Focus on Diversity and Equity in Professional Counseling
In this edition of the CSI Exemplar, we highlight the role of diversity and equity in the field of professional counseling. The edition begins with an article by Julia Colombo, Erinn Reilly, and Dr. Michelle Crossley from the Rho Iota Chi Chapter. They discuss efforts within their counseling program to promote equity and inclusion while ensuring that student voices are heard. Next, Marquita Johnson, Dr. Kelly Dardis, and L. Allen-Crosby from the Omega Zeta Chapter discuss the Learning Community model used at Walden University to support student engagement and professional development. We then draw attention to an exceptional induction ceremony hosted by the Lambda Upsilon Chapter. Dr. Phillip D. Lewis talks with us about this special event and the way that individual inductees were honored during the ceremony. Next, Dr. Matt Glowiak and Deanna Revels of the CSI Counselor Community Engagement Committee discuss the importance of unique subcultures and the ways in which these subcultures affect our work with clients and students. Daun Kwag, Afroz Shaikh, and Giscard Petion of the Chi Epsilon Chapter shift our attention to strategies for broaching conversations about race, ethnicity, and culture within the Multicultural and Social Justice Counseling Competencies framework. Following in a similar vein, Jennifer Kennedy of Iota Upsilon Pi Chapter discusses the impact of imposter syndrome, and strategies counselor educators can use to support diverse students and foster inclusive classrooms. Turning to a focus on faculty, Aishwarya Joshi, Rohan R. Arcot, and Dr. John J. S. Harrichand of the Phi Omicron Chi, Lambda, and Sigma Alpha Chi Chapters present a formal mentoring structure to support BIPOC counselor educators. Shifting to a client focus, Jennifer McCoy of the Upsilon Chi Chi chapter discusses the importance of supervision in the area of corrections counseling. Dr. Lamar Muro of the Alpha Rho Chapter discusses the application of aspirational models to promote empowerment and foster advocacy, equity, and diversity within the field of professional counseling. Finally, we close the issue with an interview with Dr. S. Anandavalli, advocacy agent, who was interviewed by Rohan R. Arcot of the CSI Leadership and Professional Advocacy Committee. As you can see, this edition is full of meaningful content that can be applied in various professional counseling contexts to propel our field forward by honoring diversity, empowering those who have been marginalized, and coming together as a field to promote our core values. With deep sadness, we also pay tribute in this edition to Dr. Samuel Gladding, a champion for both CSI and the counseling profession. Words cannot express the magnitude of this loss but we take solace in knowing that Dr. Gladding’s legacy will live on for generations through his leadership, scholarship, and the countless lives he touched.
As fall begins, CSI members are continuing to adapt to the ongoing effects of the pandemic – finding creative points of connection with others in many different modalities and reaching into their communities in service. A special thank you to all of the dedicated CFAs and chapter leaders leading these efforts in hundreds of chapters!

Together, we remain committed to furthering our shared mission, to promote excellence in counseling, within 430 chartered chapters across the United States and abroad, including within the newest chapters chartered so far this year:

- Epsilon Alpha Chapter at Evangel University
- Sigma Mu Chapter at Southern Methodist University
- Tau Upsilon Beta Chapter at Troy University – Fort Walton Beach
- Tau Upsilon Phi Chapter at Troy University – Panama City
- Upsilon Mu Theta Chapter at the University of Montana

Our Society’s long-standing chapter rebate program is just one of the ways that we intentionally support the mission-furthering work of chapters. In August, CSI Headquarters mailed almost $238,000 in 2020-21 chapter rebates to Chapter Faculty Advisors – the most chapter rebate funding ever issued in one year! We look forward to seeing how these chapter rebates, as well as the many other CSI grants, fellowships, and awards to be given this year, will be used by members to make a positive impact upon many different communities our members serve.

In addition to the work being done within CSI chapters, hundreds of volunteers serve on CSI’s committees, review panels, and task forces. The following is just a sampling of the valuable work these dedicated volunteers have engaged in to serve their fellow members and the counseling profession this year.

Members of the Chapter Development Committee and the Chapter Faculty Advisor (CFA) Committee presented Chapter Leaders and CFA Trainings during the October 2022 ACES Conference in Atlanta.

K. Lynn Pierce, 2020-21 CSI Leadership Fellow, and Dr. Robin DuFresne, Chair of the Professional Member Committee, have published a manuscript on “Creating Accessible Environments for People with Disabilities.”

The Counselor Community Engagement (CCE) Committee is recognizing chapter CCE activities on their dedicated Facebook group. Apply to have your chapter recognized for the CCE activities you are facilitating!

The Leadership and Professional Advocacy Committee once again helped to facilitate the annual CSI and CACREP Leadership Essay Contest. This year’s theme was “Technology and Counseling: Now to 2030!” Active CSI members entered the contest in one of two categories: Entry-Level Students and Doctoral Students/Professional Counselors/Counselor Educators. Participants addressed the central question, “How is a profession that has evolved for a face-to-face world required to change in a world that is moving toward being digital as a norm?” First place award recipients in each category will receive $500, a one-year membership renewal in CSI, and publication of your essay in the CSI Exemplar, the CACREP newsletter, and at csi-net.org and cacrep.org!

The Excellence in Counseling Research Grants Committee, Leadership & Professional Advocacy Committee, and Awards Committee are reviewing research grant proposals, CSI & CACREP Leadership Essay Contest submissions, and award nominations later this fall. The Leadership Fellow & Intern (LFI) Selection & Mentoring Committee will review applications for our next cohort of LFIs as well as our next Edwin L. Herr Fellow after the deadline of December 1 at 5:00 PM EST.

CSI’s Counselors’ Bookshelf includes peer-evaluated reviews of books, movies, TV shows, and music that CSI members have found useful in their work with clients. We welcome Jeff
Tucker, our new Editorial Assistant for the Counselors’ Bookshelf. After doing an exemplary job serving as Editorial Assistant for the past four years, Vanessa Doran remains on the Counselors’ Bookshelf team as the Section Editor for Bibliotherapy. CSI members are encouraged to read the latest reviews, including in the Movies & TV Shows Section, where you can find Taylor Irvine’s review of Soul, Brittany Suggs’ review of For Colored Girls, and Kyle Rose’s review of Pray Away.

In addition, CSI members also give in many other creative and practical ways to support members’ professional development.

Dr. Dodie Limberg, recipient of CSI’s 2019-20 Edwin L. Herr Fellowship for Excellence in Counseling Leadership and Scholarship, has developed valuable resources for developing Curriculum Vitae (CV). In the “Counselors’ Corner” section of CSI’s website, members can access sample CVs with tips for both faculty members and professional counselors from different specialties. Additionally, Dr. Limberg has generously offered to review up to 20 doctoral CVs and provide specific feedback to doctoral student members of CSI. Contact Dr. Limberg at dlimberg@sc.edu to participate in this special project.

CSI’s Fall Webinar Series already has launched with “Telemental Health Supervision: Ethical, Legal, and Practical Considerations” presented by Dr. Nicole A. Stargell and “Financial Considerations for Professional Counselors” provided by Stephen Boatman, CFP, CSLP. CSI’s final webinar of fall 2020, “Advocacy for Protecting Counselor Professional Identity in the Counseling Compact with CACREP and ACES,” as well as hundreds of other recorded webinars can be accessed on the CSI website. Register to attend the live, upcoming webinars listed below and earn NBCC-approved CE by logging into your CSI Member Profile.

In February 2022, CSI will sponsor a Pre-Conference Institute at the 2022 Association for Group Workers Conference.

Thursday, February 17, 2022, 9:00 AM – 5:00 PM EST
Ethical Leadership in Wellness and Self-Care
Linwood Vereen, Ph.D.
Nikki Elston, Ph.D., LPC, NCC
Matthew Nice, Ph.D., LPC, NCC, ACS

CSI Speakers graciously give of their time to serve as initiation speakers, and support funding is available to host them! Check out the CSI Speaker Assistance Program to take advantage of this wonderful chapter support.

Stay tuned to the CSI E-News delivered to your inbox for more programs and offerings throughout the fall!

Finally, in response to positive member feedback about the online milieu, the 2022 CSI Annual Delegate Business Meeting and Awards Ceremony again will be held online. Please make plans to attend on April 1, 2022, and look for additional details to be announced soon across CSI’s social media and in the E-News.

Thank you for being innovative and committed to our shared mission during these unpredictable times. Our Society remains strong and continues to grow because of the faithful commitment of more than 140,000 initiated members to promoting excellence in counseling wherever opportunities arise. We delight in hearing about how you and your chapter are part of this inspiring work (holly.moorhead@csi-net.org)!
Chi Sigma Iota Remembers
Dr. Samuel Templeman Gladding
1989-1990 CSI Past-President

Dr. Samuel Gladding liked to relay the story of how after a year in Yale's master’s program in religion he came to the conclusion he was not meant to be a minister. Dejected and confused, he sought out Dr. Tom Elmore, a mentor from his undergraduate years at Wake Forest University. “I don’t know what to do,” Sam bemoaned, and his mentor, thinking that Sam needed some professional guidance, responded, “Why don’t you try counseling?” Sam nodded, hearing, “Why don’t you try counseling?” as a suggestion for a career path, and Sam agreed, thinking, “Hmm. I think I will.”

And with that suggestion, Sam began to (as he would interject in song) “move on down the road” to become a counselor who wrote prolifically, taught thousands of students, and left a lasting impact on the field of counseling.

As a young counselor, Sam aligned himself with Carl Rogers, and while he expanded his theoretical perspective over time, he lived and exemplified Rogers’ core conditions of genuineness, unconditional positive regard, and empathy. As a graduate student being taught from several of his textbooks, I was a bit awestruck when I first met Sam after a delightfully humorous and inspiring presentation at a Chi Sigma Iota workshop. When we broke into small groups, I witnessed how he responded to each member in a gentle way where each felt heard and valued. Over the years, I came to realize anyone who interacted with Sam experienced this same gentle attentiveness — combined with a bit of song and a pun.

Sam Gladding had many professional roles, all which he performed with excellence. He was a professor at Wake Forest and also served there as assistant to the president for special projects, associate provost, and chair of the Department of Counseling. He authored 45 books, three of those published in 2021, the year of his death. He mentored both students and new counselor educators, offering encouragement and direction. Throughout his professional career, he served as president of the American Counseling Association, Chi Sigma Iota, and many other counseling associations. In addition to these roles, Sam was “a counselor,” an identity and a role he owned proudly.

Though Sam did not become a minister, he sought out ways to minister to those in distress. In 1995, he took a group of undergraduate students to Calcutta, India to work in some of Mother Teresa’s homes for the destitute and dying. After the attack on the World Trade Center, Sam went to New York to provide psychological first aid to the families of those killed. Later, when a campus shooting occurred at Virginia Tech, Sam provided assistance to the faculty and students.

For all of his accomplishments, Sam received numerous international awards and recognitions, and with each he accepted humbly and with sincere gratitude. However, Sam was keenly aware of the work done by counselors who provide direct services to students and clients and felt they were often overlooked when awards were presented. So, he and his wife, Claire, established ACA’s Samuel T. Gladding’s Unsung Hero Award as a way of recognizing those doing this important work.

Sam thoroughly embraced and enjoyed his life, and while his faith prepared him for Life’s ending, his exuberance for life made him very reluctant to leave and miss out on so many experiences. He cherished the times he shared with his wife Claire and their three sons—Ben, Nate, and Tim, and he beamed proudly when Ben and his wife Sara made him a grandfather with the arrival of Leo Templeman Gladding.

The counseling profession lost an incredible man, leader and scholar with the passing of Sam Gladding, and the world lost a source of creativity, laughter, wisdom and compassion. Sam wrote of endings and beginnings in his poem, “Goodbye and Hello.”

Saying “good bye” is bittersweet
as it marks the start of transition.
So I prefer to say “good day”
or let departures pass in silence.
Yet in bidding a final farewell to the group
I am free to create new “hellos.”
Sam Gladding, 1993

Good bye, and thank you, Sam Gladding, til a new “hello.”

by Dr. Cathy Woodyard, Chi Sigma Iota Exemplar Editor, 1992-2008
CSI invites members to contribute to the memorial forum for Dr. Samuel T. Gladding.

Dr. Cathy Woodyard, CSI Exemplar Editor 1992-2008, was awarded the 2018 Samuel T. Gladding Unsung Heroes Award.

Dr. Sam Gladding served as the initiation speaker for the Alpha Sigma Omega chapter at the University of the Philippines’ Diliman, welcoming the chapter’s second group of initiates.
Creating Space for Difficult Discussions
Julia Colombo, Erinn Reilly, & Dr. Michelle Crossley
Rho Iota Chi Chapter

In recent years, we have become more aware of the systemic racial and political fractures in our country and how these events can lead to feelings of isolation and invalidation for individuals with many intersecting identities. Professional counselors are trained to use a wellness perspective to assist clients in moving toward optimal functioning and away from emotional distress. Understanding how diverse individuals navigate and respond to social stressors including police brutality, marginalization, oppression, and discrimination, is essential knowledge for professional counselors. While diverse perspectives and understandings of mental health are taught in counseling program classrooms to better conceptualize clients, little attention has been directed at how counselors-in-training are impacted by similar environmental factors (racial trauma, colonization, political and social unrest, etc.). Counseling students have their own experiences with oppression and marginalization, sometimes within a learning environment, impacting their own mental wellbeing. A critical focus for counselor educators is to provide space for students to reflect upon and discuss those experiences that may influence the counseling relationships they have with clients in the future.

The Clinical Mental Health Counseling program at Rhode Island College has seen an enrollment increase in diverse student populations over the past five years. Training programs and licensure requirements have historically focused on cultural competency solely in one didactic course rather than woven throughout the curriculum (Pieterse et al., 2008). Developing cultural competence is a lifelong process that includes learning about clients and their experiences of oppression and marginalization as well as attending to the counselor’s responses to their own personal experiences. Students are not only learning how experiences of oppression impact clients, but they are also enduring a global pandemic and time of racial and political unrest. Faculty must foster an environment where students can learn and process information that can be difficult to discuss in a group setting—one in which each student takes on the often-unsettling reflective work necessary to acknowledge their own unique intersection of privileged and oppressed identities. As the student demographics continue to change, so should the way in which counseling programs integrate and address diversity and equity in professional counseling.

Diversity Action Plan at Rhode Island College

In the Fall of 2018, a predominantly White faculty group learned of specific challenges students experienced in the program, especially around learning about and discussing culture and diversity. This awareness turned into a responsibility that faculty create space in the program and classroom for students to discuss their own personal reactions and experiences related to marginalization, oppression, and privilege. Small meetings between students and faculty were held throughout the semester, time was dedicated at faculty meetings to discuss the concerns that were brought forward, and a plan was developed on how to better support students from marginalized communities in having discussions in the classroom. Every step of the way, the faculty brought ideas and drafts to the students to collaborate on the plan. The meetings resulted in the creation of a Diversity Action Plan, outlining ways in which faculty would engage in their own personal and professional development, work to de-colonize syllabi and curriculum, provide open spaces for students to share experiences of oppression and discrimination through class discussions and assignments, and provide an opportunity for students to engage in student-driven program development to provide information to the campus community regarding mental health disparities in the counseling field. The four goals that were created as a result of this work were to: (a) revise the curriculum to infuse diversity and social justice knowledge, awareness, dialogue, and skills throughout the program; (b) increase awareness regarding intersecting social identities, power, and privilege among students and faculty; (c) align mission statement and assessment processes with a diversity and social justice emphasis; and (d) increase program diversity and representation.

Three years into the action plan’s integration into the counseling program, faculty have been dedicated to continuing the work. This comes at a time when the enrollment numbers for students of color continue to increase as well as incidents of political and social unrest during a global pandemic. Students have also done great work by providing opportunities for their peers to obtain professional development through the facilitation and promotion of events and continuing to foster a sense of community through the creation of Brave Space, a virtual group for students of color to come together to discuss thoughts and feelings about societal issues that are impacting their mental wellness and academics. While the students who initially sat down with faculty to discuss improvements have graduated, current students continue to learn from and contribute to the changes that emerged from their brave voices. While we have more room for growth, we also acknowledge the great work that our community of students and faculty in the program are doing to better attend to our experiences as counselors-in-training as we navigate the world around us.
Student Voices: Perspectives from Two Student Leaders

Privileged, More and Less

As a White, cisgender female who identifies as a member of the LGBTQIA+ community, was born a U.S. citizen, and belongs to the generation known as Millennials, I recognize that I hold a multitude of intersecting identities that hold connotations of both privilege and oppression. I would not have explored these aspects had my Clinical Mental Health Counseling program not integrated numerous prompts for self-reflection and opportunities for multicultural education into the curriculum. As a person who holds White privilege (among other privileged identities) simultaneously with other identities that are not part of a majority group, I recognize an urgent need to work with a purpose towards anti-racism, social justice, and equity in my personal and professional life; and because of the classroom discussions, self-reflection assignments, and multiculturalist readings used in my courses, I have developed a sense of how my privileged identities can act as powerful platforms for advocacy and change.

The consistency of the program’s integration of diversity, equity, and inclusion topics across all my courses has kept me accountable throughout my graduate studies for acknowledging and exploring my identities while also learning about cultures and identities that are not my own. As I enter my final year of the program, I reflect gratefully on the fact that not a single course has lacked a discussion on diversity, equity, and inclusion. Beyond theorizing and defining concepts, my professors have engaged my peers and me in discussions about how to be actively anti-racist, how to engage in advocacy in the community, the pillars of multicultural humility, and ways to improve access to mental health care for underserved populations. This de-mystification of the actual nuts and bolts of social justice advocacy work and how I can incorporate it into my work as a counselor is more than just a worthy pursuit; it is a necessary one.

Intersectionality Woven into Practice

As a future Clinical Mental Health Counselor, I hold a responsibility to provide a safe space for all identities that may walk through my door (or pop-up in my virtual room). Together, clients and I weave the intricacies of their lives to create a thread that represents mental wellness. To which part of this journey do my own individualities come into play? How do I become a lifelong learner of intersectionality? As I enter my third year of the Clinical Mental Health Counseling program at Rhode Island College, I am challenged to reflect upon my own identities: a first-generation college student, woman of color, and child of an immigrant. As students, we go deeper and immerse ourselves in multicultural readings, seminars, panels, discussions, and research. I am asked to confront both the over- and under-privileges I have within my identity. I share and listen to my peers who come from various backgrounds and beliefs. As students, we are asked to be honest, to reflect upon what we understand about ourselves and how it relates to others in the world. We are held accountable to incorporate multicultural lenses in our work, to become advocates of social justice, to actively condemn exclusion and discrimination, and to go beyond the walls of our classroom to be a proponent of change in the community.

The most poignant construct of diversity, equity, and inclusion is its presence in everything we do as human beings, well beyond the therapeutic environment. One class, one seminar, one reading, one talking point could not properly train or inform the future mental health clinicians of the world, no matter how thorough or inclusive it may be. However, the many layers of conversations, educational forums, panels, and exposure to diverse communities at Rhode Island College will challenge me to continue putting intersectionality at the forefront of my work. Multiculturalism is deeply intertwined into the fabric of our lives; as I continue my training in the Clinical Mental Health Counseling program, I strive to continue building upon the foundation I have created in partnership with my professors and peers.

The experiences of two counselors-in-training highlight some of the challenges and complexities trainees can encounter as they integrate diversity, equity, and inclusion into their personal and professional identities. We recognize a need for students to have space and content to analyze these values and experiences that are a part of one’s personal identity. Culturally competent counselors live in the world with an awareness of the impact the current environment has in all parts of life, for both the client and the counselor. As one student noted, this work is a lifelong pursuit, and the goalpost continues to be moved forward as progress is made. Professional organizations, conference events, personal reflection, research, and listening to the lived experiences of those around us are just a few of the opportunities available for growth toward this goal. Incorporating social justice awareness and advocacy into Rhode Island College’s program via the Diversity Action Plan is just a first step toward the broader mission of not only valuing diversity, equity, and inclusion but also establishing it in our personal and professional lives. Counselors-in-training continue to learn, grow, and explore with the support of program faculty and faculty, in turn, continue to learn from the experiences of students with many intersecting identities.
Chapter Happenings—Learning Communities: Intentional Connection in a Digital World
Marquita Johnson, Dr. Kelly Dardis, & L. Allen-Crosby, Omega Zeta Chapter

Chi Sigma Iota Omega Zeta Chapter identified a need to facilitate a connection while nurturing the quest for knowledge in a diverse population of online adult learners. Huey (2018) noted the unique experiences of adult students, including navigating professional and personal responsibilities coupled with managing the expectations of online learning. Learning communities were formed within the School of Counseling (SOC) at Walden University, focusing on supporting master’s-level and doctoral students in the Fall of 2019. Learning communities are defined as a group with common interests meeting online or in person to focus on enhancing learning regarding a particular subject matter. The learning communities’ purposes included connecting Walden’s School of Counseling students and faculty who share common academic interests and attitudes, meeting semi-regularly to delve into groundbreaking educational content, enhancing learning opportunities, and sharing projects (Chi Sigma Iota Omega Zeta Chapter, 2019). The mission of CSI Omega Zeta’s chapter learning communities includes providing learning opportunities, professional development, and student engagement through webinars, face-to-face meetings, and other avenues to support flourishing relationships for online counseling students. Bloomberg (2008) noted that learning communities provide support for various learning styles utilizing collaboration while enhancing critical thinking skills.

The initial pilot for learning communities included a six-month strategic plan which included gathering data and support through the partnership with the SOC leadership. The learning community pilot consisted of Dr. Kelly Dardis, CSI Omega Zeta Chapter Faculty Advisor; Dr. Tylon Crook, former School of Counseling faculty; Dr. Imelda Bratton, current School of Counseling faculty; CES students; Todd Correa, contributing Walden University faculty; L. Allen Crosby; and myself, current CSI Omega Zeta chapter co-Presidents. The topics included Play Therapy, The School to Prison Pipeline, and The Intersection of Technology and Counseling, along with the mentoring learning community for CSI Omega Zeta members. Each learning community identified a purpose and learning objectives to incorporate concrete initiatives.

The official launch of learning communities occurred in the Spring of 2020. Over 455 students registered, and over 26 SOC faculty and three doctoral students participated in 15 learning communities within the first week (CSI Omega Zeta Chapter, 2020). The one-hour weekly learning communities met via Zoom to explore a wide variety of topics that directly reflected students’ interests. CSI Omega Zeta disseminated surveys via email to gather potential topics for the learning communities, ensuring that the content aligned with students’ needs. Learning communities also extended a training space for doctoral Counseling Education and Supervision students while supporting mentorship experiences with Walden faculty. Online students were seeking a space to connect intentionally and learning communities delivered. It was clear that learning communities cultivated a unique space that has enhanced learning experiences for students and faculty.

The success of learning communities within the SOC has piqued interest from other schools and departments, fostering an opportunity to engage in teaching and learning. This concept supports the continued development of creative experiences for online students to connect within an online community. The leaders of CSI Omega Zeta Chapter know first-hand the benefits of carving out community within the digital world. There are some significant barriers that one must overcome to thrive in an online environment. However, the benefits far outweigh the costs. Some of the lessons learned along the way included incorporating an open group format versus the closed-group format initially utilized. Social media and recording features have allowed for an expansion of educational content delivery that is vital to nurturing future counselors, counselor educators, and the community.

Learning communities’ popularity has grown since its inception in 2019 and now serves as an integral part of the fabric at Walden University. Students and faculty have reported feeling connected with a renewed sense of excitement regarding pursuing their educational and professional endeavors. We want to extend gratitude to Walden’s leadership, School of Counseling faculty, and CES students for their generosity in fostering learning inside and outside of the virtual classroom.

Marquita Johnson, LPC, M.Div., NCC, BC-TMH, CPCS
Kelly Dardis, Ph.D., LPC, LSC,LPSC, NCC
L. Allen Crosby, MA, LMHCA, LPSC
Amid the pandemic, on Friday May 7, 2021, the Langston University Department of Rehabilitation and Disability Studies (DRDS) hosted its first virtual honors and Chi Sigma Iota-Lambda Upsilon Chapter induction ceremony. Typically, the event is held face-to-face with 150 family members, friends, and a platform guest who attends to witness the occasion. Since being established in 2006, our chapter has tried to host this event annually. However, the pandemic has made face-to-face CSI induction activities a thing of the past.

On May 7th via Zoom, the 2021 DRDS Honors and CSI-Lambda Upsilon Chapter Induction Ceremony was held. Although held virtually, the event was just as momentous as always, if not more so. Dr. Ruben Herron stated, “The induction event was special because although we were separated by technology, I never felt closer to my peers of Chi Sigma Iota. The importance of ensuring that the ceremony was held showed determination and scholarship—something the pandemic cannot take away. We will continue to show that, when we use the best that we humans have to offer, together no challenge is too great.”

Keith Wilson, an inductee stated, “I consider it an honor to be invited and accepted into the Chi Sigma Iota national honor society, Langston University chapter. I feel very blessed that my hard work and academic success was recognized and that I have received this amazing opportunity. I am excited about being a part of such a distinguished organization. I feel the enthusiasm projected from the faculty members at Langston, which is motivation for my dedicated involvement.” Torrell Miles, select student of the year/CSI Inductee shared, “I wanted to say ‘thank you very much’ for the recognition that CSI gave me for my efforts in school and in the community.” Another CSI inductee, Kimberly Wales, wrote, “As a single mom that figured life out a little later than others, this nomination to CSI made me feel like all my hard work is being recognized by my peers and I feel very honored to be a part of the program.”

Ellouise Cochrane, LU Alum and DRCDS staff stated, “due to COVID restrictions, this unique event gave the Tulsa and Oklahoma City Campus faculty, staff, and student inductees a wonderful opportunity to join for an online event. We were honored to have Dr. Holly J. Moorhead, CSI CEO, as our Special Guest. During the ceremony, 25 of our students were proudly inducted into CSI, as the faculty acknowledged their accomplishments and charged them to carry out their oath of office. For me, the personal reflections and testimonies of the inductees were the highlight of this year’s CSI induction ceremony.

It is always a wonderful delight to have the Lambda Upsilon Chapter ceremony recognized by the Oklahoma State Senate. This year, the Honorable State Senator Kevin L. Matthews provided a Citation of Congratulations to each CSI inductee; faculty honored guest (Dr. Holly Moorhead) and featured LU Alumni/Practitioners of the year (Mrs. Valyncia Wilson, CRC, LPC and Mr. Victor Price, LADC). The Lambda Upsilon Chapter is grateful for the participation of Dr. Holly Moorhead, the support of LU Dean Dr. Emily Patterson Harris, and the DRCDS/Lambda Upsilon Chapter faculty. The collaborative effort of these individuals resulted in a truly memorable CSI induction ceremony.
Excellence in the Field—Thinking Beyond Demographics: The Importance of Subcultures on Individual Perception
Dr. Matt Glowiak and Deanna Revels, CSI Counselor Community Engagement Committee

Multicultural competent counseling is at the core of everything we do. Beyond being ethnically mandated by the American Counseling Association Code of Ethics (2014), multicultural competence serves as the pathway toward nonjudgmental, empathic, inclusive counseling. Although the literature on this topic is vast, we are only beginning to scratch the surface insofar as our understanding of culture. And when we arrive at a point of believing that we have acquired such an understanding, our dynamic society shifts, and our conceptualization must be adjusted. This is an ongoing process without any end. In the spirit of the counseling profession, we are life-long learners, and this aspect of what we do is certainly no exception.

The American Psychological Association (2020) defined culture as follows: “the distinctive customs, values, beliefs, knowledge, art, and language of a society or a community. These values and concepts are passed on from generation to generation, and they are the basis for everyday behaviors and practices” (para. 1). In the instruction of students and training of professionals, much of what we conceptualize as “culture” is determined through demographics. The ADDRESSING model by Hays (1996) and RESPECTFUL model of counseling and development by D’Andrea and Daniels (1997), encapsulate these quite well and serve as the leading acronyms of conceptualization. But what about subcultures? These are a bit more loosely defined. According to the American Psychological Association (2020), subculture is defined as “a group that maintains a characteristic set of customs, behaviors, interests, or beliefs that serves to distinguish it from the larger culture in which the members live” (para. 1). Accordingly, there are numerous subcultures that have come and gone since the beginning of human civilization. Subcultures are continually being created, changing, and terminating over time.

It is well known that culture greatly shapes one’s perception of the world—directly influencing the way we see and respond to it. Although demographic criteria are part of this and should be explored, subcultural influence also warrants attention. Given that demographic criteria are not necessary to define a subculture, a demographically diverse population of individuals with similar interests are brought together. And there are many cases in which individuals are more passionate about and influenced by their subculture than that of which coming from demographics. With there being numerous subcultures for exploration, this article has narrowed the focus to videogame, music, and pet parent subcultures.

Videogame culture began in the 1970s when game consoles, such as the Atari system, became common in the average household. But what makes playing videogames a subculture? In the videogame world, players share customs, values, and beliefs related to the culture itself; with slight differences depending on the gaming platform and era of gaming (Bissell, 2011).

Age and gender play a role in the gaming world. Gamers tend to think the games that came before or after their times are inferior to theirs (Laib, 2020). Socially, younger generations are seen as less able to communicate as well as those who came before online videogames became common. It is easier to socialize behind a screen and character in a game than in person. Unfortunately, this is also why cyberbullying is socially acceptable in the video game subculture. Those who struggle with face-to-face interpersonal communication because of social norms in their traditional culture find there is little to no consequence for saying whatever they want online (Laib, 2020). It is empowering—for better or worse.

According to a study done by Blackburn and Scharrer (2019), sexism is a problem within the gaming world as well. Some girls and women struggle to be taken seriously, so many will keep their microphones off so people will not know their gender. Women and girls are sexualized in videogames, which increases the harassment and toxic masculinity in the gaming world. For example, even if the woman or girl player turns their microphone on, any expression of emotions is seen as weak. The player is likely to suppress any emotion or even egg on some of the indirect harassment to decrease any direct harassment focus on them (Blackburn & Scharrer, 2019).

There is music, movies/television, and types of dress specific to video gaming. Certain symbols and images are associated with the games themselves and players have specific language and communication based on the game and device it is played on (Bissell, 2011). There are regions of this culture, such as players who prefer PlayStation over Xbox and vice versa, that debate on what gaming device is best to play on and groups on social media related to certain games and gaming devices. The specific language for these debates is called console wars (Bányai et al., 2020). This subculture is complex, and further research is necessary.

Another subculture we have formed in recent decades is pet parent culture. Traditional values of focusing on marriage and having children soon after high school are fading into a society that is overall deciding to wait longer, if marriage and children even happen at all. Financial insecurity plays a role in people deciding to not have children, along with couples experiencing less pressure to have kids (Frigiola, 2009). It is becoming more and more common for pets, such as cats and dogs, to be seen as part of the family as substitute children or fur babies (Tipper, 2019).

According to Frigiola (2009), credibility is built within this subculture by posting photos, showing off the pet’s expensive possessions bought for them, and videos of their animals that resemble content you would normally see a child in, such as dressing up for professional...
family photos and celebrating the pet’s birthday with animal-safe cakes. There is specific clothing sold for pets and even matching outfits for the pet parent and pet. Status is established by the quality of how the pet is cared for and the quantity of money the pet parent is willing to spend (Frigiola, 2009).

Frigiola (2009) further explains how pet parents show similar parent-child relationship behaviors by putting images on cars and clothing like one would for a child in a sport. This is the cultural value of making sure the pet knows they are loved and cared for. Gender norms are placed on the animal, such as the type of clothing put on the pet and calling a pet a good boy or girl. Pet parents come together to socialize at places such as dog parks and social media groups specially made for them and the kind of pet they have.

Pet parents, like video gamers, have all the elements of a traditional culture, but on a smaller degree. Some of those elements include values, dress, communication, status, and socialization patterns. Regions, platforms, and animals have differences just like a traditional culture would (Ratts, 2014). Further research is still needed to understand these two subcultures.

Music is in every culture, whether it be main culture or subculture. Music expresses meaning on all levels, such as on the micro, meso, and macro levels (Niknafs, 2019). In counseling, we can use music to empower our clients (Niknafs, 2019), such as Childish Gambino’s song called This Is America (2018) and Demi Lovato’s song Commander and Chief (2020) expressing what many marginalized American’s were and still are feeling regarding the inequality they face. We find the same meaning in music in subcultures as we do in traditional cultures (Niknafs, 2019). We see this meaning related to drug culture in Kendrick Lamar’s song Swimming Pools (Drank) (2013) where he has an inner battle with alcoholism and party life. This Is Me from the Greatest Showman (2018) is a popular song within the LGBTQIA community due to the song’s anthem of being who you are no matter what others may think or say. There are songs about the subculture of living in a city, such as Macklemore’s The Town (2009), and those related to rural/country life, such as Justin Moore’s song Small Town USA (2009). Music is all around us, and we find meaning it in whatever culture and subculture we are in (Niknafs, 2019).

Different factors drive different people to different subcultures. Beyond videogames, music, and pet parents; everyday people affiliate with sports teams, brand wear, cars, motorcycles, card collections, and everything else. This goes beyond a mere interest but a significantly influential part of someone’s life. Accordingly, we must be attentive to this. Awareness of others begins with awareness of self. More graduate assignments in diversity, onboarding, rules). Additional questions may include the following: How did affiliation begin? What meaning does it bring to life? How would one feel without it? Is this something one is interested in passing onto others? Socratic questions such as these help bring core beliefs and values about the subculture to the surface.

In sum, for a deeper awareness of self and others, it is important to explore subculture. Doing so has personal, educational, and clinical value. Personal introspection may delve a bit deeper, multicultural educational content may be expanded, and more customized clinical interventions may be devised. Subcultural beliefs and values may bring people closer or push them further apart. Some people may define themselves by subculture over their primary cultural and/or demographic affiliations. This is, more often than not, perfectly normal and healthy. People are not only what they are born with but also what they decide to follow.
In an unprecedented time of navigating the double pandemic of racial injustice and COVID-19, it is imperative that counselor educators and supervisors bring attention to racial, ethnic, and cultural client concerns with their students. Counselors and counselor educators engage with culturally and clinically diverse clients and students, and require culturally responsive knowledge and skills to meet their needs. As detailed in the 2016 CACREP doctoral standards for Counselor Education and Supervision, graduates are expected to demonstrate ethical and culturally relevant counseling across multiple settings. These CACREP standards require the development of supervision and counseling skills that allow doctoral students to navigate racial, ethnic, and cultural concerns in a manner that encourages student growth and development (CACREP, 2016). Systemic racism has been a historical issue in the United States, and the global COVID-19 pandemic has highlighted the insidious ways in which systemic racism permeates our society. As we see a visual increase in discrimination and racism across the country intertwined with the devastating impacts of COVID-19, ethnically and racially minoritized individuals are placed in positions of needing additional support by mental health providers.

Black, Indigenous, and People of Color (BIPOC) individuals are experiencing the negative impacts of COVID-19 at disproportionate rates as compared to their White counterparts. BIPOC death rates are 2.3 times higher, they have experienced higher rates of job losses and homelessness, and they are more likely to be susceptible to the virus through essential job work and living in less-than-ideal conditions (Powell et al., 2020). In addition, only 30% of Black parents were able to work from home when shelter-in-place and remote work policies were implemented (Powell et al., 2020). Increased media viewing of police shootings and immigrant detention are linked with depressive symptoms and PTSD in adolescents of color (Tynes et al., 2019). While COVID-19 has introduced these new adverse conditions in the lives of BIPOC individuals, historical racial injustice has not ceased to affect their everyday lives. Racial discrimination is still prevalent, Black individuals continue to be disproportionately affected by race-based stress, and the consistent impacts on wellness lead many BIPOC to experience chronic states of “racial battle fatigue” (Chou et al., 2012; Smith et al., 2011, p. 64). Persistent experiences of racial discrimination within the context of COVID-19 and our current social
climate add a significant amount of stress to the lives of BIPOC and may even lead to racial trauma (Comas-Díaz et al., 2019). All of the aforementioned evidence suggests that given the circumstances of the double pandemic, ethnically and racially minoritized clients require counseling that is attentive to the social and political issues that directly translate into their everyday struggles. This calls for counselors and counselor educators to assume responsibility for being trained to competently handle this cultural and clinical demand.

Broaching techniques offer a bridge to having these nuanced conversations that allow ethnically and racially minoritized clients to be seen within their contextual realities. The term “broaching” was coined by Day-Vines et al. (2020) as “the counselor’s deliberate and intentional efforts to discuss those racial, ethnic, and cultural (REC) concerns that may impact the client’s presenting concerns” (p. 107). Broaching is a necessary and culturally sensitive tool that will allow counselors and counselor educators to initiate and continue essential conversations to empower clients and foster resilience during a time when the pandemics of racial injustice and COVID-19 continue to escalate.

A study conducted by Drinane et al. in 2018 found that higher levels of cultural concealment was associated with less effective treatment outcomes. Cultural concealment is defined as, “cultural content (e.g., identities or experiences of oppression/marginalization) that clients do not share in session” (Drinane et al., 2018, p. 240). Cultural concealment is also a product of the level of safety of the therapeutic environment that is cultivated by the counselor, which can be curated through cultural humility and finding opportunities to initiate conversations about the cultural dynamics within the counseling room (Drinane et al., 2018; Hook et al., 2013; Owen et al., 2016). Thus, clients who do not feel able to address social and cultural issues in the counseling room are more likely to experience worse counseling outcomes (Drinane et al., 2018). This highlights the need for a counselor’s ability to engage in necessary dialogues to broach REC concerns in counseling, because doing so communicates cultural sensitivity. Drinane et al. (2018) also found that counselor effects were better predictors of therapy outcomes than client effects. Therefore, the tone and climate set by the counselor influences the extent to which clients openly share REC concerns and process these issues in session.

The Multicultural and Social Justice Counseling Competencies (MSJCC) provides a framework for counselor educators and supervisors to integrate culturally competent and social justice focused interventions. Weaved into this theoretical foundation is “recognizing the negative influence of oppression on mental health and well-being” and “understanding individuals in the context of their social environment” (Ratts et al., 2016, p. 30). Utilizing the attitudes, beliefs, knowledge, skills, and action steps as supported by the MSJCC framework is essential for counselors and counselor educators to learn how to broach REC concerns with their clients and students. Furthermore, Day-Vines et al. (2020) developed the Multidimensional Model of Broaching Behavior (MMBB) specifically to handle broaching REC concerns of clients.

This broaching model aligns with the MSJCC framework, as broaching inherently recognizes the impacts that social/cultural identities and oppression/privilege have on mental health and wellness, and the dimensions of MMBB specifically place clients in different levels of connection with their social context.

The application of the MMBB’s four dimensions of intracounseling, intraindividual, intra-REC, and inter-REC would provide an invaluable experiential opportunity for skill-development in counselors-in-training. This multidimensional framework unpacks how to broach client-counselor relationships as it relates to REC identities, explores intersectionality, broaches cultural issues that exist within similar REC identities, and identifies structural and systemic issues that play a role in a client’s well-being (Day-Vines et al., 2020). A counselor who broaches the intracounseling dimension communicates to clients that talking about REC concerns in the counseling room is permitted and even necessary, and involves broaching identity differences between even the counselor and client. The intracounseling dimension also requires that the counselor acknowledge that there may be instances when the counselor does not fully understand their clients’ REC concerns and, therefore, must display cultural humility (Hook et al., 2013). For example, a White counselor may explore how a Korean American client feels being in the room in order to demonstrate that they acknowledge the need to address REC concerns, especially given the recent increase in hate and violence toward the Asian American Pacific Islander community. The second dimension, the intraindividual dimension, involves broaching the confluence of clients’ identities (or intersecting identities) so that they are not essentialized and their experiences are not assumed (Day-Vines et al., 2020; Ladson-Billings, 2000). Given the context of the pandemics, individuals may be more likely to experience intersecting discrimination, highlighting the significance of complex identity structures that should be explored. A conversation a counselor might initiate may include broaching how a queer Black-White biracial client may be experiencing the effects of the recent pronounced social injustices, in addition to past historical injustices that have impacted their life. The intra-REC dimension requires broaching issues that may arise between the client and the people who share their similar REC experiences (Day-Vines et al., 2018). For example, a client may want to explore their relationship with authority, and how this may have changed since moving away from their family and the traditional ideals associated with this notion. And lastly, the inter-REC dimension involves broaching the extent to which clients encounter varying forms of racism, discrimination, and structural inequality (Day-Vines et al., 2020). A counselor who broaches the inter-REC dimension works carefully to ensure that clients do not inadvertently blame themselves for their oppression. A counselor can work to provide psychoeducation on microaggressions in order to validate a client’s experience as they navigate the multiple ways in which systemic racism shows up throughout their spaces. Houshmand et al. (2017) found that naming microaggressions not only validates the experiences of clients, but can also stimulate active responses and mitigate
internalization of the microaggressions.

In a time where individuals are suffering due to their social and cultural identities, it is vital to exercise cultural responsiveness, open dialogue, cultural immediacy, and discuss the impacts of systemic patterns of oppression in order to foster psychological resilience in clients. There is an immediate need for counselors to address salient aspects of what is contextually occurring in our society. Utilizing broaching techniques as outlined by the MMBB and supported by the MSJCC framework could provide a model for counselor educators and supervisors to begin having these conversations in order to promote healing and resilience within our communities.

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Educational Advances—Impostor Phenomenon and Diverse Students: Strategies for Counselor Educators

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Entering a graduate counseling program can be an emotional journey for master’s counseling students. It is common at the beginning of a counselor training program for students to doubt or question their ability to carry out counselor tasks (Bischoff & Barton, 2002). However, it becomes detrimental to graduate students’ mental health and academic performance whenever this doubt and fear of incompetence persists throughout their experience in the program. The impostor phenomenon (Clance & Imes, 1978) occurs for graduate students in a variety of academic disciplines; however, there is little research on how prevalent the impostor phenomenon is for master’s counseling students or how this may impact graduate students who belong to marginalized groups. This article will define the impostor phenomenon (IP), examine how discrimination or stereotypes may fuel IP feelings for master’s counseling students from belonging to marginalized groups, and explore ways that counselor educators can promote diversity and equity in their classrooms to decrease IP-related feelings for these students.

Defining IP

Clance and Imes (1978) originally developed the term impostor phenomenon after investigating how high achieving Caucasian women in professional roles struggled to acknowledge and validate their successes. IP is characterized by significant doubt about one’s abilities and fear of being discovered as a fake or a fraud. Individuals who experience IP often question their successes and attribute these to luck, hard work, or manipulation of others’ perceptions of them (Clance, 1985). Students who experience IP may struggle to accept positive feedback from their professors, minimize their skills and abilities, and overemphasize the skills and intellect of others (Clance & O’Toole, 1988). Students with IP may overprepare for or procrastinate on assignments or tests due to fear of failure and wanting to avoid feelings of shame and humiliation (Clance & O’Toole, 1988). IP is also connected to significant dread of performance evaluations and can have a negative impact on students’ mental health, such as increased feelings of depression, generalized anxiety, emotional distress, and low self-confidence and self-esteem (Hutchins, 2015).

IP in Underrepresented or Marginalized Student Populations

There are inconsistencies in the literature surrounding whether or not students identifying with minority or marginalized groups experience different levels of IP compared to students who belong to majority or privileged groups. This highlights an area for further research and investigation. Some studies have shown that feelings associated with IP are stronger for students belonging to racial minority populations, such as African American, Asian, and Latinx (Parkman, 2016; Ramsey & Brown, 2018) with Asian American students having the highest levels of IP compared to other racial minority groups (Cokley, 2013). IP also impacts both men and women alike; however, there is an absence of research that explores IP with students identifying with gender minority groups or who identify with the LGBTQ community (Joshi & Mangette, 2018). Socioeconomic status (SES) is another aspect of identity that has been explored in relation to IP. Holden et al. (2012) found that IP was more strongly associated with stress for graduate students who are the first of their families to pursue secondary education compared to students’ whose parents obtained graduate degrees (Holden et al., 2021). Another study found that students who perceived themselves as having a lower SES reported more feelings of IP compared to students who perceived themselves as having a higher SES (MacInnis et al., 2019). Individuals with disabilities are another marginalized group for which there is a lack of research that investigates the prevalence of IP related to graduate study. Overall, more research is needed to investigate the relationship between IP and graduate students’ racial identity, gender identity, SES, and dis(ability) status and how IP may impact their academic performance or their perceived counselor competence.

The Influence on Discrimination, Stereotyping, and Oppression on IP

Even though the literature on IP in marginalized and minority populations needs further exploration and refinement, it is important to acknowledge that students’ experiences with discrimination and stereotyping can exacerbate impostor feelings. Racial discrimination is positively related to higher levels of IP for graduate students (Bernard et al., 2018). Despite the increased diversity of graduate student populations, racism and discrimination continue to be present in the classroom and during interactions with peers and faculty members. For example, faculty or peers may make negative assumptions about Black students’ and other minority students’ intelligence, evaluate them more harshly, or rely on these students to be the experts on their race during discussions on multiculturalism (Baker et al., 2015; Stone et al., 2018). Discrimination and oppression may also take the form of not giving racial or ethnic minority students the same access to resources and privileges that are afforded to White/majority students, such as opportunities for professional development, mentorship, or assistance with securing field sites (Baker et al., 2015). Racial minority students may also experience a lack of representation of their own race or ethnic background within the classroom or within the counseling department faculty itself (Stone et al., 2018).

All of these experiences with racism, discrimination, or oppression fuel doubt about students’ competence or intelligence and contribute to feelings of isolation or not
There is a variety of suggestions in the literature on how to address students’ experiences relates to impostor feelings. Only one aspect of multicultural identity, future research may also explore how discrimination, who have a disability, or students who have specific religious or spiritual beliefs. Since race is such as international students, students who identify with the LGBTQ community, students who have a disability, or students who have specific religious or spiritual beliefs. Since race is only one aspect of multicultural identity, future research may also explore how discrimination, oppression, or stereotypes impact other aspects of students’ intersecting identities and how this relates to impostor feelings.

How Counselor Educators Can Promote Diversity and Inclusion in the Classroom

There is a variety of suggestions in the literature on how to address students’ experiences with IP and promote a more diverse and equitable learning environment. This article attempts to highlight ways that equity and inclusion strategies may also alleviate or resolve IP feelings in students who identify with a marginalized group. The first set of recommendations is related to recruitment of faculty and students in counselor education programs. One strategy to decrease the likelihood of IP is to hire diverse faculty and recruit students from various multicultural backgrounds (Baker et al., 2015). Students perceiving that their multicultural identities are represented in the classroom and in their professors may alleviate isolation and increase a sense of belonging. In addition, counselor education programs can share and publicize the achievements and leadership positions of graduate students from minority or marginalized populations to counteract impostor feelings for future applicants and current students (Ramsey & Brown, 2018).

The second set of recommendations involves adjustments to the counselor education curriculum and to the classroom environment itself. To further enhance representation of students from diverse backgrounds and intersecting identities, counselor educators can be more intentional about creating space for diverse learners to share their experiences and perceptions in classroom discussions. During this discourse, counselor educators should avoid tokenism or the act of putting expectations on marginalized students to be the expert on aspects of their intersecting identities; particularly, race or ethnicity (Baker et al., 2015; Stone et al., 2018). In addition, international students may lack knowledge of supports and resources in their graduate programs while navigating acculturation stress. Counselor educators can intentionally help students from marginalized populations to gain access to supports on campus, such as peer support groups, mentorship opportunities, the writing center, or financial aid resources. Counselor educators can also share information with marginalized students regarding practicum or field sites and share opportunities to enhance their professional counselor identities, such as presenting at local, regional, state, or national conferences or pursuing leadership positions in professional organizations (Baker, 2015). Marginalized students often have to seek out opportunities on their own and lack the same privileges that their White or majority counterparts have access to; therefore, getting these students connected to supports and professional development opportunities can decrease isolation and increase one’s sense of belonging and feelings of competence within a counseling program.

There are many more ways for counselor educators to make adjustments to their program, curriculum, classroom, and their dissemination of opportunities for marginalized and underrepresented students to alleviate IP feelings. This article was not intended to be an all-encompassing list of current strategies for promoting equity and inclusion for diverse learners who may also be struggling with IP. For more information, readers can consult Chan et al. (2018) on ways to address oppression and intersectionality in counselor education programs and Haskins and Singh (2015) on how to incorporate the tenets of Critical Race Theory into counselor education pedagogy.
Advocacy for Protecting Counselor Professional Identity in the Counseling Compact
Drs. M. Sylvia Fernandez, Kelly Duncan, and Holly J. Hartwig Moorhead

Telemental Health Supervision: Ethical, Legal, and Practical Considerations
Dr. Nicole A. Stargell

Financial Considerations for Professional Counselors
Stephen Boatman, CFP, CSLP

How To Publish in the Journal of Counselor Leadership and Advocacy
Dr. Michael D. Brubaker & Dr. Cassie Storlie

Educational Advances—Mentoring & Peer Support: A Strategy to Retain BIPOC Faculty in Counselor Education and Supervision
Aishwarya Joshi, Rohan R. Arcot, & John J. S. Harrichand, Phi Omicron Chi, Lambda, & Sigma Alpha Chi Chapters

The American Counseling Association (ACA, 2014) and the Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2015) deem diversity and cross-cultural competency among counselor educators to be an ethical responsibility. However, the continued disparity in retention and recruitment of Black, Indigenous, and People of Color (BIPOC) faculty members (Baggerly et al., 2017) calls for increased awareness and implementation of systemic and sustainable measures. One way to address the gaps between aspirational standards for diversity and multiculturalism and actual recruitment and retention of diverse students and faculty members is through peer support and mentorship. Peer support and mentorship within counseling and counselor education is considered essential to support the professional and personal growth of CITs and faculty members (see Minor et al., 2013; Oller et al., 2021), and at the same time literature disproportionately focuses on mentorship between student and faculty members.

Accordingly, through this conceptual paper, the authors aim to: (a) explore the experiences and the rationale for retention of BIPOC faculty members in counselor education and supervision (CES) programs and, (b) conceptualize peer support and mentoring models as a strategy to support retention and success rates.

Need for Diversification of Faculty Members in Counselor Education Programs
The current socio-political environment and the unmasking of deep-rooted racism toward Black Americans and Asian Americans (as the result of the COVID-19 pandemic) calls for a more sustainable approach to address issues of multiculturalism, social justice, and equity (Harrichand et al., 2021). The integration of diversity in counseling and counselor education programs must be an intentional movement and requires operationalizing the current policies and competency standards in place (Singh et al., 2020). Hiring and retaining diverse faculty members with different lived experiences is one way to operationalize multiculturalism, which is an integral part of the diversification process (CACREP, 2015).

Peer Support and Mentoring Model: A Concept for Retention and Success
Although critical mentoring specifically within CES for faculty is often informal and varies across institutions (Borders et al., 2011), historically, the positive impact of mentoring
relationships on new junior faculty in CES programs has been well identified and successfully established (e.g., Borders et al., 2011; Briggs & Pehrsson, 2008; Magnuson et al., 2006; 2009). For instance, studies conducted by Magnuson and colleagues (2006; 2009) confirmed better scholarly productivity and quality of teaching expertise by junior faculty who received mentorship in the first three years of their professorship. In addition, participants reported higher job satisfaction and greater collegial and collaborative relationships within their departments.

At times, mentorship in counselor education is reduced to jargon used in policy manuals without being concretely operationalized and delineated for practice. However, general agreement exists that a mentoring relationship entails the following components: (a) a mentor’s level of subject knowledge, awareness, and expertise; (b) the willingness to teach/guide/support; and (c) the context of the environment in which this relationship is established (Lindgren, 2006; Smith & Ingersoll, 2004). Kram’s (1985) concept of mentoring encompasses both the relational aspect of mentoring (e.g., social connectedness, emotional support, collegial friendships) and the professional and career advancement-focused aspect of mentoring (i.e., promotion and tenure). Therefore, the following conceptual model by Joshi (2021, see Figure 1) was inspired and developed by intersecting the preceding concept of mentoring, the two domains of psychosocial and career development (Kram, 1985), and components of the systems approach to supervision (SAS; Holloway, 1995) model. The integration of the SAS model is to acknowledge the culture and the hierarchy of the institution/organization in which the mentorship relationship is established. Infusing components of the SAS model supports the notion that relationship is at the core of the mentoring process (like the supervisory relationship).

Figure 1 (right)
Peer Support & Mentoring Model

Peer-to-Peer Faculty Mentorship
Social isolation is commonly associated with BIPOC faculty’s initial transition to their job positions, and at times is also compounded by having to adjust to the new environment and U.S. culture (Borders et al., 2011; Casado-Pérez, 2019). Moreover, the competitive nature of academia and the race to receive promotion and tenure makes it challenging for newer faculty to establish relationships, which is further complicated for marginalized and minoritized faculty (Casado-Pérez & Carney, 2018). Introducing and establishing a mentoring relationship with a peer faculty member will allow BIPOC faculty to engage in meaningful relationships in their new environment, fostering a sense of belongingness, especially when questions and/or queries arise. Department relationships further reduce the power and positionality hierarchy, creating an egalitarian space for mentoring.

Senior-Junior Faculty Mentorship
Promotion and/or tenure are key components of the academic journey and significant for professional career advancement. Seeking promotion and/or tenure is a challenge for BIPOC faculty (Casado-Pérez & Carney, 2018; Kim et al., 2014), as they encounter various forms of institutional and interpersonal oppression (e.g., racism, microaggressions, tokenism, marginalization, and minoritization). Implementing a relatively formalized and structured mentoring relationship between a senior and a junior faculty member can be beneficial for BIPOC faculty. The structured approach may provide a soft guideline for BIPOC faculty to become familiar with institutional policies and procedures. For instance, pairing a new BIPOC faculty with the department chair or a tenured professor can create a space not only for guided learning but also for modeling and learning through scaffolding. The lived experiences of a senior faculty member may prove beneficial for BIPOC faculty in developing scholarly agendas and teaching pedagogies (Border et al., 2011; Briggs & Pehrsson, 2008).

Interdepartmental/Interdisciplinary Networking
Growth and development do not occur in isolation; community is an important ingredient. Having the opportunity to develop interdepartmental/interdisciplinary mentoring and collaborative relationships is crucial to support well-rounded and holistic professional and interpersonal development (Harrichand et al., 2021). Several researchers recognize and attest to the strengths and benefits of having multiple mentoring relationships. For instance, participants in Mazerolle et al.’s (2018) study reported that having multiple mentors provided them with flexibility and mobility to develop a sense of community and belongingness while having their individual needs met adequately and appropriately. Multiple mentors also provided participants with a myriad of perspectives and opportunities to develop their personal and professional identities. De Janas and Sullivan (2004) and Kram and Higgins (2008) also supported the notion that junior faculty benefit more from a combination of long-term and specific short-term
mentoring by more than one individual/mentor. For BIPOC faculty, this approach also serves to create a community, as they are often away from their immediate family and social circles and are in the process of developing a whole new life in an unfamiliar environment.

**Professional Faculty Interest Networks**

In many cases, BIPOC faculty are exposed to countless new experiences and immerse themselves into adapting to their new U.S. environments (Oller et al., 2021). During periods of transition, the support of peers and colleagues from the same and/or similar cultures (e.g., race, ethnicity, lingual culture) is indispensable. Moreover, professional networks and organizations cater to the systemic/institutional changes that are essential to transform academia and especially the field of CES into one that is inclusive, equitable, and socially just. Connecting BIPOC faculty to organizations and networks has a domino effect both on the development of the individual and the institution alike. This is because BIPOC faculty’s retention and success adds to the diversification and multiculturalism of the profession (Harrichand et al., 2021). From a mentoring perspective, professional networks and organizations also have mentoring programs that can support both student and faculty members professional and personal development.

**Discussion and Future Implications**

Peer support and mentoring are evidenced in the literature as having a positive impact on students and faculty success (e.g., Mazerolle et al., 2018; Minor et al., 2013; Woo et al., 2015). However, little attention is given to the impact of mentoring and mentorship practice on the success of BIPOC faculty members and, hence, warrants special attention and consideration. Assertion can be safely made that mentoring and peer support are monumental in the success of BIPOC faculty’s retention and success in the United States. The above conceptual model delineates how departments and institutions can be intentional in incorporating systemic steps to support BIPOC faculty in building a community, not just for their benefit but also to contribute to the field of CES.

Relationships are at the core of this conceptual model and, as such, the primary aim of this mentoring model is to promote cross-cultural cohesiveness and community. Given the context and the environment of academia, the framework of the given model (Joshi, 2021) is not linear, and its implementation heavily relies on the culture, attitudes, beliefs, and values of the respective department and institution (i.e., systems). Further, mentoring and peer support is one of the strategies and a starting point for cultivating a more inclusive and diverse space for professional counselors and counselor educators. This strategy is not a stand-alone, “end all, be all” concept. To create and shape an environment to be culturally responsive, equitable, and diverse, it is important to establish multiple action plans that are consistent, sustainable, and long-term.

Although this model is focused on faculty mentoring relationships, it can be extended to other populations. This model utilizes a combination of informal and formal relationships across the academic system, which can be applied to further enhance student mentoring. Using this model of pairing first-year students with alumni mentors or faculty/staff mentors within a counseling program can be beneficial. For example, it can provide master’s-level students firsthand experiences as well as guidance toward their futures as clinicians or faculty members in counselor education. For BIPOC students specifically, student-alumni mentorship can serve as a medium for future counselors who may feel more secure seeing individuals who look like them, limiting their experiences of tokenism (Joshi et al., 2021). Moreover, these additional relationships could help students further learn about systems and structures within the institution and the counseling profession.

Future research can examine what elements are most salient for BIPOC faculty mentoring relationships (e.g., promoting successful relationships) that lead to enhanced retention rates. Research can also examine the following:

1. Relationships between one-on-one or group mentoring models and fostering a sense of community support for BIPOC faculty members
2. Elements that lead to strong retention and success rates of mentoring programs within an institution.

These inquiries can further help empower and retain BIPOC faculty in counseling programs.

**Conclusion**

Retaining BIPOC faculty members who often hold multiple marginalized and minority identities continues to be an ongoing issue that requires our attention (Endo, 2020; Nadal, 2019). The role of mentorship appears to be a helpful strategy in retaining diverse faculty (Endo, 2020). In this article, we explored the role of mentoring in supporting the retention and success of minoritized and marginalized faculty and offered an institutional mentoring model (Joshi, 2021) as a strategy to ‘operationalize’ their retention in CES programs.
Excellence in the Field: Correctional Counseling and the Role of Supervision

Jordan McCoy, Upsilon Chi Chi Chapter

Roughly 17% to 34% of offenders have been diagnosed with a serious mental illness, a very high rate when compared to the approximately 4–6% of the general population with such diagnoses (Peters et al., 2017). With such a large number of offenders who need mental health services, the corresponding need for counselors in the criminal justice system is high. With traditional mental hospitals closing around the country, untreated clients are entering jails and prisons at a more fragile state (Prins, 2011). As reported on Illinois’ Cook County Jail’s website, the jail is one of the largest mental health hospitals in the country (2021). With an increase in psychological issues among inmates, services are required to match the need.

O’Hear and Wheelock (2016) reported that society has a positive view on rehabilitation but that did not counter their views on “giving criminals the punishment they deserve” (p. 51). There is a discrepancy surrounding rehabilitation versus punishment that impacts societies and staff’s views on inmates, affecting the structure of clinical care within clinical settings. As such, counselors can struggle in correctional settings to provide support in places that were created for punishment. The purpose of this manuscript is to bring awareness to the specialized training needed for the correctional setting. With help from Chi Sigma Iota (CSI) chapters, we can increase counselor community engagement to allow clinicians the opportunity to explore correctional settings as a viable place of employment and opportunity to support a population in great need of their care. Chapters can invite current professionals in the field to speak to chapter members to foster curiosity in future and current counselors on this specific setting and how it can be a rewarding experience while focusing on difficulties as well.

Supervision is seen as a vital role in the development of counselors-in-training (Cashwell & Dooley, 2000). This is also true in correctional settings. While correctional settings allow counselors to provide clinical services to inmates, this is seen as a new setting for counselors. Thus, there is limited research on supervision for counselors and their specific needs. Antonio and Price (2020) recognized a limitation of lack of awareness for counselors in correctional settings, a message that speaks to how far the counseling profession still needs to go in terms of providing a support system of clinical supervisors in a correctional setting. Counselors in the correctional setting have an additional task to address: safety. Ajji and Hughes (2019) mentioned that counselors have to be able to adapt as changes are constant due to safety concerns. With the help of CSI, the counseling profession can work to provide clinical trainings for supervisors and counselors to better acclimate to working within these settings.

Carrola et al. (2016) suggested that supervisors in correctional settings may need to make mental health needs secondary to security needs. This can be difficult to adjust to as counselors are trained to focus on mental health primarily. Counselors must adjust to the environment they are in by being aware of the protocols in the correctional setting while also being attentive to their ethical obligations. Ajji and Hughes (2019) stated that “in order to do our work, we have had to modify or abandon some of the prerequisites for counselling outside the prison environment, in the community.” (p.1). Counseling in the community can look different than in a correctional setting and can be a topic of discussion in supervision. It is difficult to be in an environment that is not typically seen as a therapeutic environment and that can have impacts on job satisfaction (Ferrell et al., 2000). This added difficulty requires supervisors that understand the additional layers and how to be most effective while still providing clinical support.

Counselors in this setting are aware that their services are typically not the primary focus and can be seen as a privilege for some of the clients. While this can be true, some clients are sent for services but fear the consequences of receiving treatment. O’Reilly (2011) stated that some inmates fear losing other privileges if they miss an appointment with their counselor. Confidentiality is not granted the same privilege as in other settings (Scott, 1985). While clients can be in a room for sessions, it is not seen as a clinical room. As a clinician who has worked in this setting, the door must remain open/cracked and there might be bars on the windows if the jail has windows at all. While this is meant to protect all individuals involved, it hinders the clinical process. Correctional officers conduct rounds throughout the day and that includes during sessions. Inmates may fear that officers conducting rounds decreases confidentiality and could have a direct impact on their safety.

The American Mental Health Counseling Association Code of Ethics (2015) states the environments in which counselors provide services need to allow for private and confidential conversations. Hanson (1999) reported that “clinical encounters should be conducted in private and not observed by security personnel unless the inmate poses a probable risk to the safety of the health care provider” (para. 3). This is unable to be followed when safety is the main concern. When the counseling profession has guidelines for counselors to follow that are not generalizable to all settings clinicians can work in, it raises the opportunity for lapses in our judgment.

Having clients fear consequences of missed appointments and the safety of the clinician are just two foreseen difficulties supervisors have to address in supervision. Many clinicians may have to work with probation or parole officers for specific clients providing interprofessional care and integrative care. Integrative care provides holistic services as inmates
have multiple needs that require multiple professions intuition (Manjunath et al., 2018). This is partly due to differing professions require different goals and working from an integrative care framework allows all involved to stay within their scope of practice. Having protocols in place to guide supervisors in managing difficulties that are unique to corrections with evidence-based practices for supervision can help aid counselors providing services.

Not only are counselors struggling in correctional settings, but supervisors are too. With limited counselors working within this population, it stands to reason that there are even fewer supervisors who are competent and able to provide supervision in a setting that requires flexibility and significant boundaries (Carrola et al., 2016). While specificity of requirements can vary from state to state, supervisors must be independently licensed and are required to gather a certain number of continuing education credits to qualify as a supervisor (Field et al., 2018). With these requirements, supervisors are expected to have a vast array of knowledge and skills along with the ability to effectively train clinicians.

In addition, there is limited research on how supervisees’ different settings can play a role in the supervisory process which leads to difficulties applying clinical skills to diverse settings. This has caused supervisors to determine what is best needed for their supervisees with little guidance (Eisenhard & Muse-Burke, 2015). Supervisors not having guidelines for how to provide the best supervision in a correctional setting can lead to a gap in service for not only the client, but the supervisee as well. In addition to ethical practice via competency and appropriate supervision being a concern in correctional settings, the nature of confidentiality also changes.

In correctional settings, the risk-need-responsivity model is often used to guide treatment and has left little room for flexibility in treatment (Gannon & Ward, 2014). With this model leading the way for clinicians to provide treatment, Gannon and Ward (2014) hypothesized that such a restricted focus has counselors facing a “dual relationship problem within corrections” and “are at heightened risk of ‘ethical blindness.’” (p.437). The model creates competing roles for clinicians that need to provide individualized clinical care in addition to maintaining security principles while assessing for risk. With clinicians working in a setting whose primary setting is safety, clinicians have to be a representative to this as well. This adds an additional role for clinicians that can lead to additional ethical violations caused by a setting requiring clinicians to balance between officers and counselors. With better guidelines for clinical supervision in correctional settings, supervisors can focus on helping clinicians increase awareness of how to follow procedures while also adhering to ethical standards.

As the profession continues to grow, the need for counselors to provide services for all clients has increased. The profession strives to train clinicians to focus on multicultural issues while having diverse staff to meet the growing needs of clients. Within this framework, the offender population needs our help. With the mass majority of inmates being released at some point, providing mental health treatment for those who need it is essential to support their acclimation back into society. CSI has an opportunity to provide counselors-in-training, counselors and supervisors with the knowledge on how to work in correctional settings. CSI’s purpose is to promote clinical excellence for all areas of counseling. By providing education about working with offender populations, CSI can provide excellence.
Counselors’ Corner: Promoting Advocacy, Equity, and Diversity Through Aspirational Methods
Dr. Lamar Muro, Alpha Rho Chapter

ACA standards, such as the Advocacy, Disability-Related, LGBQQIA & Transgender, Multicultural, Multiracial, Social Justice, and Spiritual and Religious Competencies, have been developed to address longstanding issues and disparities in our society. In our quest to promote equity and diversity, we are charged to recognize personal worldviews and biases, and to speak, act, and educate on behalf of those on the receiving end of discrimination. Despite these concerted efforts, the issues we face today remain polarizing and complex, reflecting deep divides in the culture wars and identity politics of our time. While the proliferation of social media has been an equalizer of sorts, giving everyone access to information and a voice, it has also given everyone the power to do harm. Even among adults, electronic aggression and cyberbullying have exacerbated mental health issues and created public health concerns (Ferrara et al., 2018; Karim et al., 2020; Schodt et al., 2021). What can we do in such complicated times, where matters of diversity are concerned? In an age of growing division, how do we advocate and educate in influential and unifying ways?

As stated in the ACA Mission (2014), we are to use our profession and practice to promote respect for human dignity and diversity. But we are also human. Sometimes anger, exhaustion, and fear get the best of us, and in disempowered moments, our methods can become less aspirational. In such difficult times, as counselors, supervisors, and educators, we must remain mindful of our power and influence, and cautious not to return or emulate tactics of dehumanization. Rooted in standards of practice to be helpful and avoid harm, it is always good to ask oneself: Do my actions and words promote respect for human dignity and diversity? The following represent some areas in which our methods could potentially undermine our efforts, and we should take special care to attend to these considerations.

Honing Our Developmental Nature
To support the long-term goals of justice and equity (ACA, 2014), we must support our developmental nature as it relates to healthy learning. This means that for any identity or subgroup to which we are an outsider, we can be childlike in our understanding of others’ experiences. The unlearning of pre-existing attitudes and beliefs and the re-learning of new ones requires safety, practice, repetition, the ability to make mistakes, and time to assimilate new structures. This may be particularly true for those new to diversity awareness or to specific and distinct cultural groups.

Addressing Provider Fears and Fatigue
The supporting literature related to power and privilege is as expansive as our clinical and anecdotal stories. Some well-documented examples include the rise of violence against Asian American Pacific Islanders (Gao & Liu, 2021), missing and murdered Indigenous women and girls (Joseph, 2021), an over-representation of suicide and homelessness among LGBTQ youth (Fraser et al., 2019; Ream 2019; Rhoades et al., 2018) hate crimes against transgender and gender non-conforming persons (Lee, 2017; Stotzer, 2009), and systemic mistreatment of Blacks in medical health, mental health, and law enforcement (DeGue, Fowler, & Calkins, 2016; Hoffman et al., 2016; Muro, 2020; Schwartz & Blankenship, 2014; Williams, Lawrence & Davis, 2019). Because of this, we recognize that a changing landscape does not come from political correctness, but from sustained efforts to improve equal justice, representation, and inclusion (Sue, 2019). But we must also recognize the impact of the ongoing demands, moving targets, and saturation felt among our most well-intended providers. Each additional training tells us what we need to know, change, stop doing now, and start doing instead. Combined with a toxic but prevalent gotcha, cancel culture mentality or social media’s courts of public discipline, there are many stressors faced by those attempting to serve multiple and diverse clients and communities.

As mental health providers, we know the harm that comes from ignoring the impact of our daily stressors and emotional experiences. Fear and fatigue can immobilize motivation and change as powerfully as the oppressive forces of silence or denial. Thus, while many reforms are long overdue and remain insufficient, we must do more to acknowledge the day-to-day pressures and realities faced by advocates and providers.

Shifting Our Focus to Process
Today, many counselors, supervisors, and educators are expert in their abilities to give voice to the disenfranchised. Powerful strides have been made in our abilities to lean in, listen, and respond differently. But are we equally expert in giving voice to those whom we most need to influence? In his series, Mindfully Resolving Cross-Cultural Conflicts, the former counselor, renowned diversity consultant, and Director of the award-winning, Color of Fear.
Lee Mun Wah, spoke to the cultural “mess that we are in.” Outlining steps for transformation, he emphasized our tendency to rush to solutions (the last step) and past the first five that are process oriented, including responding to each other with curiosity, acknowledgement, and understanding, and exploring the feelings, histories, and impacts associated with our stories (Lee, 2021). Just as we witness with clients; there is no shortcut to real change. On a personal or collective level, it must come from within. Even the best, externally imposed rules cannot create it; and the slightest appearance of force can shut it down. But when we engage in an authentic process of mutual connection, our reliance on rules dissipates. As stated by Mun Wah, poignant questions, such as, “What is the world that you live in that I don’t have to go through?” is one worth asking of everybody – including those who resist our efforts, be that a student, parent, peer, administrator, or whole community (Lee, 2021). In our positions of power and leadership, this is one way that can we embody the respect, dignity, and worth of all persons, and build bridges for long-term change.

Social media and a volatile social-political climate have fanned the flames on many issues encountered by counselors and counseling advocates. With culture wars and political division at an all-time high, many are afraid to speak up or act on behalf of a student, client, or cause out of fear of personal or professional consequence. This article serves as a reminder that, when faced with complex dilemmas, we can refer to our foundational guidelines and principles. Rather than displace angst or engage in unsafe, unproductive spaces, particularly those that stoke division, we can center ourselves in a professional identity that upholds the values of dignity, diversity, human development, and social justice (ACA, 2014). And much like the counsel we might offer to others, we can refer to established guidelines for legal and ethical practice, find constructive outlets and supportive communities, and persist in doing work that aims to heal and grow others and ourselves. Most importantly, in our efforts, we can strive to lead with methods that promote help without causing harm.

Lamar Muro, Ph.D., LPC
“It never feels like work, it feels like we’re having fun.” That quote by Dr. S. Anandavalli, Assistant Professor in Clinical Mental Health Counseling at Southern Oregon University, encapsulates how advocacy is at the heart of everything in her career. Dr. Anandavalli’s work focuses on international students’ experiences from a critical, intersectional perspective to “dismantle the one-dimensional way of talking about the 1 million international students as a homogenous community.” Her focus remains on how we can address the gaps and the glossovers that happen in Masters level training programs to help counselors work in a humane and dignified way that counteracts epistemic erasure.

When asked where this natural calling for advocacy comes from, Dr. Anandavalli was quick to credit several mentors who inspired her through their “absolute and profound generosity” and that it is an “undeniable duty and honor to continue that work in [her] own humble way.” She pays it forward by using her leadership positions for advocacy and social justice at every opportunity. While serving as co-chair for the Writer’s Consortium within AMCD, she worked to create collective mentorship spaces for people from historically marginalized communities to democratize the process of research and scholarship. This theme of disrupting patterns of gatekeeping by inviting groups that have previously been ignored or excluded is also evident in Dr. Anandavalli’s role as Associate Editor for The Professional Counselor. She aims to maintain standards for professional publication while passing on that skill to authors who may not have had the cultural capital to break that “glass ceiling” by intentionally working with an open-access, anti-racist journal that invites resubmissions from authors as needed.

The themes of empowerment and community underlie Dr. Anandavalli’s work and the lessons she has learned when engaged in advocacy. Coming from a collectivist culture, she appreciates and seeks out groups and organizations that are building a family – which was how she began her work with CSI. Specifically, she stresses the need to find support in spaces that want to counter racism and build collective spaces because this is “not a fight or challenge we can overcome alone.” With that community in mind, it is imperative to keep passing it on by paying the “boundless generosity” she received forward and creating the professional community she wants to be part of.

From a big picture perspective, Dr. Anandavalli is focused on how to advocate in the face of the four pandemics as identified by Ladson-Billings (2021): racism, poverty, climate change, and COVID-19. As these pandemics have widened the gaps between privileged and marginalized groups, a shift is needed at the philosophical level to discuss and alleviate them. These pandemics are having a horrendous impact on her community in rural Oregon which leads to clients’ having their “individual mental health issues stolen from them because they have to talk about the systemic inaction.” Dr. Anandavalli’s parting piece of advice on how to continually advocate against inaction is that “acknowledging our power and dismantling it to create a more inclusive society can be the biggest gift we give.”

Dr. Anandavalli’s scholarship can be accessed here.
Chi Sigma Iota Executive Council Elected Officials, 2022-23

President-Elect: Dr. Louisa Foss Kelly, Sigma Chi Sigma Chapter

Dr. Louisa Foss-Kelly is Professor at Southern Connecticut State University in the Clinical Mental Health Counseling and Counselor Education and Supervision programs. She joined CSI as a student at Kent State University and has been an active CSI member for over 20 years, serving on CSI’s Leadership and Professional Advocacy Committee and as the Sigma Chi Sigma founding Chapter Faculty Advisor. She is a Licensed Professional Counselor (LPC), National Certified Counselor (NCC) and Approved Clinical Supervisor (ACS) and has provided counseling in clinical mental health and correctional settings. Dr. Foss-Kelly has co-authored over 20 peer-reviewed articles/book chapters and has given over 50 peer-reviewed presentations, with interest in counselor education and supervision and counseling people living in poverty. She also has a longstanding commitment to advocacy for the counseling profession, having received CACREP’s 2019 Martin Ritchie Award for Excellence in Advocacy and ACA’s 2020 Counselor Educator Advocacy Award.

Secretary-Elect: Dr. Charmayne Adams, Upsilon Nu Omicron Chapter

Dr. Charmayne Adams is an Assistant Professor at the University of Nebraska, Omaha. She has been a member of CSI since her master’s program at Wake Forest University (Pi Alpha Chapter). Dr. Adams has served as Professional Development Chair and co-Chair in her masters and PhD programs (Upsilon Theta Chapter), was a CSI Leadership Fellow from 2018-2019, and currently serves as the co-Faculty Advisor for the Upsilon Nu Omicron Chapter. Dr. Adams has an extensive history of service in multiple professional counseling organizations including the ACES (Strategic Planning Committee and Budget and Finance committee); International Association for Resilience and Trauma (Inaugural newsletter Editor); NCACES (Treasurer); AARC (EL Committee, transitioning into co-Chair in 2022); and AMHCA (ACPC co-Chair). As a Woman of Color, she has found it imperative that she use her power and privilege to ensure the research and clinical work she engages in directly supports Communities of Color.
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Call for Submissions

CSI Exemplar Editorial Team is accepting submissions for consideration for the Spring 2022 newsletter. This edition will focus on spirituality, religion, and mindfulness in counseling. Please submit proposals by January 3, 2022 to exemplar@csi-net.org in the form of a 250-word APA-style abstract. Proposals should address the edition theme within one of the following columns: (a) Chapter Happenings, 400-650 words; (b) Student Success, 1,300 to 1,700 words; (c) Counselors’ Corner, 1,300 to 1,700 words; (d) Educational Advances, 1,300 to 1,700 words; (e) Chapter Resources, 400 to 650 words; or (f) Excellence in the Field, 1,300 to 1,700 words.

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