tuters, 2017; Santamaría, 2014; Santamaría & Santamaría, 2015; Theoharis, 2007, 2010; Theoharis & Causton-Theoharis, 2008; Wang, 2018; Wines, 2013), the vast majority of the leadership actions arguably fit into three of the five categories identified during this study. In particular, most actions could be categorized within community cultural actions, followed by relational-oriented and personal actions. Therefore, skill-oriented actions and group-system actions are primarily absent in social justice and culturally responsive leadership research. For the few studies that do briefly mention group-system actions, the actions include building trust within the mainstream, developing group consensus, and pushing back against the system (Lopez, 2015; Santamaría, 2014; Wasonga, 2009). An additional two sets of actions were identified in the K-12 education leadership literature, which involved addressing policy and curriculum (Ryan, 2010; Theoharis, 2010; Wasonga, 2009) as well as strategically maneuvering and politicizing ecological environments (Ryan, 2010; Ryan & Tuters, 2017). Although the current research on social justice education leadership (Lopez, 2015; Ryan, 2010; Ryan & Tuters, 2017; Santamaría, 2014; Santamaría & Santamaría, 2015; Theoharis, 2007, 2008, 2010; 2010; Theoharis & Causton-Theoharis, 2008; Wasonga, 2009) does not refute the findings of this GT study, it is conceivable that the research or the researchers might position actions, such as advocacy and civil disobedience, as a group-system action rather than a community cultural action. That said, each of the five categorized actions within this study was categorized and then operationalized in consonance with each of the participant's actions and intents.

Thus, the results of this study appear to extend and to bridge the counseling, culturally responsive, and social justice leadership literature. Furthermore, this study's group-system actions enhance both sets of leadership literature (McKibben at al., 2017a, 2017b; Lopez, 2016) because research on group-system actions is exceedingly limited and in need of further scholarly investigation. Future inquiries would also provide additional contexts, thereby providing data to refute or to support the findings of this study.

Consequences

The fifth central finding within this study relates to consequences (Corbin & Strauss, 2015; Hays & Singh, 2012; Scarborough & Luke, 2008; Singh et al., 2010). Specifically, how the socially just and culturally responsive counseling leadership of these 18 counselor leaders led to pathways that fostered, stagnated, or hindered five domains, which included equity, inclusion, and representation; access and opportunity; distribution and mobility; participation and engagement; and relationships, connection, and belonging. Whether intended or not, their socially just and culturally responsive counseling leadership had implications for their themselves as well as others. Such assertions are paralleled in the social justice leadership literature, albeit, typically outside of the counseling literature (Abukar et al., 2018; Inman, 2018; Phillips et al., 2017; Theoharis, 2008). The participants' stories and practices were replete with implications, each of which led to these different pathways. In addition, participants further identified how these pathways either led back to the causal conditions for another cycle and for ongoing development, stayed stagnant, or hindered future socially just and culturally responsive counseling leadership. One such example identified by several participants relates to a professional consequence, which was whether or not individuals and communities within the margins see themselves as leaders, as well as their willingness to serve. Within this study,

participants spoke about instances of each of the pathways, which highlights the importance of the consequences. Lastly, participants identified this as a cyclical process; thus, consequences are not a finite implication or result, rather an ongoing developmental process for themselves as well as others.

Whether directly or indirectly, most if not all research on socially just and culturally responsive leadership has indicated potential consequences (Hargons et al., 2017a; Lopez, 2015; Ospina & Su, 2009; Roysircar et al., 2017; Ryan, 2010; Ryan & Tuters, 2017; Santamarí, 2014; Santamaría & Santamaría, 2015; Singh et al., 2010a, 2010b; Storlie et al., 2015; Storlie & Wood, 2014a, 2014b; Sy et al., 2017; Theoharis, 2007; Theoharis & Causton-Theoharis, 2008; Wang, 2018; Wasonga, 2009; Wines, 2013). This finding includes a continuum of positive to negative consequences for various stakeholders; however, the collective body of leadership research has yet to adequately and robustly define, quantify, or explicate the complex consequences associated with socially just and culturally responsive leadership. Despite this empirical gap, research over the past decade has continued to document the significant value of socially just and culturally responsive leadership because it is argued to promote engagement, access and opportunity, inclusion and diversity, and equity and mobility across various ecological domains (Hargons et al., 2017a; Lopez, 2015; Ospina & Su, 2009; Roysircar et al., 2017; Ryan, 2010; Ryan & Tuters, 2017; Santamaría, 2014; Santamaría & Santamaría, 2015; Singh et al., 2010a, 2010b; Storlie et al., 2015; Storlie & Wood, 2014a, 2014b; Sy et al., 2017; Theoharis, 2007; Theoharis & Causton-Theoharis, 2008; Wang, 2018; Wasonga, 2009; Wines, 2013).

The results of this study not only parallel the reported consequences of socially just and culturally responsive leadership but also provide initial data related to the pathways across five domains. Although minor, this study's findings extend the literature on the consequences of

counseling leadership and socially just and culturally responsive leadership. In addition to the three identified pathways and five domains, the results call into question the current research and discourse on consequences. More specifically, this study's results challenge the current research scope, which primarily focuses on those within the margins. Unlike those who have participated in current research studies, several participants in this study identified other leaders' positive and/or negative behaviors, practices, and rhetoric. This includes prominent leaders, leaders with privileged and marginalized identities, and leaders within their own social justice communities. The participants also asserted that socially just and culturally responsive leadership results in consequences for all despite one's identity or commitment to social justice work. This often included one important caveat, which was that consequences can manifest in different ways and can vary in severity. Thus, this study's results both extend and challenge aspects of current research on socially just and culturally responsive leadership consequences; however, considering the research questions, methodology, and aims of this study, future qualitative, quantitative, or mixed-methods research is warranted. Such subsequent studies can provide additional data, which could be used to refute, adapt, or bolster the findings of this study..

Core Category

The final finding of this study is representative of the most significant and commonly occurring concept among all categories. As noted in Chapter 4, connectivity was identified as the core category. Every single participant spoke about the benefits and issues faced regarding connection and disconnection, whether in relation to casual conditions, contextual factors, intervening conditions, actions, or consequences. All 18 counseling leaders consistently spoke to the role of connectivity within their socially just and culturally responsive counseling leadership. Embedded within each of these participant's narratives, experiences, and practices was a sense of

connection or disconnection, which ultimately informed every aspect of their socially just and culturally responsive counseling leadership represented within the abstracted theory. For me, as the researcher, connection or disconnection was even apparent when listening to each of the participants. Lastly, for these 18 participants, connectivity galvanized these participants towards socially just and culturally responsive counseling leadership, which allowed them to build upon their strengths, passion, tenacity, and personal and professional aims, despite the many issues and instances of disconnection.

Limitations

Inherent to all research are the limitations that influence how a study's results are understood and situated within the overall body of scholarship. Likewise, the results of this study should be understood within the context of the following limitations. First, as mentioned in Chapter 2 (i.e., review of the literature), the current research associated with cultural responsivity, social justice, and counseling leadership is in a state of development. This means counseling and related disciplines have only recently begun to develop a rich empirical understanding of each of the aforesaid constructs. In addition, each of the constructs are positioned as being multidimensional, fluid, contextual, and influenced by personal and professional values (Furman, 2012; Smith et al. 2008; Smith, Reynolds, & Rovnak, 2009; Steele et al., 2014; Thrift & Sugarman, 2018). Thus, similar to qualitative research at large, the results of this study reflect the empirical infancy of these constructs within the counseling literature, as well as the unique narratives, experiences, processes, and current chronological time associated with the 18 participants within this particular study. The participants' understanding and practices associated with socially just and culturally responsive leadership cannot and should not be generalized. Instead, the participants' understanding and enactment of socially just and

culturally responsive leadership should be situated within their specific time, place, discipline, and context (Hays & Singh, 2012).

Second, this study's criteria for participation only included participants who (a) earned a doctoral degree, (b) worked within a CACREP-accredited counseling program, and (c) had both professional association and higher education leadership experience within the last five years. As a result of this criteria, I limited the narratives and experiences accounted for within the results, such as the exclusion of those outside of counselor training (e.g. practitioners, supervisors, and clinical directors), current graduate students, or those without the desire, access, or opportunity to have professional association and higher education leadership experiences within the last five years. Such criteria could propel the notion that leadership primarily involves professional association or higher education leadership. Furthermore, it may also further marginalize communities or narratives that have been excluded or not represented within counseling leadership. Lastly, it also limits the types of socially just and culturally responsive leadership examined for the purpose of this study.

Third, the study only included phone, Skype, Zoom, and/or email-based interactions. Given the nature of the researcher-participant interactions, there was non-verbal data that were missed and inadvertently excluded. In addition, based on the researcher-participant interaction, I, the researcher, had different levels of access to verbal and non-verbal data, which may have influenced the rapport or understanding of context.

Fourth, despite using multiple measures of trustworthiness, such as reflexive journaling, peer debriefer, external auditor, bracketing, memoing, prolonged engagement, rich descriptions, member checking, and negative case analysis, I, the researcher, as well as my peer debriefer and external auditor, had an influence on the data (Flynn & Korcuska, 2018; Hays & Singh, 2012;

Hays et al., 2016). Although inherent to the process of qualitative research, it is important that I as the researcher acknowledge my intentional and unintentional effects on the study (Flynn & Korcuska, 2018; Hays & Singh, 2012; Hays et al., 2016).

Fifth, another limitation of the study is the epistemological and ontological tensions related to Corbin and Strauss' (2015) tradition of GT, which is often positioned between post-positivism and modernism and the construct of social justice, given that social justice is positioned within postmodernism (Chan et al., 2018, 2019; Hansen, 2014, 2015, 2016; Lemberger & Lemberger-Truelove, 2016; Shin et al., 2017). Although I identified the rationale and strengths associated with the tradition in Chapter 3 (i.e., methodology), the tension also serves as a limitation, especially as there is no possible structure to completely account for how I as the researcher navigated and held the dialectics involved with such tension; for instance, using a post-positivistic method (i.e., Straussian tradition of GT), a postmodern critical theory (i.e., intersectionality), and studying the intersections of counseling leadership, social justice, and cultural responsivity.

Additionally, my use of the theory of intersectionality as a critical theory and framework to collect and analyze data adds another layer of complexity. While I documented how I navigated these tensions in my third chapter – utilizing my reflective journal, memoing, and peer debriefer, and discussing this with my dissertation chair – there is no way to accurately outline my processes, as they were not linear, discrete, or concrete. Moreover, this speaks to the uniqueness of my processes and research team, which will vary in each research project. Thus, this should be understood as inherent to qualitative research. Sixth, as the researcher, I attempted to balance and work between and with these methodological, epistemological, and ontological tension and frameworks, which was a complex, iterative, and fluid process. However, I wanted

to acknowledge my grappling with, balancing, and attending to both GT and intersectionality was not concrete or fully evident throughout the write-up of this dissertation. This has implications on how others can understand the use of intersectionality, both within the write-up and findings of this study.

Seventh, although Corbin and Strauss' (2015) tradition of GT is structured and presented in a linear fashion; this is not truly representative of the method's concurrent and iterative process. One such example includes the framework, which required me to present actions later and separate from other categories, such as the causal conditions, contextual factors, and intervening conditions. Thus, it can be misunderstood and perceived as hierarchical or linear; however, this does not adequately represent the complexity or process of the method, nor the findings of this study. Instead, the structured documentation is meant to display the process and multiple components associated with the abstracted theory.

Given that limitations are inherent to research, I intentionally sought to integrate measures of rigor and trustworthiness to decrease the impact of the limitations as well as to decrease my influence on the data (Hays & Singh, 2012; Morse, 2015). For instance, my attention to rigor and the inclusion of additional trustworthiness practices, which are not traditionally integrated into GT research, enhanced my ability to attend to and to document the credibility, transferability, conformability, dependability, and auditability of this study (Flynn & Korcuska, 2018b; Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005; Morse, 2015). Thus, it was important that I develop an audit trail of my practices, including the use of data triangulation, negative case analysis, prolonged engagement, or a peer debriefer and external auditor. Collectively, these methodological practices bolster my implications and reduce the impact of my limitations. In addition, these proactive and concurrent methodological

practices further support my inclusion of various identities, epistemologies, and ontologies (Else-Quest & Hyde, 2016; Lukianoff & Haidt, 2018; Morse, 2015), particularly intersectionality, modernism, and postmodernism. Beyond my attention to trustworthiness and rigor, my utilization of frameworks and constructs traditionally positioned as irreconcilable or not ideal challenge these dichotomous notions (Lukianoff & Haidt, 2018). Consequently, this study can provide additional evidence of the potential strengths and benefits of including a range of epistemological and ontological values.

Implications

This study has several implications for counseling leadership. This study's findings provide insight into the socially just and culturally responsive counseling leadership practices of 18 counselor leaders. The study's findings can be used to inform the counseling profession's social justice and culturally responsive leadership training and development literature and practices. Accordingly, I propose implications for each domain as well as future research. Lastly, I provide concluding remarks to summarize the completion of the study and five-chapter dissertation.

Counseling Leadership, Training, and Development

First and foremost, this study is the first to examine the intersections between counseling leadership, social justice, and cultural responsivity, and provide the profession with an abstracted theoretical model for socially just and culturally responsive counseling leadership (i.e., Socially Just and Culturally Responsive Counseling Leadership Model [SJCRCLM]). In addition, the sample represented within the study was moderately diverse and includes multiple interesting social locations, values, and counseling specialties. Thus, this too is additive to the counseling scholarship, given the majority of counseling leadership research is focused on white persons

(McKibben et al., 2017b) and is historically lacking in the inclusion of diverse leaders and narratives (Gregor & O'Brian, 2015; Hargons et al., 2017a). Another implication related to the abstracted theory includes the connections this study has to the MSJCCs (Ratts et al., 2016), thereby further understanding how the profession's leadership can reflect the MSJCCs competences (Ratts et al., 2012) and professional commitments to social justice and cultural responsivity (ACA, 2014, CACREP, 2015).

The SJCRCLM has multiple implications for counselor educators, emerging leaders, counseling associations, and leadership training programs. In terms of the causal conditions, the five conditions (i.e., personal experience and exposure, awareness and knowledge, affective experience, sense of calling and duty, environmental stimuli) provides a snapshot of the motivating conditions that lead counselor leaders to engage in counseling leadership that is both socially just and culturally responsive. Exploring the motivating factors can support counselors in better understanding what has led counselors to their work or the disconnect between their work and social justice and cultural responsivity. However, given the model is cyclical in nature, the casual conditions for each leader or organization will likely change and develop throughout time, given that participants asserted that people, groups, systems, and environments have rhythmic patterns of regression and growth. With that, future research is needed on the temporal and cyclical process of socially just and culturally responsive counseling leadership, due to the dearth of research on the temporal and cyclical process of leadership over time (DeRue & Myers, 2014).

Another important addition to socially just and culturally responsive counseling leadership involves providing training that extends beyond a counselor's leadership development (Dollarhide et al., 2018; Gibson et al., 2010; Luke & Goodrich, 2010; Meany-Walen et al., 2013;

Storlie et al., 2015; Sy et al., 2017) or behaviors (Chang et al., 2012; McKibben, 2015; McKibben et al., 2017a; Paradise et al., 2010). Instead, the SJCRCLM's contextual conditions (i.e., bidirectional points of entry and influence, counseling leadership pillars, dimensions for consideration) and intervening conditions (i.e., obstacles, group-system dynamics, conflict, dis/agreement, and change) provide counselors and organizations with a tool that can used to discuss, conceptualize, and design leadership plans that are congruent to the individualized nature of each leader's or organization's socially just and culturally responsive counseling leadership, thereby providing counselor leaders with a structure that allows them to continuously tailor and adapt their socially just and culturally responsive leadership based on the complex circumstances of their leadership. Unlike the current theories, models, or frameworks used to conceptualize and enact leadership, such as the PPLE's (Chang et al., 2012; CSI Academy of Leaders, 1999; Peters et al., 2012), Servant Leadership (Chang et al., 2012; Futon & Shannonhouse, 2014; Harris et al., 2018; Harrison, 2017), or Transformative Leadership (Chang et al., 2012; Harrison, 2017; Lowe et al., 2018; shields et al., 2018), this model explicates an abstracted process of socially just and culturally responsive counseling leadership rather than a core set of principles or values used to critically understand and examine one's leadership. Moreover, unlike the theories or principles currently being utilized (Chang et al., 2012; Harrison, 2017; McKibben et al., 2017b), this model is grounded in the narratives, experiences, and practices of 18 counselor educator leaders and their socially just and culturally responsive counseling leadership.

Given each of the 18 participant's assertions around the importance of action, such as "*walking the walk*" over "*talking the talk,*" this model's five categories of socially just and culturally responsive counseling leadership action (e.g., personal, skill-oriented, relational-

oriented, community cultural, group-system) provide counselors with leadership actions that can be used to carry out the phenomenon. In contrast to the current counseling leadership scholarship primarily focused on personal- and skill-oriented actions, this model offers additional actions, specifically relational-oriented, community cultural, and group-system actions, thus providing counselors with suggestions on how to move beyond insular notions of leadership and cultivate actions that bring together counseling leadership, social justice, and cultural responsivity. This is additive as such areas of action were often positioned as the core of socially just and culturally responsive counseling leadership. Accordingly, these categorized actions can provide counselor leaders and associations with an adjunctive tool to make the conceptual aspects of socially just and culturally responsive leadership more specific and pragmatic, as well as evaluate and gauge the types of actions being utilized by counselor leaders.

Lastly, the results of this study have multiple implications for leadership training and development, whether that is in counselor education master's or doctoral training programs, emerging counselor leaders' or leadership training programs, or in counseling association and/or education leadership communities. More specifically, this model can be used to teach or guide counselors towards leadership that is socially just and culturally responsive; critically examine how individuals, groups, or organizations are engaged in socially just and culturally responsive counseling leadership, such as their strengths, areas for growth, and short- and long-term goals; or to continue to develop practices, policies, or environments that are conducive to counseling leadership that is both socially just and culturally responsive. This can be accomplished through a standalone course, lecture on counseling leadership, ongoing discussions and reflexive journaling, an association's emerging leader training, workshops, or webinars, or as a part of an association's or institution's strategic planning and evaluations. By providing various

stakeholders with the findings, time to self-reflect, and evaluate their own and/or the group, association, or organization, counselors can further develop and venison the advancement of socially just and culturally responsive counseling leadership.

Social Justice and Cultural Responsivity

Similar to the implications on counseling leadership, training, and development, there are several findings that are specific to social justice and cultural responsivity. The section on intervening conditions, specifically the obstacles of *exploitive and problematic people* and *colonization of social justice and cultural responsivity*, represents an important implication for the counseling profession, particularly within the realm of social justice and cultural responsivity. Although the counseling profession has documented the importance of social justice and cultural responsivity (ACA, 2014; CACREP, 2015; Guth et al., 2019; Ratts et al., 2016), whether in the literature, discourse, or values of the profession, there exists limited critical critiques of the profession's existing practices as well as the obstacles faced by those engaged in social justice and culturally responsive leadership. Thus, the results of this study provide the profession with data on the many limitations embedded within the profession's current conceptualization, enactment, and rhetoric around social justice and cultural responsivity. Likewise, it provides more insight into the multifaceted ecological barriers faced by counselor education leaders engaged in socially just and culturally responsive counseling leadership within six domains (i.e., community, counseling, research, service, supervision, and teaching), all of which can be used to create much needed dialogue and action around the strengths and limitations, scholarship, training, and ways in which those who make up the counseling profession can "*walk the walk*" instead of "*talking the talk.*" Moreover, data on these two specific obstacles can be used in counseling courses, training, conferences, research team

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meetings, advising and metering meetings or gatherings, and association/organization meetings to foster professional dialogue and action related to how counselor leaders can directly and indirectly exploit and colonize issues, topics, and communities relevant to social justice and cultural responsivity. This is of great importance, as such assertions were shared by multiple participants. For example, one participant stated in their second interview that these two obstacles are "*critical to the study because you are critiquing what's out there right now and people are falling in line behind it, and your critique is that it's much more complex than that, it's much more complicated than that.*"

Additionally, given the majority of literature on social justice and cultural responsivity within the counseling professions is conceptual, this study provides additional support for the construction and operationalization of social justice and cultural responsivity in practice. Although much more research on social justice and cultural responsivity is needed, this exploratory study provides more operational clarity behind what counselors do and do not consider to be social justice. The results of this study can help to further clarify social justice and cultural responsivity, particularly the many complexities associated with the constructs. Likewise, given the literature on different types of social justice, this study can be used to further examine the types of social justice counselors are and are not engaged in, which can be used to promote rich dialogue and action, whether in counselor training, research, clinical practice, community work, or service to an association or institution.

Lastly, the participants asserted that social justice and cultural responsivity are two separate constructs, although they are intertwined. Many participants stated in some form that "*you can have cultural responsivity without social justice*" but "*you cannot have social justice without cultural responsivity*". They further suggested that cultural responsivity involves

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awareness and knowledge, while social justice involves awareness, knowledge, and action. Moreover, they spoke to issues of social justice to focus on, such as the margins or underserved, equity, consciousness, distribution, power, privilege, and oppression. Unlike social justice, cultural responsivity focused primarily on developing awareness and knowledge of various social locations. Thus, this study provides further support for the separation of such constructs and the need to integrate them into one's practice as a counselor and leader (Ratts et al., 2016).

Future Research

Future research on the intersections of social justice, cultural responsivity, and counseling leadership is warranted, as there is a lack of empirical literature despite the identified need and responsibilities of counselor educators (Storlie et al., 2015, Storlie & Wood, 2014a; Storlie & Wood, 2014b; McKibben et al., 2017b). First, multiple types of professional counselors were excluded from participating in this study, given the aim was to have a diverse but homogenous group of participants with experience in both professional association and higher education leadership. Thus, future studies could examine how graduate students, assistant professors, and adjunct faculty, or practitioners and supervisors engage in socially just and culturally responsive counseling leadership. This would provide more insight into the current practices of socially just and culturally responsive counseling leadership. Likewise, another direction in need of scholarly attention might center on those professional counselors seek to serve, whether that is through their leadership, advocacy, clinical work, or research. This is crucial, as the research on counseling leadership has been dominated by an insular understanding of the phenomenon, which has excluded the narratives, experiences, and needs of those who counselors claim to serve. By focusing the profession's understanding on populations outside of the profession, the counseling profession could have a more balanced and holistic understanding of the intersections

of social justice, cultural responsivity, and counseling leadership. This may also support the profession in being less focused on the 'what's', 'how's', and 'processes' (Corbin & Strauss, 2015) within our profession and more attentive to the reported needs of those we purport to serve.

Second, given the unique contributions of this study, future research should continue to explore the experiences, practices, and critical incidents associated with group-system dynamics or conflicts, dis/agreements, and change in relation to social justice, cultural responsivity, and counseling leadership, or the intersections of each construct. Although participants consistently discussed attending to and navigating each area within their professional association and higher education leadership, there is a need to understand the processes and functions of each area in more depth. This would allow future researchers to position group-systems dynamics or conflicts, dis/agreements, and change at the center of their scholarly inquiry, which could further bridge the divide between group counseling, counseling systems, and counseling leadership scholarship and practices.

Third, within the counseling leadership literature there exists the Dynamic Leadership in Counseling Scale–Self-Report (DLCS-SR; McKibben et al., 2017a), which is a single-factor model of global counseling leadership behaviors that are based on a content analysis (McKibben et al., 2017b). However, since the article has been published, there have been multiple additional studies and conceptual articles (Gibson et al., 2018; Kneale et al., 2018; Peters et al., 2018; Storlie et al., 2019a; Young & Bryan, 2018), such as this study, which includes other actions and behaviors in the realm of personal, skill, relational, and community cultural-systemic actions. As a result, future studies could examine the missing leadership behaviors in order to further develop and validate the instrument, particularly within the dominion of social justice and

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cultural responsivity (Storlie et al., 2015; Storlie & Wood, 2014a, 2014b). This is important, as the instrument was developed before there was a well-developed body of empirical counseling leadership literature, which is also true for social justice-oriented instruments within the counseling and related mental health literature (Corning & Myers, 2002; Miller et al., 2009; Nilsson et al., 2011; Torres-Harding et al., 2012).

Fourth, this study added to the current knowledge of social justice and cultural responsivity at large as well as within the counseling profession. However, there continues to be a dearth of empirical and rigorous research expanding the empirical knowledge of each construct, which has been a critique of the social justice and cultural responsivity literature (Furman, 2012; Smith et al. 2008; Smith, Reynolds, & Rovnak, 2009; Steele et al., 2014; Thrift & Sugarman, 2018). Thus, studies such as this dissertation have contributed to the literature by expanding upon the role dialectics, relationships, obstacles, and how one's point of entry and influence contributes to the enactment of social justice and cultural responsivity. Thus, there is a need to further explore each construct as well as the complexities associated with operationalizing social justice and cultural responsivity (Furman, 2012; Smith et al. 2008; Smith, Reynolds, & Rovnak, 2009; Steele et al., 2014; Thrift & Sugarman, 2018). Although there cannot and should not be one singular, static, or prescriptive definition or framework used to conceptualize and engage in social justice or cultural responsivity (Chan et al., 2018, 2019; Cho, 2013; Collins & Bilge, 2016; Hancock, 2015; May, 2015; Nash, 2008; Ratts, 2017; Shin et al., 2017), empirical knowledge can assist in the expansion of how different positions and contexts as well as communities and professions understand and utilize each construct. This may create new avenues to understand, discuss, critique, support, and further implement social justice and cultural responsivity.

Fifth, within the current body of empirical literature on counseling leadership and social justice, the majority of leadership focuses on cultural justice (i.e., striving for cultural recognition, visibility, and cultural democracy) (Boyles et al., 2009; Gewirtz & Cribb, 2002). However, within this study, participants spoke to multiple forms of justice, which are not found in the counseling literature; rather they are written about outside of the profession, in fields such as education, criminology, social work, cultural studies, or women, gender, and queer studies (Frederick, 2017). Thus, future studies on social justice or socially just and culturally responsive leadership should investigate how counselors or counselor leaders engage in different types of social justice. Such research would further enrich the profession's operational understanding of social justice and social justice actions, thereby providing context as to our current strengths, limitations, and future developments.

Sixth, another important finding includes the obstacles associated with dialectics and justice. Many participants spoke about experiences of binaries, false dichotomies, polarizing, and group think. They suggested that, both within as well as outside of the social justice communities, there is an observable increased unwillingness or inability to understand perspectives, intent, or beliefs that are not congruent to one's own. Although participants talked about specific occurrences, not including hate speech, various participants spoke about their experiences engaging in such practices as well as being the recipient of such practices. Given the inherent complexities of these types of situations, due to the privileging, quashing, or marginalization of certain identities, beliefs, rhetoric, or practices due to social, cultural, political, and economic histories, this is an area in need of study. This can provide additional understanding of this obstacle, which was described by multiple participants regarding multiple aspects of socially just and culturally responsive counseling leadership.

Last, a few participants identified other leaders who claim to be cautious of or are not the individuals you associate with socially just and culturally responsive leadership, but identified them as doing the work, even though it is not labeled as such. Thus, these few participants cautioned against dismissing people's work because they are not a recognized name or might not use the "*buzzwords*" and current lingo. They encouraged counselors to look at and privilege the "*intention*, "*actual work,*" "*commitment*" and "*impact,*" rather than "*superficial*" or "*surface-level*" acts of social justice and cultural responsivity. However, it should be noted that the participants were not dismissing or undermining the importance of language. They highlighted another issue related to socially just and culturally responsive leadership; that is, people have been "*overlooked*," "*discredited*," "*ostracized*," or "*excluded*," despite their actual contributions to social justice and cultural responsivity. Various participants suggested this act has negatively impacted those who are willing to get involved in social justice as well as its uptake. Thus, the counseling profession would benefit from exploring the impact of discrediting or overlooking counselors' social justice work or leadership as well as who is and is not considered to be socially just. Given that my participants alluded to professional and social justice rules around such practices, explicating the formal and informal rules will provide further clarity.

Conclusion

Through the narratives, experiences, and practices of 18 counselor leaders, this study underscores the phenomenon of socially just and culturally responsive counseling leadership as a complex, ever-evolving, and non-perfect practice where privileged and marginalized individuals, groups, and systems come together to better the counseling profession and those they seek to serve. Moreover, these leaders shed light on as well as brought intersectional privileged and

marginalized individuals, groups, communities, and systems together around issues of equity, access, distribution, representation, privilege, oppression, marginalization, and identity.

Given the professional roles and responsibilities placed upon counselor leaders and educators in conjunction with the profession's values and mission, this study provides the profession with an abstracted model that highlights the processes, actions, and interactions of these 18 counselor educator leaders. As such, this study developed a model to promote the continuance of socially just and culturally responsive counseling leadership across six different domains: community, counseling, research, service, supervision, and teaching. Ensuring the profession has models and frameworks to support and foster counselor leaders' socially just and culturally responsive counseling leadership is vital to its future. This will allow the profession and counselor leaders to do the important work we seek and claim to do, while working to connect and bridge different individuals, groups, and communities, and not promote further separation, segregation, and otherness.

Table 1

Participant Demographics

Participant Descriptors (*n* = 18)	Frequency
Race and/or Ethnicity	
Black/African-American	5
Biracial	1
Asian American/East Asian	1
LatinX/Hispanic	3
Native/Indigenous	1
White/Caucasian	7
Affectional Orientation	
Lesbian	2
Gay	2
Queer	1
Heterosexual	13
Gender Identity	
Cisgender Female	10
Cisgender Male	8
Gender	
Disabled	1
Abled	17
Academic Status/Label	
Associate Professor	12
Full Professor	6
Nationality	
American	18
ACES Region	
NARACES	6
NCACES	4
RMACES	2
SACES	4
WACES	2
Spiritual/Religious Identity	
Agnostic	1
Atheist	2
Buddhist	1
Catholic	3
Christian	4
Jewish	1
Non-Religious	3

Religious	1
Spiritual	2
Age	
Range	36-56
Years Served as a Counselor Educator	
Range	6-19
Years Served in Leadership Positions	
Range	4-24

Note. Range is used to indicate the overall range reported by participants.

Table 2

Participant Leadership Demographics

Leadership and Service Demographics

National/Regional Counseling Associations
     American Counseling Association (ACA)
     Association for Assessment and Research in Counseling (AARC)
     Association for Counselor Education and Supervision (ACES)
     Association for Humanistic Counseling (AHC)
     Association for Lesbian, Gay, Bisexual and Transgender Issues in Counseling (ALGBTIC)
     Association for Multicultural Counseling and Development (AMCD)
     American Rehabilitation Counseling Association (ARCA)
     American School Counselor Association (ASCA)
     Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC)
     Chi Sigma Iota (CSI)
     Council for Accreditation of Counseling and Related Educational Programs (CACREP)
     Commission on Rehabilitation Counselor Certification (CRCC)
     Counselors for Social Justice (CSJ)
     International Association of Marriage and Family Counselors (IAMFC)
     National Board for Certified Counselors (NBCC)
     National Career Development Association (NCDA)
     North Atlantic Association for Counselor Education and Supervision (NARACES)
     North Central Association for Counselor Education and Supervision (NCACES)
     Rocky Mountain Association for Counselor Education and Supervision (RMACES)
     Southern Association for Counselor Education and Supervision (SACES)
     Western Association for Counselor Education and Supervision (WACES)
Professional Association Leadership Positions
     Associate Editor
     Chair
     Editor
     Editorial Board Member
     Graduate Student Representative
     President-elect, President, Past-President
     Secretary
     Site Team Visitor Chair/Member
     Treasurer
     Trustee
     Vice President
Higher Education Leadership Positions
     Associate Dean
     CACREP Liaison
     Chapter Faculty Advisor

Committee Chair
Department Chair
Director/Co-Director
Faculty Senate
Program Chair/Director
Specialty Coordinator

Note. Only regional or national counseling associations were reported in this study. Committee chair includes the chairing or leading of diversity, ethics, curriculum, promotion and tenure, recruitment and retention, and research and scholarship committees. Director or co-director position includes directing or co-directing a counseling clinic, grants, research, or specialty program at in the department or university. Specialty coordinator includes coordination of the clinical mental health, doctoral, marriage and family, rehabilitation, school, or student affairs counseling specialty programs.

Appendix A: Review of Qualitative and Grounded Theory Methodology

Qualitative research is exploratory in nature. As a methodological tradition, qualitative research has been identified as having several central characteristics, such as its exploratory, inductive, and recursive approach to understanding and analyzing different social phenomena; interactive and flexible research design; focus on holistic, insightful, rich, and robust understandings of a particular phenomenon; emphasis on the humanness of research; multiple sources of data; and inclusion of a naturalistic setting or context (Creswell, 2009; Hays & Singh, 2012; Hunt, 2011; Patton, 2002). When considering the role of multiculturalism and social justice, qualitative research has been positioned as an ideal method to explore social phenomena, given that it can easily incorporate a multicultural and social justice lens to engaging and understanding a social phenomenon; centralize social, cultural, political, and historical factors; provide a space for marginalized perspectives and voices to be heard and centralized within the research; develop knowledge from a relatively small, but unique sample of participant narratives and experiences; and utilize critical theories as a means of further understanding, analyzing, explaining, and/or critically examining social phenomena (Bowleg, 2008; Cole`, 2009; Lyons & Bike, 2013; Marfelt, 2016; Morrow, Rakhsha, & Castañeda, 2001).

Within the broad tradition of qualitative research, there are multiple qualitative modalities which can be used to operationalize constructs within the philosophy of science that are important to qualitative research, including ontology, epistemology, axiology, rhetoric, and methodology. Ontology has been defined as the assumptions, values, and degree to which one positions reality and truth in regard to a construct or process (Hays & Singh, 2012; Ponterotto, 2005). For instance, ontology is used to question whether reality and truth are singular, contextual, fluid, universal, subjective, or objective. Epistemology has been operationalized as

the process of knowing and knowledge acquisition (Hansen, 2004; Hays & Singh, 2012; Ponterotto, 2005) and is mainly concerned with whether knowledge is limited or unlimited, how people know what they do and do not know, and how knowledge is constructed or discovered.

Axiology has been defined as a researcher's values, beliefs, and assumptions regarding research and the phenomenon being studied (Hays & Singh, 2012; Ponterotto, 2005). This involves understanding the role the researcher plays in the research process, such as the researcher's values, beliefs, and assumptions within a research study. Rhetoric has been operationalized as the method and format of presenting qualitative research data and results (Hays & Singh, 2012; Ponterotto, 2005). It is influenced by one's paradigm, tradition, design, and personal selection and may include the selection of terminology used to describe the research and research process, participants' narratives, themes or categories, findings, or how much space participants' narratives receive within the write-up.

Methodology has been defined as the actual practice and framework used for scientific qualitative inquiry (Hays & Singh, 2012; Ponterotto, 2005). Methodology involves all aspects of the research process, such as selection of a specific research paradigm and tradition, data collection and analysis method and process, and the underlying philosophy, strengths, and limitations of the method. In culmination, the extent to which a researcher's understanding, selection, and use of ontology, epistemology, axiology, and rhetoric influence and are influenced by any particular scientific method of inquiry (Hays & Singh, 2012; Ponterotto, 2005). All of which is vital to the process of qualitative research.

Introduction to Grounded Theory Methodology

As a qualitative method, GT has been purported to provide a framework to understand the constructs, processes, and meanings of a particular social phenomenon (Corbin & Strauss,

2015; Fassinger, 2005; Hays & Singh, 2012). Creswell (2009) suggested that a GT methodology is "a qualitative strategy of inquiry in which the researcher derives a general, abstract theory of process, action, or interaction grounded in the views of participants in a study" (p. 13). As a result, GT can provide a platform to further explore, develop, analyze, and refine (Corbin & Strauss, 2015) professional knowledge related to the process of engaging and enacting counseling leadership that is socially just and culturally responsive.

Pragmatism and Symbolic Interactionism

American pragmatism has had a major influence on the GT, specifically the Straussian tradition of GT, as Strauss's GT was influenced by the philosophy of symbolic interactionism (Chamberlain-Salaun, Mills, & Usher**,** 2013; Corbin & Strauss, 2015; Jeon, 2004). However, both symbolic interactionism and the Straussian tradition of GT built upon the work of American pragmatists and psychologists, John Dewey and George Herbert Mead (Blumer, 1969, Jeon, 2004). Dewey's and Mead's scholarship is argued to be instrumental in the development of symbolic interactionism and GT, as the authors were positioned as being one of the first to assert that human beings are pragmatic in nature, and go through a continuous process of adapting to the social world though interactive processes and making meaning, which in return, influence future interactions (Blumer, 1969, Jeon, 2004).

Following Dewey and Mead, symbolic interactionism emerged as a sociological theory, which is an American pragmatic philosophical framework used to understand the agentic nature of human beings within their social-cultural environment (Blumer, 1969, Jeon, 2004). The theoretical underpinnings of symbolic interactionism have been used to suggest that human beings do not passively respond to their social-cultural environment. Instead, human beings are positioned as being proactive, self-organized, and self-reflective in forming their actions,

interactions, and processes associated within the social-cultural environment (Blumer, 1969; Burbank & Martins, 2009; Chamberlain-Salaun et al., 2013; Jeon, 2004; Ralph, Birks, & Chapman, 2015). As a result, human beings are argued to use more than human-to-human interaction as a means of meaning making. People are suggested to use social-cultural symbols (e.g., clothes, music, gestured, non-verbal communication) in the active construction of reality and meaning, as well as to place meaning on said symbols.

Furthermore, Blumer (1969) and Jeon (2004) asserted three foundational assumptions within symbolic interactions, which included (a) human beings act towards their social-cultural environment based on the personal meanings attributed to the environment, (2) the meanings developed by humans are originated in their social-cultural interactions with other human beings, and (3) human beings modify their personal meanings associated with their social-cultural environment through an interpretive process of meaning making. Additionally, symbolic interactionism is contingent on a human being's personal meaning making processes, social relationship, level of introspections, and can change over time. As a result, the process is suggested to be fluid and can can change over time or based on new interactions with the social-cultural environment (Blumer, 1969; Jeon, 2004).

Thus, the Straussian tradition of GT is heavily influenced and can be linked back to postpositivistic, and social constructionist and pragmatic philosophical assumption of human interaction and meaning making (Chamberlain-Salaun et al., 2013; Jeon, 2004; Ralph et al., 2015). Similar to pragmatism and social interactionism, GT seeks to explore and explicate the behaviors, systems, and actions-interaction of human beings within a social-cultural environment (Chamberlain-Salaun et al., 2013; Corbin & Strauss, 2015; Jeon, 2004; Ralph et al., 2015). Corbin and Strauss (2015) not only concurred with such pragmatic and social interactionist, the

authors further asserted that actions and interactions are both rooted and influenced by the past, present, and future interactions with one's social-cultural interactions, as well as one's self-reflective interactions (i.e., meaning making) with past, present, or future interactions.

Qualitative and Grounded Theory Sampling

Hays and Singh (2012) purported that within qualitative research, including GT, there were multiple sampling methods (e.g., purposive, convenience, snowball) that could be used to help answer a researcher's research question(s). Although the selection of a sampling method was not thought to be a binary process, such as 'right' or 'wrong', the authors proposed that a researcher consider questions, such as (1) What is the unit of analysis (e.g., individual, setting, process, event) being studied? (2) Are there important demographic factors (e.g., social locations) essential to the research study? (3) What kind of diversity/homogeneity is needed for the study? and (4) Do participants have essential institutional roles (e.g., administrator, faculty, student) that are important to the study? Thus, these questions are used to help outline the needs of the potential sampling method for GT based upon the research question, focus of the research, and emergent theory (Hays & Singh, 2012). Flynn and Korcuska (2018b) examined the current sampling practices used in counseling GT research using an expert panel. The highest rated sampling practices were purposive sampling (0.98%), followed by snowball sampling (0.87%), criterion sampling (0.77%), mixed sampling (0.34%), and then convince sampling (0.16%). The authors results help situate the current values and practices associated with counseling GT sampling.

Although the most important sampling practice within GT is theoretical sampling (Corbin & Strauss, 2015; Fassinger, 2005; Hays & Singh, 2012, it is common practice to use an additional sampling method as a starting point. This provides a researcher with an initial

guideline to find participants and begin collecting data. However, it is crucial that the researcher transitions into using theoretical sampling during the initial phase of data collection (Corbin & Strauss, 2015; Hussein, Hirst, Salyers, & Osuji, 2014). Of the many potential sampling methods, purposive sampling has been highlighted as a methodologically sound sampling method, as it allows the researcher to intentionally select participants who are most likely to have experiences and knowledge related to the phenomenon being studied (Hutchison, Johnston, & Breckon, 2011; Jeon, 2004). Furthermore, purposive sampling allows a researcher to intentionally develop specific criteria that may be used to guide selection of participants in the study prior to recruitment and data collection (Hays & Singh, 2012). Thereby, this systematic method maximizes the likelihood of the research collecting rich data representative of the phenomenon being studied. Given that GT is focused on theory development pertaining to a specific population, event, and/or setting, it is of utmost importance that participants have experience and knowledge of a particular phenomenon (Corbin & Strauss, 2015; Hays & Singh, 2012; Jeon, 2004). Therefore, purposive sampling is positioned as an ideal sampling method for GT.

Mason's (2010) conducted a content analysis and reported that of the GT dissertations, the sampling range was between 4-87 participants, with a mode of 25, mean of 32, median of 30, and standard deviation of 16.6. Flynn and Korcuska (2018b) conducted a similar study within the counseling profession and used a 3-phase meta-methodology GT research review to examine JCD and CE&S journals, as well as 15-year evidence maps of each journal. The authors suggested three different categories of sampling sizes for counseling research that utilized GT (i.e., small, medium, large). The ranges for each category were (1) 4-9 (small), (2) 10-19 (medium), and (3) 20-59 (large). The mean sample size was 16.7, the median was 13.5, and the range was 4-59 (Flynn & Korcuska, 2018b). Given that the *Journal of Counseling and*

Development and the journal of *Counselor Education and Supervision* are positioned as the counseling profession's flagship journals, the authors' findings provided further context as to the current practices of sampling within GT. Thus, although authors such as Creswell (2009) and Hays and Singh (2012) suggested samples sizes between 20-30, there exists a larger range, both within and outside of counseling GT research. However, despite the differing sample sizes, researchers ought to be using theoretical sampling and saturation to determine the sampling needs and size based on the study and data (Corbin & Strauss, 2015; Hays & Singh, 2012).

Theoretical sampling.

One issue qualitative researchers have faced when collecting data is determining what data should be collected, when it should be collected, how it should be collected, and when a researcher should stop collecting data (Corbin & Strauss, 2015; Hays & Singh, 2012). Unlike other qualitative traditions of research, GT has a unique sampling process that is used to answer these what, when, and how questions (Creswell, 2009; Fassinger, 2005; Hays & Singh, 2012). Corbin and Strauss (2015) defined theoretical sampling as a method of data collection specific to GT which involves collecting data related to the phenomenon being studied (e.g., people, places, situations, events). Theoretical sampling is an ongoing, iterative, scaffolded, and cumulative process which requires the researcher to collect and analyze data to discover the main concepts relevant to the data, develop further questions based on the analysis, and then collect new data in order to further understand the emerging concepts in more depth. This process continues until saturation has been reached. Saturation is an analytic tool used to assess and ensure that a study has no new emerging concepts, categories, themes, or gaps are present, as well as fully developed and dimensional concepts (Corbin & Strauss, 2015). In so doing, theoretical sampling requires the researcher to develop higher levels of specificity, dimensionality, and properties due

to the uniqueness of the process compared to other qualitative traditions, all of which is centered around theory construction (Corbin & Strauss, 2015; Fassinger, 2005; Hussein et al., 2014; Hutchison et al., 2011). In this way the researcher acts more like a detective, developing theories based on concepts emerging from the data. In addition, this necessitates the researcher to examine the emerging concept and theory from multiple vantage points in order to understand the data from different angles, thereby helping ensure there is not an angle or perspective that could better explain a concept or process

Although there are slight variations in theoretical sampling practices depending on the tradition of GT (Flynn & Korcuska, 2018b; Hutchison et al., 2011), Corbin and Strauss (2015) asserted that the method does not privilege consistency as much as it does the process of collecting data and following theoretical leads. Theoretical leads are described as potential new data that could be used to further understand a concept, dimension, or phenomenon related to the emergent theory. The authors suggested researchers utilize a basic level of consistency, such as asking a few similar questions to each participant. Corbin and Strauss acknowledged that while GT can be critiqued for a lack of structure and consistency in regard to the data collection process, that consistency usually emerges in the narratives of participants or in the researcher's observations, and if not, the researcher continues to collect and analyze data until the concept and process is understood. The ongoing process of data collection and data analysis provides a research trail that can be used to follow the development and logic of the researcher (Corbin & Strauss, 2015).

Grounded Theory Data Collection

The Straussian GT tradition, is positioned as a systematized method with specific, yet non-definitive procedures used to inductively develop a theory about a phenomenon in a specific

context (Corbin & Strauss, 2015). This is argued to provide the researcher with a systematic

process to analyze, evaluate, generalize, and compare the data to develop a rigorous study and

evidence to support their scholarly processes and claims (Corbin & Strauss, 2015; Hussein et al.,

2014). Hussein et al. (2014) and Stebbins (2001) built upon the work of Glaser and Strauss and

identified two types of qualitative data collection - serendipitous discovery (i.e., accidental) and

systematic discovery. (i.e., purposeful). Although both modes of 'discovery' were positioned as

occurring within GT data collection, systematic discovery was prioritized within GT. Unlike

serendipitous discovery, systematic discovery was argued to require the researcher to better

claim their position, assumptions, and data collection processes, allowing the researcher and

eventual readers to further evaluate the processes and findings. This was positioned as being

different from serendipitous discovery, a more passive process of inquiry.

Thus, given that GT focuses more on systematic discovery (Hussein et al., 2014;

Stebbins, 2001), systematic discovery provides multiple advantages, such as a more rigorous and

systematic framework to collect and analyze data, increased consistency throughout the process

of data collection and analysis, and measures for researcher accountability (Hays & Singh, 2012;

Hussein et al., 2014). Taken as a whole, these limitations allow less room for researcher intuition

and creativity, impose a process on data collection and analysis, and generate potential

methodological issues (Hays & Singh, 2012; Hussein et al., 2014).

Grounded Theory Data Analysis

Data analysis allows the researcher to sift through large amounts of data, thereby,

allowing the researcher to reduce the intensity and abundance of raw data through the process of

developing concepts (Corbin & Strauss, 2015; Hays & Singh, 2012). Within GT, data analysis is

used to develop the emergent theory. However, before a theory is developed, the researcher must identify concepts from within the data.

Corbin and Strauss (2015) identified three main types of concepts used in theory construction - lower-level concepts, categories, and a core category. The term 'concept' is used to describe the researcher's methodologically informed interpretations of the raw data. Concepts can also be referred to as codes or themes, depending on the qualitative tradition, discipline, and researcher, and are determined by the development of the specific concepts used to describe the phenomenon being studied. These are labeled as lower-level concepts; given that they are the first form of abstraction. Lower-level concepts provide the researcher with specific details, interests, and variations of the raw data. Concepts are then grouped and organized in a meaningful and methodologically informed manner. This process permits the researcher to group these connected and yet diverse concepts in order to understand them in greater depth (e.g., similarities, differences, and relationships to other groupings). This process is linked to the development of categories, which are used to denote the major abstracted concepts. Thus, the lower-level concepts are used to inform and develop categories. The categories then serve as the framework for the emergent theory. These categories are then used to develop a core category, which equate to the concepts with the highest level of abstraction, as they have gained explanatory power and are used to develop the researcher's theory. Thus, identification as a core category signifies that a concept has been determined to be central to the phenomenon being studied but is abstract and broad enough to be representative of all participants. The core category is the main central research finding, in which all other categories are then related to through the use of explanatory statements of relationships (Corbin & Strauss, 2015).

Strauss' previous scholarship identified criteria that could assist a researcher in differentiating between a concept and a core category (Strauss, 1987). Strauss (1987) five criteria included:

1. It must be sufficiently abstract so that it can be used as the overarching explanatory concept tying all the other categories together.

2. It must appear frequently in the data. This means that within all, or most cases, there are indicators that point to that concept.

3. It must be logical and consistent with the data. There should be no forcing.

4. It should be sufficiently abstract so that it can be used to do further research leading to the development of general theory.

5. It should grow in depth and explanatory power as each of the other categories related to it through statements of relationships (p. 36).

Analytic Practices and Tools Within Grounded Theory

Corbin and Strauss (2015) identified multiple analytic tools important to the process of GT, specifically the process of engaging in coding and axial coding. The following paragraphs will outline the analytic practices and tools suggested by the authors. The practices include context and process, while the analytic tools include the paradigm and conditional/consequential matrix.

Context. Corbin and Strauss (2013) purported that an important and necessary aspect of GT involves understanding the actions-interactions within a specified context, as GT is not about understanding an isolated event or code, but an interactional process. Understanding the action-interaction requires one to understand and deconstruct data for context. Corbin and Strauss (2015) defined context as a broad term that encompasses an explanation or rationale for what an

individual says, thinks, feels, or does (action-interaction) in response to a specific event, circumstance, or condition. This is important for the process of axial coding, as the researcher needs to identify and link actions-interactions to a framework of concepts that help highlight and explain the why's, what's, and how's (Corbin & Strauss, 2015).

The paradigm. Corbin and Strauss (2015) stated that within GT, the paradigm is an important analytic tool for researchers, as it assists the researcher in axial coding. The paradigm provides a mechanism for the researcher to investigate and organize concepts by potential linkages or relationships. The paradigm consists of three categories: conditions; actions-interactions; and consequences used in relation to an emerging theory. The first concept, conditions, involves the "why, when, and how come" (p. 158) associated with a person's explanation of an action-interaction, which can be either explicit or implicit. Second, actions-interactions involves the actual responses an individual or group makes in regard to an event or situation. This is representative of the relationship between an event, situation, or circumstance and the actions-interactions that follow. Third, consequences, includes the anticipated or actual implications or outcomes (e.g., psychological, physical, social) of the actions-interactions. Each of these three categories within the paradigm provide a tool to not only analyze data but should also be used to ask questions that allow the researcher to understand the linkages and relationships (Corbin & Strauss, 2015).

The conditional/consequential matrix. Corbin and Strauss (2015) emphasized that the conditional/consequential matrix, or matrix for short, builds upon the context and the paradigm. As a result, this analytic tool is used to fill in the gap between the two and develop the emergent theory. The matrix, as an analytic tool, explores and deconstructs the following: (1) the range of conditions and outcomes; (2) the complexity of the relationship between conditions, actions-

interactions, and consequences; (3) different actors and perspectives; (4) micro and macro conditions; and (5) it brings all the data together. However, at the center of this matrix is the evolving actions-interactions, thus, this process centers around the actions and interactions (Corbin & Strauss, 2015).

Process. In addition to the aforementioned analytic practices and/or tools, Corbin and Strauss (2015) purported the importance of process, as it is used in conjunction with each analytic tool. Given that actions-interactions are not static, but rather are fluid and often repetitive, varied, interrupted, paused, or changed, it is important that the data analysis process account for this dynamic and responsive process. The authors suggested that process is what gives action-interaction life. They outlined four properties associated with process: its variable nature; differences in the conceptualizing process; the routine aspects of action-interaction; and that processes can be reduced to smaller subprocesses (Corbin & Strauss, 2015).

Interviews

According to Corbin and Strauss (2015) and Hays and Singh (2012) there are multiple ways to collect data, although interviews and observations are the primary method within GT. As a result, there are multiple accepted forms of interviews within GT, specifically unstructured, semi-structured, and structured interviews, which can include different structures (e.g., individual, focus groups) and formats (e.g., face-to-face, phone, electronic platforms).

Following, Corbin and Strauss (2015) and Hays and Singh (2012) purported that the next type of interview - the semi-structured interview. This type provides researchers and participants with a consistent, specific, and flexible process of discussing and collecting data. Although there are acknowledged variations in implementation, the researcher provides each participant with a small set of questions covering specific content, while at the same time allowing for the content,

pace, and order to be influenced by the participant. Although the researcher influences the data, what is or is not shared can limit what emerges as data. It provides a more consistent structure for data collection as well as ensures that the data being collected is related to the research question and phenomenon being studied (Corbin & Strauss, 2015; Hays & Singh, 2012).

Saturation

Corbin and Strauss (2015) operationalized saturation as a process of collecting and analyzing data until no new emerging concepts, categories, themes, or gaps are present, or as when concepts are fully developed and dimensional. For instance, a researcher must do more than identify themes, categories, and a theory. They must define categories based on their identified dimensions and properties; show the relationships between categories; identify the potential variations; and connect each aspect to the emergent theory. Once a researcher can demonstrate each of these areas, they can document that they have reached saturation (Corbin & Strauss, 2015). In addition, Elo et al. (2014) asserted the importance for the qualitative researcher to research saturation, as well as to thoroughly document their process and criteria for research saturation. In turn, saturation assists researchers in ensuring the comprehensiveness and completeness of their research project, given that well-saturated results safeguard the categorization and abstraction necessary for qualitative inquiry (Elo et al., 2014).

Data Analysis Within Counseling

Flynn and Korcuska's (2018b) reported on the various data analysis methods connected to GT within the counseling profession. Such data analysis methods included, but were not limited to, open, axial, descriptive, process, and theoretical coding; theory and constant comparison; clusters of meaning; primary-, secondary-, and sub-themes; casual, context, action, consequences; and statistical analysis. Of the aforementioned data analysis methods, the expert

sample rated open coding, axial coding, and categorization as the most widely accepted and utilized methods of data analysis, followed by theoretical coding; theory and context comparison; casual, context, action, consequences; descriptive coding; process coding; and clusters of meaning. All though not an exhaustive list, the above-mentioned examples can be used to highlight the current practices, standards, and rigor associated with GT research within the counseling profession (Flynn & Korcuska, 2018b).

Introduction to Qualitative Rigor and Grounded Theory

Elder and Miller (1995) and Hays and Singh (2012) identified the importance of research coherence as a form of qualitative research rigor. The authors asserted this involved selecting and documenting the selection of a qualitative research tradition based on the research question and the likelihood the specified tradition could be used to answer the research question (Elder & Miller, 1995; Hays & Singh, 2012). However, each of these rigor/trustworthiness criteria are documented for qualitative research at large and are not specific to GT. In part, this is due to a dearth of literature outlining GT specific rigor (Chiovitti & Piran, 2003; Flynn & Korcuska, 2018b).

Given that qualitative research, like all forms of research have limitations, research rigor can be used as a mechanism to enhance the quality of a research study (Hays et al., 2016; Hays & Singh, 2012; Morrow, 2005). Various dimenstions of the quality of qualitative rigor criteria have been developed in order to enhance the research design, implementation, and write-up. Thus, when considering research rigor/trustworthiness, there are various paradigms regarding which lexicon and practices constitute rigor within qualitative research (Hadi & Closs, 2016; Hays & Singh, 2012; Morrow, 2005; Rolfe, 2004

Although research is discipline specific (Flynn & Korcuska, 2018b; Hays & Singh,

2012; Ponterotto, 2005), the existence of multiple paradigms of research rigor is also applicable

to the counseling profession's qualitative research (Hays et al., 2016; Hays & Singh, 2012).

However, much of the counseling qualitative research uses a post-positivistic position on rigor

(e.g., credibility, transferability, dependability, confirmability) (Hays et al., 2016; Hays & Singh,

2012; Lincoln & Guba, 1985; Morrow, 2005), which holds true for GT as well (Flynn &

Korcuska, 2018b). As such, multiple authors, both within and outside of the counseling

profession, have operationalized qualitative research rigor/trustworthiness as a systematic

approach used by a researcher to document a study's design, data analysis, interpretation, and

write-up (Hadi & Closs, 2016; Hays et al., 2016; Hays & Singh, 2012; Kline, 2008). Rigor is not

only accounted for in the construction of research, but is documented in the write-up, which

necessitates a study be written up in a way that is methodologically thorough, parsimonious, and

consistent (Hays et al., 2016; Hays & Singh, 2012; Kline, 2008). This includes a researcher's

positionality and bracketing; research framework, paradigm, and tradition; research question(s);

and data collection and analysis methods and procedures.

Given the post-positivistic philosophy of Corbin and Strauss's (2015) tradition (Hays &

Wood, 2011; Ward, Hoare, & G0tt, 2015) of GT in conjunction with the counseling profession's

emphasis on post-positivistic measures of qualitative research rigor, there is a need for

researchers to operationalize and attend to each of the various constructs (e.g., credibility,

transferability, dependability, confirmability) (Hays et al., 2016; Hays & Singh, 2012).

Credibility refers to the believability and internal consistency of a study, which means the results

of a study are accurate and reflective of the research process (e.g., data collection, data analysis)

(Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005). Such practices

include, prolonged engagement, participant checks, thick descriptions, peer debriefer(s), and

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negative case analysis. Chiovitti and Piran (2003) asserted that within GT, this is attended to through the use of constant comparative analysis (the process of concurrent data collection and analysis).

Transferability refers to the level to which a study's results can be transferred or applied to others based on the focus, setting, participants, and timeframe of a particular study, thereby allowing the consumer of the research to determine the extent to which a study's results are applicable to their particular work setting (Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005). However, the researcher must thoroughly, parsimoniously, and consistently document the role of the researcher as an instrument; the research process; the study focus, setting, participants, and timeframe; and the researcher-participant relationship in order to allow the research consumer to decide the transferability of the research findings (Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005).

Dependability refers to the manner in which a study is conducted, and relies on a study's results being consistent across analysis procedures, time, researchers and studies (Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005). This can be accomplished through certain practices, such as keeping a consistent and accurate audit trail of the data collection and analysis processes, memos, and sharing this trail with a peer debriefer (Morrow, 2005). Confirmability refers to the level of methodological accuracy and genuine representativeness of participants' perspectives, given that research is positioned as never being truly objective, a particularly salient point for qualitative research (Hays et al., 2016; Hays & Singh, 2012; Lincoln & Guba, 1985; Morrow, 2005). Confirmability involves practices, such as reflexive journaling, bracketing, and keeping an audit trail of subjectivity management. These procedures are similar for the term authenticity, within the constructivist paradigm of qualitative

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rigor; however, confirmability specifically refers to the methodological criteria, while

authenticity refers to a study's theoretical criteria (Hays & Singh, 2012).

Appendix B: Recruitment Email

Greetings,

My name is Harvey Charles Peters and I am a doctoral candidate at Syracuse University. I am currently conducting a qualitative dissertation study in order to complete my degree requirements for a doctoral degree in Counseling and Counselor Education. My dissertation is titled: *A grounded theory investigation of counselor educator leaders' socially just and culturally responsive counseling leadership*.

I am conducting a grounded theory study on how counselor educator leaders at the associate and full professor level engage in and enact socially just and culturally responsive leadership within educational and associational contexts. Your participation is requested because you have earned a doctoral degree, and served as a counselor educator and leader within a professional counseling organization and education department. As a counselor educator leader, your processes of engaging in socially just and culturally responsive leadership are valuable in better understanding this phenomenon.

Thus, I am seeking volunteers to participate in a research study involving two (2) 45-90 minute interviews over the phone or via Skype, based on your reported preference. Two (2) participant member checks lasting between 5-30 minutes. All interviews will occur over the phone or Skype. Your participation is completely voluntary and your consent may be withdrawn at any time. Your experiences will be used to develop a grounded theory on socially just and culturally responsive leadership. The results and participant deidentified data will be used in my dissertation study and any subsequent presentations or publications. In total, this study should range between 95-240 minutes. No incentives will be directly provided to you for your participation. Instead, each potential participant will have an opportunity to submit one vote selecting from a list of 3-5 social justice causes. The social justice cause with the most votes will receive a donation of $150.00 in the name of '*Harvey's Dissertation Participants*'.

If you are interested and/or willing to particpate in this study, please email Harvey C. Peters (hcpeters@syr.edu). If you have any additional questions or concerns regarding the study, please do not hesitate to contact my dissertation advisor and chair, Dr. Melissa Luke (mmluke@syr.edu) at Syracuse University.

Thank you in advance for your time and participation.

Sincerely,

Harvey C. Peters, MS, NCC   Melissa Luke, PhD
Doctoral Candidate   Faculty Advisor
Syracuse University   Syracuse University
hcpeters@syr.edu   mmluke@syr.edu
(559) 930-0118   (315) 443-5265

Appendix C: List of Organization Names and Biographic Paragraph for Donation

1.   **<u>Fair Immigration Reform Network</u>**: <u>https://fairimmigration.org</u>

    The Fair Immigration Reform Movement is a national coalition of grassroots organizations fighting for immigrant rights at the local, state, and federal level. They are led by a group of 44 organizations from across 32 states around the country committed to immigrant rights. U.S. immigration policy fails to address the life stories behind immigration. Most people leave their homes to avoid violent conflict, natural disasters, or economic distress due, in part, to U.S. trade policies. Such realities prompt individuals to come to the U.S. in search of safety and a better life. Comprehensive immigration reform should include measures that will allow the U.S. to help countries to address the economic, trade, social, and security factors driving high rates of migration.

2.   **<u>Black Youth Project</u>**: <u>https://byp100.org</u>

    BYP100 is an activist, member-based organization of Black 18-35-year old's dedicated to creating justice and freedom for all Black people. They do this through building a collective focused on transformative leadership development, direct action organizing, advocacy, and education using a Black queer feminist lens. They strive to be reflective of all Black youth and build spaces for young Black activists where they can engage and speak for themselves. The legacy of Black communities as chattel slavery, with a forced separate society through Jim Crow laws, and through mass incarcerations affects Black youth today. Investments in Black futures, both public and private, have the potential to generate a guaranteed income, living wages, a federal jobs program, and freedom from discrimination for all workers. Social justice programs like BYP100 promote economic sustainability and eliminate the displacement of Black community members.

3.	**Indigenous Environmental Network**: http://www.ienearth.org

IEN's activities include building the capacity of Indigenous communities and tribal governments to develop mechanisms to protect sacred sites, land, water, air, natural resources, health of both people and all living things, and to build economically sustainable communities. IEN maintains an informational clearinghouse. It organizes campaigns, actions, and public awareness to build the capacity of community and tribes. It builds alliances among Indigenous communities, tribes, inter-tribal and Indigenous organizations, people-of-color/ethnic organizations, faith-based and women groups, youth, labor, and environmental organizations. IEN convenes local, regional, and national meetings on environmental and economic justice issues and provides support, resources, and referral to Indigenous communities and youth throughout the Americas and the world. Environmental assaults on Indigenous lands, waters, communities, and villages by the 1990's had included large toxic municipal and hazardous waste dumps, nuclear waste storage facilities. and industrial and mineral development in Indian country literally leaking and oozing out of the ground with toxic poisons. The assault continues, and advocacy around fossil fuel leases, tribal resilience in the age of sea level rise, Keystone XL, protecting forested areas and their Indigenous populations, among others, is necessary to combat efforts to diminish Indigenous life and culture.

4.	**Equal Rights Activists**: https://www.equalrights.org/about-era/

Through its campaign approach—incorporating public education, legislative advocacy, and litigation—ERA seeks to assist women and girls throughout a life-long continuum: ensuring equality in their educational experience, combating sex discrimination in the workforce, and advocating for workplaces hospitable to working families.

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Founded in 1974, ERA has been a pioneer advancing equality in work and schools for hundreds of thousands of women across the country. From ensuring the passage of the Pregnancy Discrimination Act and the Family and Medical Leave Act to arguing seminal gender rights cases before the United States Supreme Court, ERA is known for being the home of visionary leaders, unflinching advocates, and hard-nosed litigators for justice.

5.   **Transgender Law Center**: https://transgenderlawcenter.org

Transgender Law Center is a multidisciplinary organization that advances the movement for transgender and gender non-conforming (TGNC) people using an integrated set of approaches, including strategic litigation, policy advocacy, educational efforts, movement building, and the creation of programs that meet the needs of TGNC communities. Transgender Law Center works to change law, policy, and attitudes so that all people can live safely, authentically, and free from discrimination regardless of their gender identity or expression. They envision a future where gender self-determination and authentic expression are seen as basic rights and matters of common human dignity. Too often, people who live outside of the socially-enforced binary boxes of gender pay a physical, emotional, and economic toll. Whether it's a lack of access to quality and compassionate health care, or an out-of-date legal system that allows blatant discrimination, equality is too often out of reach for trans people. Transgender and gender nonconforming (TGNC) people experience abuse in prisons, jails, immigration detention, state hospitals, and other forms of detention, and at the hands of law enforcement.

Appendix D: Verbal Informed Consent

Counseling and Human Services
440 Sims Hall, Syracuse University
Syracuse, NY 13244. Phone: (315) 443-2266

An Emergent Theory of Socially Just and Culturally Responsive Counseling Leadership: A Grounded Theory Investigation of Counselor Educator.

My name is Harvey Charles Peters and I am a doctoral candidate at Syracuse University. I am inviting you to participate in a research study. Involvement in the study is voluntary, so you may choose to participate or not. This sheet will explain the study to you; however, if you have any additional questions or concerns, please feel free to reach out to me via email or by phone. You may also reach out to my faculty advisor and dissertation chair Dr. Melissa Luke. Our contact information can be located on the second page of this document.

I am interested in learning more about how counselor educator leaders at the associate and full professor level engage in and enact socially just and culturally responsive leadership within educational and associational contexts. Given the focus of the study, I have decided to utilize a grounded theory for my methodology. Consistent with the process of this method, you are being asked to participate in two (2) 45-90 minute interviews over the phone or via Skype, based on your reported preference. Two (2) participant member checks lasting between 5-30 minutes. One brief demographic questionnaire on your identities and leadership experience. This will take place via phone or Skype and will take approximately 95-240 minutes of your time.

For the purpose of this study, all information will be kept confidential. During the demographic questionnaire you will have the opportunity to select a pseudonym or be assigned a pseudonym, based on your identified preference. The pseudonym will be used to identify and track all data associated with you. Only my faculty advisor and I will have access to the pseudonym that corresponds to your actual name and information. Additionally, after the completion of the study, any subsequent presentations or publications that occur will use your pseudonym.

Each phone or Skype interview will be audio recorded for transcription and analysis purposes. Your transcript will be de-identified by me, as a means of further protecting your confidentiality. None of the audio data will be used for any other purpose besides collecting and analyzing data. Transcribed data will only be used in the write-up of the dissertation study or subsequent presentations/publications, which will include participant quotes. All data collected from the demographic questionnaire will be reported in the aggregate. This is to further ensure your confidentiality, given your status in the counseling profession. In addition, all data will be stored in an encrypted and password protected USB and laptop file. The only individuals who will have access to your information, audio recordings, or pseudonym will be my advisor myself. Additionally, one year after the completion of the study, I will delete all participant data from my encrypted and password protected USB and laptop file. This will include all data, such as your demographic questionnaire, pseudonym, audio-recordings, and transcripts.

Potential benefits for taking part in this study include (1) having an opportunity to share your experiences; (2) reflecting on your understanding of socially just and culturally responsive leadership; and (3) furthering the counseling profession's knowledge of socially just and culturally responsive leadership. In addition to the potential benefits of your participation, there are minimal risks associated with your participation. First, whenever one works with e-mail or the internet, there is always the risk of compromising privacy or confidentiality. Thus, your confidentiality will be maintained to the degree permitted by the technology being used. Second, it is important for you to understand that no guarantees can be made regarding the interception of data sent via the internet by third parties. Third, given your status in the counseling profession, confidentiality cannot be guaranteed from any subsequent presentation of publication. However, I will do my best to ensure your confidentiality, as outlined in the above paragraph.

If you do not want to take part, you have the right to refuse to take part, without penalty. If you decide to take part and then later decide you no longer wish to continue participating in the research study, you have the right to withdraw from the study at any time, without penalty.

If you have any questions, concerns, complaints about the research, contact my faculty advisor and dissertation chair, Dr. Melissa Luke at (315) 443-5265 (mmluke@syr.edu). If you have any questions about your rights as a research participant, you have questions, concerns, or complaints that you wish to address to someone other than the investigator, contact the Syracuse University Institutional Review Board at 315-443-3013.

In lieu of of written consent, this study will utilize oral consent. Please answer the following questions:

1. Are you 18 years of age or older?
2. Have you been awarded a Ph.D. or Ed.D.?
3. Have you served as an associate or full professor in a CACREP-accredited counseling training program within the last five years?
4. Have you served in a counseling specific association leadership within the past five years?
5. Do you have any questions?
6. Have all your questions been answered?
7. Do you agree to participate in this research study or would you like more time to decide?
    a. If you would like additional time to decide, how much time would you like?
8. Do you agree to be audio recorded?
9. How can I provide you with a copy of this script?

Appendix E: Demographic Information Sheet

Pseudonym Name: _____

Age: _____

Gender Identity: _____

Race: _____

Ethnicity: _____

Disability: Y_____   N _____

Affectional/Sexual Orientation: _____

Spiritual/Religious Identity: _____

Nationality: _____

Current Faculty Professor Status:

Associate ____ Full ____

Current Association for Counselor Educations and Supervision Region (ACES):

WACES____ RMACES____ NCACES____ SACES____ NARACES_____

Years served as a Counselor Educator: _____

Years served as a leader in a counseling professional organization: _____

Leadership positions held in professional counseling organizations:

_____

Specified organizations you have served as a leader in:

_____

Appendix F: Potential Semi-Structured Question: Round One

Area One:

1. Why does social justice and cultural responsivity matter to you as a counselor educator leader?
2. Can you tell me about a few social justice causes or platforms that are meaningful to you as a counselor educator leader?
3. Some people describe social justice and cultural responsivity in terms of head and heart. What connects and/or differentiates this for you?
   a. Do you in integrate the head and heart components of social justice and cultural responsivity, if so, how?
4. How do you make sense of social justice and cultural responsivity?
5. How do you differentiate the terms social justice and cultural responsivity or do you believe these are the same things?

Area Two:

1. Tell me about an experience that showcases the essence of who you are as a counselor educator leader?
2. If you were in a room with emerging counseling leaders, what would you tell them about infusing social justice and cultural responsivity into their leader?
   a. Of all things you could have shared, why did you share that?
3. If you were writing an autobiography about how you utilize social justice and cultural responsivity in your leadership, what would you include in your autobiography?
   a. In your autobiography, how would you describe the development of your social justice and culturally responsive leadership using different chapter titles and/or an introduction to the different chapters?
4. At what point in your development as a counselor educator leader would you describe yourself as a socially just and culturally responsive leadership?
   a. Since that point, has your leadership changed? If so, how any why has it changed?

Area Three:

1. Can you tell me about one counselor educator leader who exemplifies the core or heart of social justice and cultural responsivity within their leadership?
   a. What about them and their leadership exemplifies this?
2. Within your associational and educational leadership, what has been particularly effective or resonant for you when serving, teaching, mentoring, or writing about leadership?
3. Do you enact socially just and culturally responsive leadership differently in the areas, such as service, teaching, research, or mentorship?
   a. If so, can you explain and provide some examples?
4. What allows or supports your enactment of socially just and culturally responsive leadership?

a. Why do you think the helps or supports your leadership?
5. Are there specific practices or skills that you use when engaging/enacting socially just and culturally responsive leadership?
    a. If so, what are they?
    b. Can you provide me with a few example of how they were utilized?
6. In the social justice leadership literature, words such such as advocacy, disruption, and problematize are used to describe leadership. When looking at your own leadership, are these elements of your leadership practice?
    a. If so, how are they connected to your leadership?
    b. Do you utilize one more than the other? If so, why?
7. Has there ever been a time where you decided to not use a socially just or culturally responsive leadership approach?
    a. Can you tell me about that experience/time?
    b. If so, what informed this?
8. If you were to place a percentage on how often your leadership is socially just and culturally responsive, what would that percent be?
    a. What circumstances or factors influence this percentage?

Area Four:
1. Do you think the current national or global culture affect your leadership?
    a. If so, how does it affect your leadership?
2. Have there been any obstacles related to your identity as or enactment of socially just and culturally responsive leadership in associational or educational contexts?
    a. If so, can can your share experiences?
    b. How did you respond to such barriers?
    c. What might be needed to address or further navigate these issues?
3. Do your identities influence how you understand or enact socially just and culturally responsive leadership?
    a. If so, how do they influence your leadership?
4. Do systems or culture influence how you understand or enact socially just and culturally responsive leadership?
    a. If so, can you provide me with a very different experiences?
5. Do you utilize culturally responsive leadership differently when working with privileged to marginalized populations or communities?
    a. If so, what does this look like in practice?

Area Five:

1. Was there anything I missed or overlooked that you would like to go back to?
2. Are there any questions that you think would be important for me to ask that have not already been asked?
3. If you were to give a metaphor or analogy of socially just and culturally responsive leadership, what would it be?
4. If you had to name your 'super power' as a socially just and culturally responsive leader, what might that be and why?

Appendix G: Potential Semi-Structured Question: Round Two

Theme One:

1. Having had time to reflect on the emergent theory, what stands out to you?
2. Do you have any new thoughts, clarifications, or additions that come to mind?

Theme Two:

1. In round one, participants spoke about how (a) personal experience, (b) awareness and knowledge, (c) affective, and (d) calling led them to engage in socially just and culturally responsive leadership?
   a. How did this resonate for you?
   b. Are each of these separate for you?
   c. Are there other events or experiences that led you to SJCRL that are not represented in those 4 categories?
2. Can you tell me about a time you have successfully and unsuccessfully navigated (a) group norms, (b) group communication, and (c) group membership in your SJCRL?
3. How do you balance individual(s), group(s), and membership/stakeholder(s) in your SJCR leadership?
4. How do you navigate experiences of conflict, disagreement, and change within you SJCRL leadership?
   a. How do you navigate agreeance?
5. How do you broach SJCR leadership based on your point of entry (e.g., individual, group, regional, national)?
6. When looking at socially just and culturally responsive leadership actions, does personal actions, skill oriented, relational oriented, and community cultural-systemic actions encapsulate the essence of your leadership actions?
   a. If not, what would you add, take away, or combine?
7. Are there other considerations besides conceptualizations, processes, sustainability or positionality that are important to your SJCRL? If so, what are they?

Theme Three:

1. How have decision-making negotiations occurred around issues of social justice and cultural responsivity within your leadership?
2. Does your SJCR leadership mirror the MSJCCs? If so, how?
3. How does timing and development related to social justice and cultural responsivity come into play in terms of your leadership?
4. How do you go about assessing and addressing your individual as well as other peoples' social justice and culturally responsive blind spots as a leader?
5. Where does individual, group, or stakeholder readiness for change come into play in terms of SJCRL?
6. How do you navigate group/system discussions, discourses, and actions that are oppressive or unjust in nature?

7. How does a leader's status or approach to SJCRL influence group-systems uptake or lack of uptake?
8. How do you balance your SJCRL in terms of the community, service, research, and teaching, and clinical work?
9. How do you utilize your strengths, resiliencies, or self-efficacy in your SJCRL?
10. What keeps you doing SJCR Leadership?

Appendix H: Peer Debriefer Positionality Statement

In my journey as an emerging researcher and educator and given my ongoing commitments to qualitative as a framework of exploration, I have had to attend and name the complex ways in which my personhood and life experiences have influenced my views of social justice and leadership within counseling and counselor education. I am a cis-gender, able-bodied, immigrant Latina raised in South America until adulthood. The world I grew up in was lower-middle class with predominantly conservative values about marriage, religion, and gender roles. Since childhood I was exposed to the uprootness and landless that centered around the common realities of migrant parents, as well as to the power of faithful narratives of a better future through sacrifice and hard work of immigrants. From this frame of mind, my approach to leadership was always hesitant and mistrustful, given the distance between my own identity and the idea of truly belonging to a community.

It was not until much later, when I embarked in a self-initiated immigration to the United States in 2010 that I became aware of the real tensions present in society because of the different meanings attributed to immigrants. As a non-Mexican or Puerto Rican immigrant I realized the power of my native language and overall embodiment in the American society. At this point, I had no other choice than capitalizing on this potential for the betterment of my community and my clients. In becoming a professional counselor and with the guidance and support of mentors and leaders, I was able to reach multiple communities and engage in servant leadership to ensure mental health opportunities were extended to others who are part of marginalized identities. Moreover, as I further reflected and realized the layers of inequality and power imbalance in the social fabric, I experienced emerging commitments to social justice advocacy as a mean to fully embody and claim who I am, and the undeniable potential that my lived experiences can bring to

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the different contexts where I operate; namely research teams, faculty meetings, classrooms, etc. Realizing these variables and their potential has not necessarily been a linear or completely pleasant process; however, the level of inevitable influence this has had in my professional identity is unapologetically promising.

Appendix I: External Auditor Positionality Statement

I believe it is imperative that I disclose the locations of my various identities to encourage trustworthiness and acknowledge potential bias inherent in the process. I identify as a Black, heterosexual, cisgendered, able-bodied, Christian male. I am also a doctoral student in counselor education who has had interactions with Mr. Peters in relative coursework, departmental duties, townhalls and conferences. I share this to honor the transparency that Mr. Peters seeks to demonstrate across his data analysis and to own my positionality as it relates to my own development and experiences with leadership.

I grew up in a middle-class suburban community in Gainesville, Florida. I was largely immersed in a White, cisgendered, heteronormative environment, so in fear of becoming too assimilated, my parents sought opportunities for my siblings and I to grow up around other Black and/or African American children. This involved attending a predominately Black church on the eastside of town, and participating in recreational activities in the same community. I began to associate Black men in only religious (pastors, elders, clergy) and recreational leadership roles (Athletes, high school football coaches).

In my experience, leadership was gendered in that it was only assigned to men. Black and brown men could be leaders, but women faced heavy criticism. Additionally, Black and brown men could only be leaders in religious and some recreational settings, but larger scale political leadership (judges, mayors, senate) was predominately White, cisgendered, heterosexual men. It sent the message that those are Black and brown can lead only if the communities or situations in which they lead have little to no political power.

As I explored my own religious identity, I learned that my experiences of Black and brown leadership would be additionally challenged. I decided to attend a more evangelical

church, and I discovered the lack thereof of Black and Brown leadership. Even in the setting where I was accustomed to seeing persons of color, I witnessed fellow peers who also held marginalized locations passed over for opportunities of leadership. This homogenization of leaders made it difficult to conceptualize myself of assuming a leadership role in that setting or any setting with what seemed to be political power. It was not until graduate school that I would embark on a transformative experience of leadership.

As a masters and doctoral student in counselor education. I did not seek out leadership opportunities, but rather leadership opportunities sought me out. I had faculty mentors, representing both privileged and oppressed identities, who encouraged me to apply for leadership opportunities within the profession at the local, regional and national levels. These mentors allowed me to see my own potential for leadership outside of religions and recreational settings. It allowed me to see that I as a Black individual can hold a position of leadership that holds more political power.

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    development and exploratory factor analysis. *Professional School Counseling*, *19*(1), 1-

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    Counseling and Psychology on the 2010 Multicultural Social Justice Leadership

    Development Academy. *Journal for Social Action in Counseling and Psychology*, *3*(1).

Harvey Charles Peters

Education

Ph.D. Counseling and Counselor Education   June 2019
Syracuse University (CACREP-Accredited)
Cognate: Leadership
Dissertation Topic: A grounded theory investigation of counselor educator leaders'
socially just and culturally responsive counseling leadership
Dissertation Chair: Dr. Melissa Luke
Dissertation Committee: Drs. Janine Bernard and Heather Trepal

M.S.   Marriage, Family, and Child Counseling   May 2015
California State University, Fresno (CACREP-Accredited)
Specialization: Clinical Mental Health Counseling

B.A.   Liberal Studies   December 2012
California State University, Fresno
Concentration: Social Institutions and Processes

Licenses and Certifications

National Certified Counselor (NCC), National Board for Certified Counselors, No. 613063
Permitted-Licensed Mental Health Counselor, New York (P-LMHC), No. P01786
Certificate in University Teaching, Syracuse University

Publications

Refereed

8. Killian, T., **Peters, H. C.**, Brottem, L. (2019). Religious and Spiritual Values Conflicts in
    Queer Partnerships: Implications for Couples and Family Counselors. *The Family
    Journal Counselling and Therapy for Couples and Families*, 1-
    7, doi:10.1177/1066480719853012

7. Luke, M., & **Peters, H. C.** (2019). LGBTQ* Responsive Sand Tray: Creative Arts and
    Counseling. *Journal of Counseling Sexology & Sexual Wellness: Research, Practice, and
    Education*, 1(1), 48-58. doi:10.34296/01011002

6. Cavanaugh, K., & **Peters, H. C.** (2019). Queer adolescents dating and sexuality: Counselors,
    counselor educators, and supervisors. *Journal of Child and Adolescent Counseling*, 5(1),
    25-48. doi:10.1080/23727810.2018.1556986

5. **Peters, H. C.**, Luke, M., & Kozak, K. (2018). Adapting CSI principles and practices of
    leadership excellence to a school counseling leadership context. *Journal of Counselor
    Leadership & Advocacy*, 5(2), 95-108. doi:10.1080/2326716X.2018.1461035

4. **Peters, H. C.**, & Rivas, M. (2018). The self-model of humanistic supervision. *International
    Journal for the Advancement of Counselling*, 40(3), 237-254. doi:10.1007/s10447-018-
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3. **Peters, H. C**., & Rivas, M. (2018). Affirmative client care: Reconciling evidence-based practices within humanistic engagement. *Journal of Counselor Preparation and Supervision,* 10(1), Retrieved from https://repository.wcsu.edu/jcps/vol10/iss1/11

2. **Peters, H. C.** (2018). The protective circle: Queer fathers and counselors. *Journal of LGBT Issues in Counseling*, 12(1), 2-16. doi:10.1080/15538605.2018.1421112

1. **Peters, H. C.** (2017). Multicultural complexity: An intersectional lens for clinical supervision. *International Journal for the Advancement of Counselling, 39*(2), 176-187. doi:10.1007/s10447-017-9290-2

Book Contributions

Kozak, K., & **Peters, H. C.** (2019). Supervision case studies: Lea and Angela. In J. Bernard & R. Goodyear (Eds.). *Fundamentals of clinical supervision* (6th ed.). (pp. 302-306). Boston: Pearson.

Non-Refereed

Peters, H. C. (2019). Review of Paris Is Burning. *The Counselors' Bookshelf: Movies and TV Shows*. Greensboro, NC: Chi Sigma Iota, International

Peters, H. C. (2017). Back to our professional roots: Utilizing humanistic clinical supervision. *Association for Humanistic Counseling InfoChange Newsletter*.

Peters, H. C. (2016). Mentorship: do's and do not's. *Association for Counselor Educations and Supervision Graduate Student Newsletter*.

Peters, H. C. (2015). Counselor attraction to clients: Emphasizing prevention and education. *North Atlantic Region Association for Counselor Educations and Supervision Newsletter*.

Grants

2019   *Summer Dissertation Fellowship*
        A summer fellowship provided to a select number of doctoral students at Syracuse University for the purpose of supporting their dissertation research.
Funder: Syracuse University
Amount: $4,000.00 (Funded)

2018   *An Emergent Theory of Socially Just and Culturally Responsive Counseling Leadership*
        A grounded theory study exploring the process of counselor educator leaders engaging/enacting socially just and culturally responsive leadership.
Funder: Association for Counselor Education and Supervision
Amount: $2,400.00 (Not Funded)   Role: Principal/Sole Investigator

2018   *Socially Just and Culturally Responsive Counseling Leadership*
        A grounded theory study exploring the process of counselor educator leaders engaging/enacting socially just and culturally responsive leadership.
Funder: Syracuse University SOE: Research and Creative Grant Competition
Amount: $1,000.00 (Funded)   Role: Principal/Sole Investigator

2016 *Grounding Leadership in Professional Counseling: A Phenomenological Study.*
A phenomenological study exploring how leaders in professional counseling associations ground the enactment of leadership in the counseling profession.
Funder: Association for Counselor Education and Supervision
Amount: $1,800.00 (Funded)   Role: Principal/Sole Investigator

2015 *Exploring the Intersections of Homelessness, Poverty, and Addiction for at-risk Populations.*
Training California State University, Fresno students and community members to work with populations whom face adversity within their community.
Funder: Fresno State University
Amount: $2,108.00 (Funded)   Role: Principal/Sole Investigator

University Teaching Experience

Syracuse University; Syracuse, New York
August 2015 – present

Instructor of Record. *Taught undergraduate and graduate level courses:*
COU 645: Counseling PrePracticum II: Advanced Multicultural Skills (Spring, 2019)
COU 628: Lifespan Human Development (Fall, 2018)
COU 644: PrePracticum (Fall, 2017)
COU 585: General Counseling Methods (Spring, 2017, Spring 2019)
COU 101: Developmental Issues of College Age Adults (Spring, 2016, Fall, 2016)

Co-Instructor. *Co-taught master's level courses:*
COU 790: Internship in Counseling (Summer, 2017)
- Under supervision of Linwood Vereen, Ph.D., LPC
COU 727: Foundations of Clinical Mental Health (Spring, 2016)
- Under supervision of Jason Duffy, Ph.D., LMHC
COU 644: PrePracticum (Fall, 2015)
- Under supervision of Jason Duffy, Ph.D., LMHC

Teaching Assistant. *Assisted in graduate level courses*:
COU 614: Group Work in Counseling (Spring, 2018)
- Under supervision of Sherrie Bruner, Ph.D., LPC
COU 727: Foundations of Clinical Mental Health (Spring, 2018)
- Under supervision of Derek Seward, Ph.D., LMHC
COU 749: Leadership and School Counseling Program Implementation (Spring, 2017)
- Under supervision of Melissa Luke, Ph.D., LMHC
COU 612: Introduction to Professional Counseling and Ethics (Fall, 2016)
- Under supervision of Linwood Vereen, Ph.D., LPC
COU 672: Counseling Children and Adolescents (Summer, 2016)
- Under supervision of Melissa Luke, Ph.D., LMHC

Peer Consultant. *Assisted in doctoral level courses*:
COU 874: Theory and Practice of Clinical Supervision (Fall, 2017)
- Under supervision of Janine Bernard, Ph.D., LMFT

Presentations

National and International

Hill, N. R., Lee, C., Herlihy, B., LaGuardia, A., **Peters, H. C.** (March 2019). *Cultivating a culture of mentorship in Chi Sigma Iota: Engaging as multicultural leaders*. American Counseling Association Conference. New Orleans, LA.

Cavanaugh, K., & **Peters, H. C.** (April 2018). *Born this way: Queer adolescent dating.* American Counseling Association Conference. Atlanta, GA.

Peters, H. C. (February 2018). *Queer fatherhood: The vital role of counselors and community.* International Association of Marriage and Family Counselors Conference. New Orleans, LA.

Peters, H. C., & Vereen. L.G. (October 2017). *Grounding leadership in professional counseling: A phenomenological study.* Association for Counselor Education and Supervision Conference. Chicago, IL.

Peters, H. C., & Cavanaugh, K. (October 2017). *Queering queer males couples counseling.* Association for Counselor Education and Supervision Conference. Chicago, IL.

Rivas, M., Hill, N. R., & **Peters, H. C.**, Vereen, L.G. (October, 2017). *Multicultural training for counselors: A qualitative investigation of students' experiences.* Association for Counselor Education and Supervision Conference. Chicago, IL.

Peters, H. C., & Rivas, M. (June 2017). *Self model of humanistic supervision: A proposed model.* Association for Humanistic Counseling Conference. Syracuse, NY.

Rivas, M., **Peters, H. C.,** & Lee, A. (June 2017). *Humanism and the global south: Expanding the multicultural discourse.* Association for Humanistic Counseling Conference. Syracuse, NY.

Kozak, K., & **Peters, H. C.** (March 2017). *Advocacy and leadership: A comprehensive developmental school counseling program.* American Counseling Association Conference. San Francisco, CA.

Su, Y., & **Peters, H. C.** (March 2017). *The journeys to becoming a leader: Guide for graduate students.* American Counseling Association Conference. San Francisco, CA.

Peters, H. C., & Luke. M. (September 2016). *LGBT* Responsive Sand Tray: Fostering LGBTQQIAAPD competence and development.* Association for Lesbian, Gay, Bisexual and Transgender Issues in Counseling Conference. San Antonio, TX.

Peters, H. C. (May 2016). *When humanism met supervision: Humanistic supervision.* Association for Humanistic Counseling Conference. Portland, OR.

Peters, H. C. (April 2016). *Counselor attraction to clients: Emphasizing prevention and proactive measures.* American Counseling Association Conference. Montreal, QC, Canada.

Levine, C., **Peters, H. C.,** Rivas, M., Lee, A. R., Seward, D., & Luke, M. (April 2016). *Advocacy through exploration: Group dialogues for strengthening counselor identity.* American Counseling Association Conference, QC, Canada.

Hill, N. R., Vereen, L.G., Seward, D., Rivas, M., & **Peters, H. C.**, (October 2015*). Privacy, security, and encryption: Challenges and strategies for ensuring HIPAA compliance.* Association for Counselor Education and Supervision Conference. Philadelphia, PA.

Regional

Peters, H. C. (October 2018). *The protective circle: Queer fathers and counselors*. Southern Association for Counselor Education and Supervision Conference. Myrtle Beach, SC.

Lee, A., Kozak, K., & **Peters, H. C.** (September 2018). *Improving wellness of doctoral students through technology: An ecological perspective*. North Atlantic Association for Counselor Education and Supervision Conference. Burlington, VT.

Cavanaugh, K., & **Peters, H. C.**, (September 2018). *Queer adolescent dating: Implications for counselor educators.* North Atlantic Association for Counselor Education and Supervision Conference. Burlington, VT.

Peters, H. C., Lee, A., & Castillo, J. (October 2016). *Counselor cognitions questionnaire (CCQ): Essential recommendations for online administration.* Southern Association for Counselor Education and Supervision Conference. New Orleans, LA.

Rivas, M., & **Peters, H. C.**, (October 2016*). Contested narratives in counselor education: Multicultural humanism or humanism in the global south.* Southern Association for Counselor Education and Supervision Conference. New Orleans, LA.

Peters, H. C., & Vereen. L.G. (September 2016). *Enacting leadership: Grounding leadership in counselor identity.* North Atlantic Association for Counselor Education and Supervision Conference. Syracuse, NY.

Peters, H. C., & Luke. M. (September 2016). *Sand tray: Fostering LGBTQQIAAPD competence.* North Atlantic Association for Counselor Education and Supervision Conference. Syracuse, NY.

Peters, H. C., Lustica, H., Smith, A., & Rivas, M. (September 2016). *Graduate student leadership panel.* North Atlantic Association for Counselor Education and Supervision Conference. Syracuse, NY.

Rivas, M., Hill, N. R., **Peters, H. C.**, & Vereen, L.G. (September 2016). *Multicultural training for counselors: A qualitative investigation of students' experiences*. North Atlantic Association for Counselor Education and Supervision Conference. Syracuse, NY.

Peters, H. C. (March 2014). *Maslow's hierarchy of needs: LGBT higher education limitations due to victimization.* National Academic Advising Association Conference. Berkeley, CA.

State and Local

Peters, H.C. (April 2016). *Counselor attraction to clients: Developing awareness for professional counselors.* New York Mental Health Counselors Association Conference. Albany, NY.

Peters, H. C. (February 2015). *Multiracial identity development within the counseling profession.* Counselor Education and Rehabilitation Mental Health Conference. Fresno, CA.

Peters, H. C., & Bloom, J. (February 2015). *Utilizing the LGBTQQIAAP identity development model within the counseling community.* Counselor Education and Rehabilitation Mental Health Conference. Fresno, CA.

Peters, H. C. (October 2014). *The relationship between affectional/sexual orientation and gender.* Counselor Education and Rehabilitation Mental Health Conference. Fresno, California.

Peters, H. C., Bloom, J., Neely, P., Damo, A., & Blanco, R. (October 2014). *Clinically appropriate methods for working with the LGBT community.* Counselor Education and Rehabilitation Mental Health Conference. Fresno, CA.

Invited Guest Speaker: Courses

Peters, H. C. (November 2017). *Counseling leadership and graduate students.* Doctoral Internship Course. The University of Toledo.

Peters, H. C. (September 2015). *Gender and sexuality through one's lifespan: Emphasizing diverse communities.* Lifespan Human Development Course. Syracuse University.

Peters, H. C. (October 2015). *Gestalt theory and practice.* Theories of Counseling and Psychotherapy Course. Syracuse University.

Peters, H. C. (September 2015). *Understanding the values and ethics emerging within the counseling profession.* Professional Orientation and Ethics Course. Syracuse University.

Peters, H. C. (April 2015). *Motivational interviewing: Implications and utility for adolescents.* Child and Adolescent Counseling Course. California State University, Fresno.

Invited Guest Speaker: Training and Events

Peters, H.C., Castleberry, J., Clark, A. (April 2019). Community engagement. North Central Association for Counselor Education and Supervision Webinar Series.

Sapp, T., Sadler-Gerhardt, C., DuFresne, R., Bell, T., & **Peters, H.C.** (April 2019). Cultivating professional members' connection and engagement within your CSI chapter. Chi Sigma Iota Webinar Series.

Vereen. L., Hill, N. R., **Peters, H. C.** (September 2018). CSI advanced chapter faculty advisors and leaders training. North Atlantic Association for Counselor Education and Supervision Conference. Burlington, VT.

Peters, H. C. (June 2015). *Understanding MBTI: First generation and migrant college students career development.* California State University, Stanislaus: Career and College Camp.

Peters, H. C. (March 2015). *Understanding counseling identity and working towards licensure for counseling students.* Chi Sigma Phi, Chapter of Chi Sigma Iota.

Peters, H. C. (February 2015). *The counseling profession and counselor identity.* California State University, Fresno: Psychology Department.

Peters, H. C. (November 2014). *Professional counseling: Similarities and differences to fellow mental health professions.* California State University, Fresno: Health Career Fair.

Peters, H. C. (April 2014). *Guided imagery.* California State University, Fresno: College Next Boot Camp.

Professional Counseling Experience

St. Joseph's Hospital Health Center; Syracuse, New York
August 2016 – July 2018
    Doctoral Intern. Provided individual, couples, and family services to children, adolescents, and adults. Coordinated and consulted with multidisciplinary colleagues. Completed all required reports and records in a timely manner, developed and implemented treatment plans, completed intake assessments, and maintained regular triadic supervision.

Brownell Center for Behavioral Health; Syracuse, New York
August 2015 – May 2016
    Doctoral Intern. Provided individual, couples, and family services to children and adults. Coordinated and consulted with multidisciplinary colleagues. Completed all required reports and records in a timely manner, developed and implemented treatment plans, and maintained regular individual supervision and group supervision.

Fresno Family Counseling Center; Fresno, California
August 2014 – June 2015
    Master's Marriage and Family Counseling Intern. Provided individual, couples, family, and group services to children, adolescents, and adults. Coordinated and consulted with other professionals and agencies. Completed all required reports and records in a timely manner, developed and implemented treatment plans, and maintained weekly triadic and group supervision.

Community Behavioral Health Center; Fresno, California
August 2014 – May 2015
    Master's Counseling Intern. Provided individual, group, and short-term crisis counseling for voluntary and involuntary individuals within an inpatient facility. Assisted in psychological evaluations and implementation of a variety of assessment instruments with licensed professionals. Collaborated with multidisciplinary colleagues and team members. Participated in weekly individual supervision, group supervision, and case-staffing team meetings.

Clinical Supervision Experience

Syracuse University; Syracuse, New York
August 2015 – May 2019
    Counseling Supervisor Doctoral Intern. Provided individual, triadic, and group supervision to clinical mental health, school counseling, and student affairs pre-practicum, practicum, and internship students. Reviewed session recordings, clinical notes, and weekly logs submitted by students; assisted during critical incidents faced by students; attended supervision; completed all required reports and records in a timely manner.

Research Experience

Syracuse University; Syracuse, New York
August 2016 – July 2017
 Doctoral Research Apprenticeship Project. Designed, conducted, and acted as primary investigator of a phenomenological study with contracted faculty advisor. The study explored counseling leaders' experiences and understanding of how leaders and associations ground leadership in the counseling profession.

Doctoral Program in Educational Leadership; California State University, Fresno
August 2013 – August 2014
 Graduate Research Assistant. Assisted faculty in a qualitative research study aimed at understanding the experiences of student veterans transferring from a community college to a 4-year institution. Assisted in the data collection and data analysis process.

Editorial Experience

Editorial Board. (April 2019 – *present).* Journal of Counselor Leadership & Advocacy.

Editorial Assistant. (May 2018 – May 2019). Journal of Counselor Leadership & Advocacy.

Editor. (Spring 2017). Graduate Student Connection. Association for Counselor Education and Supervision

Editor. (Fall 2016). Graduate Student Bulletin. North Atlantic Region Association for Counselor Education and Supervision

Related Professional Experience

Syracuse University; Syracuse, New York
August 2015 – Present
 Graduate Assistant. Assisted department chair and faculty in completing individual and group projects, trainings, technology support, and coordinating for the Counseling and Human Services Department. Assisted placement coordinators with the placements of master's students in Clinical Mental Health Counseling, School Counseling, and Student Affairs Counseling. Assisted faculty in reviewing master's student applications and clinical capstones.

Leadership and Service

Leadership and Service in Professional Associations

American Counseling Association
 Awards Committee (2017 – 2018)

Association for Counselor Education and Supervision
 Graduate Student Representative- Designate, Current, Past (2016 – 2019)
 ACES Social Justice and Human Rights Committee (2018 – 2019)
 ACES Leadership Development Taskforce (2016 – 2019)
 ACES Emerging Leader Mentor (2017-2018)
 Conference Proposal Reviewer (2017)
 ACES Supervision Interest Network Member (2017 – present)

North Atlantic Association for Counselor Education and Supervision
    Graduate Student Representative (2015 – 2017)
    Conference Proposal Reviewer (2016, 2018)
    Conference Planning Committee (2016)

Chi Sigma Iota
    Leadership Intern (2018- 2019)
    Counselors' Bookshelf Reviewer: Movies & TV Shows (2018- 2019)
    Professional Member Committee (2018- 2019)

Association for Humanistic Counseling
    Current Affairs Committee (2016 – 2017)

California Association of Licensed Professional Clinical Counselors
    Professional Practice Committee (2014 – 2015)
    Regional Networks Committee (2013 – 2014)

Department Leadership

Syracuse University
    Treasurer. Sigma Upsilon, Chapter of Chi Sigma Iota. (2017 – 2018)
    Leadership Development. Counselors for Social Justice-SU. (2017 – 2018)
    Mentor. Sigma Upsilon Mentorship Program. (2016 – 2017; 2018-2019)

California State University, Fresno
    President. Chi Sigma Phi, Chapter of Chi Sigma Iota (2014 – 2015)
    Mentor. Chi Sigma Phi Mentorship Program (2014 – 2015)
    Research and Outreach Chair. Fresno State Counselor LGBT Outreach (2013 – 2015)
    Social Committee Chair. Chi Sigma Phi, Chapter of Chi Sigma Iota (2013 – 2014)

Department Service

Master's Student Clinical Capstone Examiner
    Sabrina Butler, 2018
    Hannah Johnson, 2018
    Rachel Voorhees, 2018

Honors and Awards

Association

ALGBTIC Graduate Student Award. (2019). Association for Lesbian, Gay, Bisexual, and Transgender Issues in Counseling. New Orleans, LA.

NARACES Outstanding Graduate Student of the Year Award. (2018). North Atlantic Association for Counselor Education and Supervision. Burlington, VT.

IAMFC Student Practitioner Award. (2018). International Association of Marriage and Family Counselors. New Orleans, LA.

NARACES Emerging Leader. (2016). North Atlantic Region Association for Counselor Education and Supervision. Syracuse, NY.

Outstanding Master's Project. (2015). Kremen School of Education and Human Development. California State University, Fresno.

Outstanding Service to Chapter. (2015). Chi Sigma Phi Chapter, Chi Sigma Iota.

Outstanding Service to Program. (2014). Department of Counselor Education and Rehabilitation. California State University, Fresno.

Programmatic

CSJ Outstanding Counseling Program/Agency Award. (2018). Counselors for Social Justice. Atlanta, GA.

Professional Membership

American Counseling Association (ACA)
Association for Counselor Education and Supervision (ACES)
Association for Humanistic Counseling (AHC)
Association for Lesbian, Gay, Bisexual and Transgender Issues in Counseling (ALGBTIC)
Chi Sigma Iota (CSI), Sigma Upsilon Chapter
Counselors for Social Justice (CSJ)
International Association of Marriage and Family Counselors (IAMFC)
North Atlantic Region Association for Counselor Education and Supervision (NARACES)
Southern Association for Counselor Education and Supervision (SACES)