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Race Matters: Managing Racial Tension when Teaching Multicultural Competence

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Abstract

In this article, the authors suggest using the Mindful Inquiry (Lee, 2009, 2014) to navigate cultural conversations in the counselor education classroom in tandem with the Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2015). The authors highlight the literature about racial tension in and outside the classroom, multicultural counseling and social justice, mindfulness and multiculturalism, and teaching multicultural competence. This article concludes with a case example highlighting how to use the Mindful Inquiry (Lee, 2009, 2014) in the classroom while demonstrating how counselors-in-training develop across the MSJCC (Ratts et al., 2015).

Keywords

multicultural competency, mindfulness, counselor education

Racial tension has existed and continues in the United States of America (USA; Feingold & Lorang, 2012). Police brutality, the media, and public debate have continued to exasperate the division between those of different racial and ethnic backgrounds (Feingold & Lorang, 2012; Garcia & Sharif, 2015). Racial tension is present in the media, movements like #BlackLivesMatter, police brutality, and the shootings of unarmed Black men (Garcia & Sharif, 2015). Racial injustices present a platform for public debate on the division between those of different racial and ethnic backgrounds (Feingold & Lorang, 2012; Garcia & Sharif, 2015). Though the counseling profession identified the need to prepare culturally competent helping professionals to meet the challenges of a multicultural and diverse North American society many years ago (Sue et al., 1982), Motulsky et al., (2014) called for social justice to be integrated across the curriculum. This integration needs to become more intentional to address racial tension in the counselor education classroom. Through the consistent and effective infusion of the Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2015) with the Mindful Inquiry (Lee, 2009) and Mindful Facilitation (Lee, 2014), counselor educators can provide an environment for exploration of racial tension and the development of multicultural competence. We believe counselor educators have many decisions about the types of exercises they can use in the classroom to cultivate multicultural competence, so we are arguing for Mindful Inquiry (Lee, 2009) to be one to assist counselor educators and counselors-in-training (CITs) to navigate these sometimes difficult conversations. In this article, the authors will describe the way Mindful Inquiry (Lee, 2009) can be used in the classroom with the use of a case study that connects the use of the technique connected to the relevant components of the MSJCC.

Racial Tension in and Outside the Classroom

First, the authors of this article define the term racial tension, so a common understanding can be formed before the authors identify some of the effects in and outside the classroom. Wilson and Taub (2006) used a definition of racial tension that states the degree to which community members resent or feel threatened by specific groups of people within the community based on racial status. The root of racial tension is rooted in the disparity among groups to control their future and the frustration that arises due to this disparity's existence within the social structure (Coffey et al., 1982).

Effects of Racial Tension

Many socio-political structures, current events, and even police brutality fuel the existing racial tension in this country. In the aftermath of Michael Brown's death in Ferguson, Matthews et al. (2016) indicated how race and class still are important, while the media can have a negative influence on our perceptions. McNeeley and Grothoff (2016) evaluated the relationship between racial tension and attitudes toward police. The findings indicated that individuals who perceived tension between the racial groups in their communities expressed less confidence in the police's problem-solving abilities and were more likely to believe that the police hassle civilians and engage in racial profiling. Some sociologists theorize that "people who anxiously perceive that conditions in society have taken a turn for the worse will be inclined to lash out at deviants whom they blame for the loss of social stability and order" (Wozniak, 2016, p. 1064). Specifically, Stevenson (2016) advocated for teachers to have a better understanding of how their perceptions affect their treatment of Black students, thus counselor educators need to be accounting for all these factors while working with all students. Counselor educators need to be considering how their specific students of color are affected by all the factors discussed, while simultaneously preparing white students to work with clients of color. All these factors can compound and create

tension in the classroom. Many schools have included multicultural components and social justice activities in their calendars in efforts to increase awareness and combat racial tension.

Multicultural Counseling and Social Justice

The American Counseling Association (ACA, 2014) defines culture as “membership in a socially constructed way of living, which incorporates collective values, beliefs, norms, boundaries, and lifestyles” and refers to diversity as the distinctions and similarities between cultures (p. 20). The construct of culture is broad and multifaceted. Culture can encompass gender, age, race, ethnicity, ability status, socioeconomic status, sexual/affectional orientation, religion, and spirituality which includes demographic variables, status variables, ethnographic variables, asserted variables, and affiliations (Pedersen, 2000).

Multicultural Competence Operational Definition

Since culture itself is multifaceted, of course so would multicultural competence as it requires developing knowledge, awareness, and skills (Sue & Sue, 2013). Multicultural knowledge is described as a counselor’s understanding of his or her worldview, as well as the worldview of the client. In contrast, multicultural awareness is defined as a counselor’s ability to recognize his or her cultural conditioning such as biases, stereotypes, and values. Finally, multicultural skills include a counselor’s ability and willingness to acquire and utilize appropriate intervention strategies that are effective with clients from diverse backgrounds (Midgett et al., 2016). Once again this requires a lot of mental juggling for a counselor educator, especially if they are newer to the profession because suddenly a professor is not just navigating this process within themselves but within multiple students with various cultural components all occurring at the same time.

Social Justice Operational Definition

Many professional organizations, such as the ACA and the American Psychological Association (APA) recognize the importance of social justice. The goal of social justice is to encourage human rights and to discourage human suffering (Vasquez, 2012). Leong et al. (2017) outlined the goal of social justice as to “promote common humanity of all social groups by valuing diversity and challenging injustice and disparities in all its forms (health, educational, economic, and political inequities)” (p. 779). The ACA Code of Ethics (2014) lists social justice as a core responsibility of the counseling profession; thus, counselor educators need to be instilling this in their students.

Universal human rights are the foundation of social justice advocacy groups. These groups can represent one population related to specific criteria (i.e., gender, sexual orientation, religion, and racial background). Social justice has a long history in the United States but has become more prevalent in the last decade, and we believe it will continue to be emphasized in our field as groups such as Counselors for Social Justice continue to be developed and implemented.

Impact of Multicultural Counseling and Social Justice

Many ideological movements related to the culture have impacted the counseling profession, including multicultural counseling, multicultural supervision (Comas-Diaz, 2012; Sue & Sue, 2016) as well as social justice (Bemak & Chung, 2011; Chang et al., 2010; Singh et al., 2010). Many issues related to the aforementioned movements have resulted in the development of guiding resources such as the MSJCC (Ratts et al., 2016) and multiple resources for varying populations. The ACA’s Code of Ethics (2014) along with the Council for Accreditation of Counseling and Related Educational Programs (CACREP), communicate the importance of multicultural counseling, social justice initiatives (ACA, 2014), and the continued inclusion of multiculturalism and social justice into counselor education graduate programs (CACREP, 2015).

Anderson et al. (2011) described the rapidly changing world within the USA and advocated for the greater need for cultural competence for both students' and clients' benefit. With CITs who possess varying developmental levels, experiences of culture, cultural identities, and interpretation of both the multicultural counseling and social justice competencies can result in a degree of psychological risk within a counselor education classroom (Chan et al., 2018). Thus, counselor educators need more emphasis and training on how to do this work inside and outside the classroom. The authors aim to provide the case study to help offer a tool that could assist counselor educators in their needed resource list.

Since multicultural counseling competence (MCC) became a core competency (Arredondo et al., 1996; Sue et al., 1992), counselor educators have integrated MCC and social justice advocacy into training and practice. In the revised MSJCC (Ratts et al., 2015, 2016; Ratts & Greenleaf, 2018), social justice is a key component of MCC training. CITs reported insufficient training to do social justice work (Miller & Sendrowitz, 2011). All CACREP-accredited counselor education programs require the completion of a multicultural course, which we believe to be not enough to develop all the knowledge, skills, and attitudes required with such complex processes as described earlier in the literature. Dickson et al. (2010) found the course had a significant impact on the counseling students' cognitive racial attitudes, while Ivers et al. (2016) described a relationship between completion of a course and multicultural knowledge but not multicultural awareness. Thus, we advocate for these processes to be implemented across the curriculum. During these multicultural focused courses, the counselor educators utilize various experiences: readings and guided learning activities (Burnes & Singh, 2010; Cook et al., 2015; Lewis, 2010), self-reflection (Bemak & Chung, 2011), and discussion with peers (Glossoff & Durham, 2010) to nurture the growth of the MSJCC, so since a variety of skills are required that authors are

recommending the use of Mindful Inquiry (Lee, 2009) as another tool in the counselor educator's tool belt.

Mindfulness and Multiculturalism

As the emphasis on MCC training has grown so has the emphasis on utilizing mindfulness. Goldberg (2017) described the increase in mindfulness research in the field of counseling psychology. Being mindful can be defined as paying attention at the moment (Davis & Hayes, 2011; Thornton & McEntee, 1995) or being present in the here-and-now (Schauss et al., 2017). Felder and Robbins (2016) indicated how experiencing personal and sociocultural events as they are occurring can bring about healing. Historically, Berila (2016) specified utilizing contemplative understanding in social justice community organizing including a “song in the Civil Rights Movement and drumming and dance in Indigenous Resistance movements” (p. 5). Mindfulness can increase physical, emotional, and psychological well-being (Tadlock-Marlo, 2011). Berila (2016) described contemplative pedagogy as including an awareness of our body or “physiological and emotional reactions to our thoughts” (p. 8) which aids in linking the body and mind. This awareness of the client's body and emotional reactions can clarify new or long-existing cultural viewpoints (Felder & Robbins, 2016). Since we described just a few of the factors involved in racial tension in the classroom, we believe techniques that can explore and clarify our student's body reactions as being pivotal to helping dismantle the tension already present in the room, thus a mindfulness exercise, such as Mindful Inquiry (Lee, 2009) can help the CITs in their MCC.

Mindfulness techniques encourage understanding and respecting both themselves and appreciating others' circumstances (Tadlock-Marlo, 2011), as well as differing viewpoints (Thornton & McEntee, 1995). Schauss et al. (2017) suggested the CITs need to not only be aware of their automatic thoughts, beliefs, and biases but be also in tune with how they might affect how

or what they think about their clients. Schauss et al. (2017) recommended that this self-awareness is crucial to becoming culturally competent, and Griggs and Tidwell (2015) advocated for counselor educators to be mindful of instruction to model self-reflection in their students. Mindfulness techniques assist in developing self-acceptance (Tadlock-Marlo, 2011) and self-awareness (Schauss et al., 2017), which we aim to demonstrate in the case study. Thornton and McEntee (1995) described how mindfulness includes the ability to create new categories of thought and being open to new ideas. As these different viewpoints develop, then a person develops “critical thinking, negotiating, collaboration, cooperation” skills (p. 256).

Mindfulness has the potential to help students increase self-acceptance, which can increase their self-worth (Tadlock-Marlo, 2011). Thus, the students increase their kindness and compassion to themselves and others. Berila (2016) also advocated for mindfulness creating “compassion and resilience to help heal from oppression” (p. 9). The contemplative process can help students since it is developing comfort in not knowing, and at that moment, change can occur (Berila, 2016). A multicultural stance includes one who seeks to understand culture as being different (Thornton & McEntee, 1995) with no judgment of the person’s experience (Davis & Hayes, 2011; Thornton & McEntee, 1995). Ivers et al. (2016) described a relationship between multicultural awareness and non-reactivity to inner experience, and the authors hypothesized how mindful people may exhibit bias but will allow the thoughts/ feelings to be fleeting. We aim to demonstrate in the case study how Mindful Inquiry (2009) allows a student’s peers to stop and develop a kinder more empathetic response to his experience as a Black man in our society, thus allowing for a healing and restorative moment for the Black student. We hope this also would affect and change his peers to begin to try and implement this type of experience with all people of color negatively affected by our current socio-political structures.

Mindfulness requires the skills of focus, continued attention, conscious thought (Schauss et al., 2017), self-regulation, and self-monitoring (Thornton & McEntee, 1995). Mindfulness also increases interpersonal, social skills, emotional management (Tadlock-Marlo, 2011), the ability to self-reflect, and empathize with others (Schure et al., 2008). The emotional management piece allows for the acceptance of feelings as opposed to avoiding feelings (Tadlock-Marlo, 2011) or the ability to cope with negative feelings (Schure et al., 2008). Mindfulness creates an environment with greater depth in the supervision relationship, as well as increased “counselor efficacy and a deconstruction of boundaries” (Schauss et al., 2017, p. 108). Davis and Hayes (2011) provided an overview of empirical research citing that the potential benefits of mindfulness include emotional regulation, decreased reactivity and increased response flexibility, interpersonal benefits such as relationship satisfaction, and intrapersonal benefits, including self-insight. The authors continued by describing benefits for counselors and CITs included in others’ work including empathy, compassion, counseling skills, and decreased stress and anxiety. Mindfulness can assist in helping to select treatment approaches, which could serve as a preventative measure, supervision, training opportunities (Goldberg, 2017), and classroom instruction (Griggs & Tidwell, 2015). Ivers et al. (2016) described a possible correlation between mindfulness and multicultural knowledge, thus Perera-Diltz and Greenidge (2018) advocated for the infusion of mindfulness into a multicultural counseling curriculum. We agree with Perera-Diltz and Greenidge (2018) and believe Mindful Inquiry (Lee, 2009) is an example of one way it can be infused across the curriculum.

Teaching Multicultural Competence

The 2016 CACREP Standards (2015) indicate counseling programs are to “make continuous and systematic efforts to attract, enroll, and retain a diverse group of students and to create and support an inclusive learning community” (Standard 1.K.). Counselors-in-training

(CITs) possess a wide array of perspectives that may emerge while learning about topics such as racism, privilege, oppression, and other topics related to multicultural competence. A CIT may experience powerful emotions and feel unsafe to fully share their racial biases and differences in worldview if the academic environment is perceived as unsafe (Fier & Ramsey, 2005; Sue, 2015). Multicultural education recognizes the need for language when discussing culture, and how integral language is to learning (Thornton & McEntee, 1995). Also, multicultural education values the needs of the individual learner.

Counselor educators who incorporate multicultural awareness are often requested to justify their competence and define their awareness and identities. These disclosures may result in boundary conflicts (Buckley & Foldy, 2010), feelings of connection or distance between the counselor educator and the CIT, and validation or invalidation of the CIT's personal experiences with culture (Fier & Ramsey, 2005; Yoon et al., 2014). This self-disclosure may also be used to gauge the counselor educator's ability to confront a variety of challenges related to layers of interpersonal and group dynamics, depth of understanding, receptivity of multicultural processes, and the individual's degree of engagement which are unique to each CIT (Chan et al., 2018). We provide an example in the case study, where a Black student might have felt invalidated by his peers, but in our example, the counselor educator values his personal experience with the use of Mindful Inquiry (Lee, 2009). What if the opposite happened? What if the student felt invalidated by both peers and faculty, then we would assume that racial tension would infiltrate the classroom affecting all students' ability to learn and implement effective culturally competent counseling? These challenges can play a role in the counselor educator's level of support for the CITs to take on the role of change agents which is the "professional action designed to change societal values,

structures, policies, and practices, such that disadvantaged or marginalized groups gain increased access to tools of self-determination” (Goodman et al., 2004, p. 795) for their clients.

Often, the approach to teaching CITs to work with diverse populations includes various activities outside the classroom such as service-learning opportunities (Nilsson et al., 2011), practicum experiences, and interacting with marginalized populations (Goodman et al., 2004). The MSJCC established “developmental layers that lead to multicultural and social justice competence: (1) counselor self-awareness, (2) client worldview, (3) counseling relationship, and (4) counseling and advocacy interventions” (Ratts et al., 2015, p. 3). Through these developmental stages attitudes and beliefs, knowledge, skills, and action (AKSA) are explored and developed (Ratts, et al., 2016). Ratts and Greenleaf (2018) described how the school counselor needs to begin with their own bias for the counselor to work with students without punishing the student for their own beliefs. A part of recognizing the individual, both the client and the counselor, the counselor must consider multiple intersectional identities and the constructs of power, status, and privilege (Ratts, 2017; Ratts & Greenleaf, 2018), which we recommend the Mindful Inquiry (Lee, 2009) as a way to begin to understand how people of color are affected by systems of power, status, and privilege are affecting both CITs and faculty alike simultaneously.

Moving from the individual to a focus on an organizational level (i.e., school) or systemic (i.e., public policy) allows for a sociological perspective that is crucial for striving for multicultural and social justice competence (Crucil & Amundson, 2017; Ratts & Greenleaf, 2018). Infusing these developmental layers and multicultural/social justice counseling training experiences into all counselor education courses enables CITs to develop complex critical thinking skills that consider alternative cultural perspectives when making ethical decisions (Houser et al., 2006). Similarly, Ratts and Greenleaf (2018) identified how the counselor can utilize context in their approach with

students to help them cope with a negative environment. One specific approach that takes into consideration context when talking with students is Lee Mun Wah's Mindful Inquiry (Lee, 2009).

Utilizing Mindful Inquiry

Perera-Diltz and Greenidge (2018) outlined various exercises using mindfulness and the majority utilized various self-reflection prompts. Specifically, Anderson et al. (2011) utilized Lee Mun Wah's Mindful Facilitation in their diversity course using tools such as, "observing what is and what is not said, being aware of the impact culture has on relationships, and embracing anger and conflict as an intimate experience and opportunity...structured 'check-ins' to allow all participants time to 'use the floor'" (p. 6). The authors described how their students needed this educational experience ethically but also on a deeper and more personal level. Guth et al. (2018) with the Association for Specialists in Group Work (ASGW) recommended using Mindful Facilitation to create brave spaces while leading groups.

The authors are advocating for counselor educators to use Mindful Inquiry (Lee, 2009) or Mindful Facilitation (Lee, 2014). For the sake of brevity, the authors will only refer to this approach as Mindful Inquiry (Lee, 2009, 2014). Although there is no current research on the use of this exercise, the authors utilized and benefitted from this approach in our work within the classroom. This approach (a) encourages reflection using the students' words, (b) meeting the student where they are and not where you want them to be, (c) encouraging willingness to experience the world from their perspective, (d) using insight into what the student is saying or purposefully not saying, (e) being genuine with the students, (f) acknowledging your role in the students' powerful emotions, (g) trying to comprehend their worldview and how it impacts their relationship with you, and (h) finally being present throughout the process and not focusing only on the solution (Lee, 2009). Lee (2014) explains how practitioners can use the following prompts:

What I heard you say was...Tell me more what you meant by...What angered you about what happened?... What hurt you about what happened?... What's familiar about what happened?... How did that affect you, and how does it affect you today?... What do you need or want? (Curiosity and compassion section, p. 64-65)

Case Study

In this article, the authors outline and include a practical example from the classroom where the authors utilized the above prompts and how students may respond to the experience. The case example is a compilation of multiple incidents where the authors have utilized these prompts in the classroom. This example focuses on the counselor's "self-awareness" as outlined by Ratts et al. (2015, p. 5). The attitudes, beliefs, knowledge, skills, and actions of both the CIT and his peers were challenged through this interaction. Joseph had to consider the disadvantages he had possessed in our society, and how that was affecting his attitudes and beliefs, while his peers had to consider either their advantages or disadvantages depending on the color of their skin.

In class, a student, Joseph, articulated a time of discrimination against him because of his race. He believed that this stranger thought he was going to steal her purse because he identified as Black. He described the woman glancing behind him, grabbing her purse tighter, and speeding up her pace. She hurriedly entered the grocery store and rushed over to customer service. He became uncomfortable and decided to shop elsewhere. The students, who were predominantly white, immediately began to jump in with reasons this may have occurred. The instructor stopped the other students and offered a process comment about what was occurring. Then the instructor indicated what was most important is how Joseph felt about the experience, and then she asked Joseph to go through the Mindful Inquiry prompts, to which he agreed.

First, the instructor utilized active listening prompts to ensure that Joseph was able to expound upon the grocery store incident fully. She said, “Joseph, tell me more what you meant by she assumed you were going to steal her purse” or “What I heard you say is you then became scared of what was going to happen to you, so you left the store?” Joseph was able to explain in greater detail the incident that transpired that caused him to come into class flustered.

Next, the instructor explored and aimed to understand Joseph’s anger, which as Tadlock-Marlo (2011) explained how mindfulness can assist participants to accept their feelings as opposed to avoiding them. So, the instructor asked, “Joseph, what angered you about what happened?” Joseph explained how it made him mad that he could not even walk towards a grocery store without someone assuming he was a thief. Joseph said, “I’ve never stolen a thing a day in my life. I was just walking from my car. I just happened to be behind the lady.... What really made me mad was when she ran straight to customer service. I literally had done nothing wrong!”

Third, the instructor acknowledged that generally hurt is underneath the anger, so the instructor wanted to validate and accept Joseph’s hurt. Thus, the instructor asked, “What hurt you about what happened, Joseph?” Joseph hesitated and looked down at the table in front of him. He said, “Hmmm, I was hurt that she could just assume that I was a bad guy. I had smiled at her when she first glanced at me. I couldn’t believe how quickly she just assumed that I was a bad person and how quickly she felt she needed to be protected from me. I am not a thief and definitely would never put a finger on her.”

Fourth, the instructor recognizes how often victims of discrimination do not experience validation and acknowledgment by the perpetrator, which can perpetuate a history of intense feelings (Lee, 2014). The instructor wanted to understand Joseph’s history of being hurt, so she asked, “What’s familiar about what happened?” Joseph grunted loudly, “Ugh, I have too many

examples to describe. I've seen plenty of women clutch their purses tighter, and men check their pockets for their wallets. I've had managers follow me around stores to make sure I am not going to steal anything. I mean I have been pulled over for being in the wrong neighborhood after dark."

Fifth, the instructor longed to further understand the history of discrimination and its impact on Joseph, so she asked, "How did that affect you, and how does it affect you today?" Joseph said, "Those are hard questions. I am not going to lie, some days I think it would be easier if I was the thief or the bad guy, because then maybe I would not have to feel like this. Maybe I would not have to look over my shoulder out of fear of getting in trouble for something I didn't do, because then it would just be scared of getting caught. I think I get really upset when I think about having to explain this to my son. He is only 5 years old, but in a couple of years, I will have to sit him down and give him all the rules of how to be in public. I hate that I will have to tell him to make sure he slows down in a parking lot if he notices a woman gripping her purse because, today, I must have walked too fast."

Lastly, the instructor wanted to move into a solution-oriented question asking, "Joseph, what do you need or want?" Joseph shrugged and said, "I guess I just want you all to understand that I am not being sensitive. I really want things to change, but I don't think there is anything that you all can really do for that." The instructor reflected his feelings of apathy towards change and her hope that this class can provide them with tools to at least make small changes within their spheres of influence. She also expressed her frustration that she would not be able to eradicate all the instances of racism that this student would face.

Then the instructor facilitated a conversation, where the class processed the interactions between the instructor and Joseph. This is a great example of a resource that aids in the development of knowledge to become a multiculturally competent counselor. Utilizing the revised

MSJCC (Ratts et al., 2016), Joseph and his classmates were all challenged in their self-awareness. This domain includes developing an awareness of their own “cultural values, beliefs, and biases” ...exploring “the ways in which culture, power, privilege, and oppression influence the counseling relationship” (Ratts et al., 2016, p. 37). Joseph and his classmates were all challenged to be thinking about their own viewpoints (i.e., attitudes, beliefs, knowledge, and skills) of culture, power, privilege, and oppression as it related to the grocery store incident. While processing with the class after the instructor challenged the students to think about how they might have lacked empathy for Joseph to begin with because they have not experienced many moments of lacking power or privilege. The instructor said, “You may be able to walk through a grocery store parking lot without anyone clutching their purse or quickening their steps because they see you in their peripheral vision.”

This exercise required Joseph to use analytical, communication, and evaluation skills to address how his previous experiences of discrimination played a role in his reaction to this experience. Then the other CITs were challenged to analyze and evaluate their own experiences in comparison to Joseph’s experience(s). Particularly, the instructor challenged the students at the beginning of the exercise to realize how possibly their lack of experiences with discrimination caused them to be dismissive of his experience and instead were providing a rationale for the person who was not in the room.

As a group, they were taking action by completing this exercise because they were learning about their “assumptions, worldviews, values, biases, and culture” (Ratts et al., 2015, p. 6) as either a member of the majority or a marginalized group of our society. This created an opportunity to help students assess where they might need to pursue further action through further training or immersion into a different culture. For the domain of the client’s worldview (Ratts et al., 2016),

the class learned how to utilize the Mindful Inquiry (Lee, 2009, 2014) to understand the client's worldview better and assist in the counseling relationship, another domain outlined by Ratts et al. (2016). These prompts allow the client and counselor to explore the various aspects of the client's marginalized status. This knowledge can assist the counselors in deciding upon what further skills are needed to explore further the possible discrimination a client has faced. Mindful Inquiry (Lee, 2009, 2014) also is an example of the final domain of counseling advocacy and intervention (Ratts et al., 2016). Thus, the CITs increased multicultural competence because of the use of Mindful Inquiry (Lee, 2009, 2014).

Discussion

Implications

The case example briefly demonstrates the use of the Mindful Inquiry (Lee, 2009, 2014) as aiding in the development of multicultural competent counselors by expanding their "attitudes and beliefs, knowledge, skills, and action" (Ratts et al., 2016, p. 36). The political and social climate of our nation right now is bound to bleed over into the counselor education classroom. Counselor educators are called to integrate social justice across the curriculum (Motulsky et al., 2014). Thus, the Mindful Inquiry (Lee, 2009, 2014) offers counselors educators a resource they can use in every course they teach, and this exercise addresses the domains of "self-awareness, client worldview, the counseling relationship, and the counseling advocacy interventions," which are needed to develop multicultural and social justice competency (Ratts et al., 2016, p. 37).

Future Directions

The usefulness of mindfulness and the need for multicultural and social justice competency have been highlighted in the literature. People are not monocultural, often the research uses this lens to focus on one group or one set of identities (e.g., race, ethnicity, gender identity, sexuality,

affectional identity, social class) but fails to acknowledge the complex interaction and intersection of identity development across multiple identities (Bowleg, 2008, 2012, 2013; Bowleg & Bauer, 2016; Warner & Shields, 2013). Mindful Inquiry (Lee, 2009, 2014) allows for the exploration of multiple identities and the possible discrimination that has occurred because of these identities. The authors hope to conduct more structured research on utilizing the Mindful Inquiry (Lee, 2009, 2014) in the classroom and the effects on the CITs. While conducting the literature review for this work and related project, the authors also discovered a need for more research on the effects of racial tension both in and outside the classroom.

Conclusion

Counselors will want to ensure they are continuing to grow and develop to become multiculturally competent and as social justice advocates. In practice with clients, counselors can utilize Mindful Inquiry to help them understand and empathize with their clients better. Mindfulness can further their emotional development (Tadlock-Marlo, 2011) and increase empathy (Schure et al., 2008). Clinicians can also attempt to utilize other mindfulness strategies to increase multicultural competence. As our field continues to evolve, our exercises in and outside the classroom need to continue to develop, so the authors advocate using the Mindful Inquiry (Lee, 2009, 2014) to help the counselors and clients alike.

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