

Antioch University

AURA - Antioch University Repository and Archive

Antioch University Full-Text Dissertations &
Theses

Antioch University Dissertations and Theses

2022

Multiracial Experiences Within Counselor Education: An Interpretive Phenomenological Analysis

Cleopatra Bertelsen
Antioch University Seattle

Follow this and additional works at: <https://aura.antioch.edu/etds>



Part of the [Counselor Education Commons](#)

Recommended Citation

Bertelsen, C. (2022). Multiracial Experiences Within Counselor Education: An Interpretive Phenomenological Analysis. <https://aura.antioch.edu/etds/897>

This Dissertation is brought to you for free and open access by the Antioch University Dissertations and Theses at AURA - Antioch University Repository and Archive. It has been accepted for inclusion in Antioch University Full-Text Dissertations & Theses by an authorized administrator of AURA - Antioch University Repository and Archive. For more information, please contact hhale@antioch.edu.

MULTIRACIAL EXPERIENCES WITHIN COUNSELOR EDUCATION: AN
INTERPRETIVE PHENOMENOLOGICAL ANALYSIS

A Dissertation

Presented to the Faculty of
Antioch University Seattle

In partial fulfillment for the degree of

DOCTOR OF PHILOSOPHY

by

Cleopatra Bertelsen

ORCID Scholar No. 0000-0003-3107-3782

December 2022

MULTIRACIAL EXPERIENCES WITHIN COUNSELOR EDUCATION: AN
INTERPRETIVE PHENOMENOLOGICAL ANALYSIS

This dissertation, by Cleopatra Bertelsen, has
been approved by the committee members signed below
who recommend that it be accepted by the faculty of
Antioch University Seattle
in partial fulfillment of requirements for the degree of

DOCTOR OF PHILOSOPHY

Dissertation Committee:

Ned Farley, PhD, Chairperson

Mariaimeé Gonzalez, PhD

Katherine Fort, PhD

Copyright © 2022 by Cleopatra Bertelsen
All Rights Reserved

ABSTRACT

MULTIRACIAL EXPERIENCES WITHIN COUNSELOR EDUCATION: AN INTERPRETIVE PHENOMENOLOGICAL ANALYSIS

Cleopatra Bertelsen

Antioch University Seattle

Seattle, WA

The purpose of the study was to examine the experiences of Multiracial individuals who, while attending CACREP accredited counseling programs. The participants were self-identified Multiracial Counselors who graduated from between 2012–2022. Data collection included an anonymous qualitative survey examining the Multiracial experiences with race, racism, and antiracism while attending counseling programs. Data was analyzed by a team of Multiracial and Multiethnic People of Color. Results identified four themes. The first theme highlighted outdated aspects of the counseling curriculum regarding race, racism, and antiracism. The second theme recognized some ways universities are moving forward in addressing race, racism, and antiracism. The third theme acknowledged the varying experiences of Multiracial beings. The fourth theme focused on navigating multiple worlds and being resilient. This is important for the field of counseling because the findings of this research directly correlate with a call for action addressing the inequities Multiracial individuals endure regarding how the intersections of Multiracial individuals and their identities are represented within CACREP counseling programs. This dissertation is available in open access at AURA (<https://aura.antioch.edu>) and OhioLINK ETD Center (<https://etd.ohiolink.edu>).

Keywords: Multiracial, Biracial, racism, anti-racism, Social Justice

Dedication

This project is dedicated to Brent Murray, my husband and closest friend, who for over a quarter of a century has been by my side. Without his support, I would not be who I am and where I am today. Brent, your genius, heart, humor, and wisdom have shaped the person I have become today. Thank you for offering me grounding, love, new perspectives, and support. These years throughout this doctoral journey have coincided with numerous life challenges and tests outside this program, which at times seemed too immense to comprehend. Your willingness to face these challenges continues to inspire me. You are your own person, whom I greatly admire, and your integrity, authenticity, and sense of fairness continue to expand my perspective. I love you.

To my parents, who crossed racial lines (not long after *Loving vs. Virginia* was passed) to raise a Multiracial family. To my father, who died after a brutal battle with cancer while I was writing this dissertation, thank you for giving me your unshakeable will and infinite creativity. I promised you I would finish this. I did it, Dad. To my mom, whose resilience as an immigrant, navigating years of being othered, whose strength and courage may be shadowed by the humility and enormous kindness in how you move through the world. You inspire me, thank you for your courage and care. You have inspired me to choose a life path that uplifts and honors marginalized peoples.

To my ancestors, who also crossed racial and ethnic lines, whose strength, resilience, and ways of healing have offered me the determination to continue forward to help cocreate new pathways of healing and liberation for future ancestors.

Acknowledgements

I want to acknowledge Dr. Ned Farley, who has been a guiding light throughout the entire doctoral journey. Thank you for leading me with your wisdom, thoughtfulness, clarity, measured approach, kindness, and patience. Your sense of fairness, clearly defined boundaries, and integrity built a safe space to explore and develop my authentic counselor educator identity, keeping me accountable for my choices. I have the most profound respect and gratitude for your mentorship and guidance. Dr. Mariameé Gonzalez, you are an inspiration. Your tireless commitment to uplifting underserved populations and strengthening communities by creating pathways for liberation is unequalled. Your mentorship and representation offered me a sense of possibility I did not know was imaginable, and your tireless support made those possibilities a reality. Thank you for believing in me. Dr. Katherine Fort, your leadership, professionalism, measured approach, and commitment to excellence in our field I aspire to. Your compassion and guidance have been integral to my development. Dr. Stephanie Thorson-Olesen, your support throughout the process of the dissertation changed my life. I cannot fathom finishing this study without your guidance, wisdom, and expertise. Besides your academic excellence and clarity of vision, you are one of the most compassionate and genuine people I know. I am humbled and honored to know you. Thank you.

Dr. Colin Ward, your ability to see and shed light on the strengths of those you encounter, honoring the challenges while at the same time highlighting the strengths, which in turn instills a sense of hope and forward motion, is unmatched. You are a gift to all those lucky enough to learn from you. Dr. Ann Blake, thank you for your authenticity, brilliance, and depth. Your work has deeply influenced my development, and your ability to hold the shadow and light has freed my personhood.

CES cohorts one and two (Dr. Leah Batty-Hibbs, Dr. Dani Baker-Cole, Dr. Keiko Sano, Dr. Erin Berzins, Dr. Michelle Byrd, Dr. Nikki Golden, and Dr. Michael Drane), who uplifted and guided me through the program. In your own right, each of you is a gifted individual who has expanded my scope of awareness with your brilliance and been stellar examples of what it means to uphold this profession. The counseling profession is better for all of you, as am I. Besides your scholarship, you are each genuinely compassionate, kind, thoughtful, and integrity-driven humans who I feel privileged to know. Dr. Leah Batty-Hibbs, we have been through this journey from starting our master's together to earning our PhDs in the same week. You are interwoven in each step of my development in this work, and I am honored to walk this path with you. You are an outstanding clinician, educator, supervisor, trailblazer, and leader in our field. Your support continues to be a buoy in my life, and your friendship is one of my life's most essential and meaningful. Lastly, I want to acknowledge Anudeep Chawla and Porter Woody, whose perspectives and insight greatly impacted this study and honored this population. Thank you for your brilliance, time, and care.

Table of Contents

List of Tables	x
CHAPTER I: INTRODUCTION.....	1
Theoretical or Conceptual Framework	3
Statement of Purpose	4
Research Questions	5
Significance of the Study	5
Definition of Terms and Operationalized Constructs	6
Assumptions and Limitations	7
CHAPTER II: LITERATURE REVIEW	8
Multicultural and Social Justice Counseling Competency and Counselor Self-Efficacy	8
Review of Research Literature and Synthesis of the Research Findings.....	10
Multicultural Counseling Competencies and the Multiracial Populations	10
Multiracial Identity	13
Multiracial Youth and Identity Formation.....	17
Multiracial Families	20
Multiracial College Students.....	21
White Fragility	25
Rationale	27
CHAPTER III: METHOD	29
Study Design.....	29
Study Context.....	29
Participants.....	30
Data Sources	31

Data Collection	31
Data Analysis	32
Ethical Considerations	33
CHAPTER IV: RESULTS.....	34
Participants.....	34
Factual Reporting of the Project Results	35
Theme One: Outdated Aspects of the Counseling Curriculum	35
Theme Two: Moving Forward Within Universities	37
Theme Three: Varied Experiences of Multiracial Beings	40
Theme Four: Navigating Multiple Worlds and Being Resilient.....	40
CHAPTER V: CONCLUSIONS	43
Interpretation of Data	43
Theory and Research Theory	43
Theme One: Outdated Aspects of the Counseling Curriculum	45
Theme Two: Moving Forward Within Universities	46
Theme Three: Varied Experiences of Multiracial Beings	47
Theme Four: Navigating Multiple Worlds and Being Resilient.....	48
Limitations and Recommendations.....	49
Importance of the Findings and Implications	51
References	53
APPENDIX A: MULTIRACIAL COUNSELOR IDENTITY—PARTICIPANT RECRUITMENT	60
APPENDIX B: MCI—IRB.....	63
APPENDIX C: ETHICS CERTIFICATES	76

List of Tables

Table 4.1 Four Identified Themes.....	35
---------------------------------------	----

CHAPTER I: INTRODUCTION

Multiracial individuals within the United States have a complicated history, dating back to the miscegenation law in 1664, making it illegal for Whites and other races to marry in most states, and which explicitly targeted White and Black interracial marriages (Welke, 2012). Marriage between White individuals and other races became legal in all 50 states in 1967, after the *Loving v. Virginia* Supreme Court case overturned the anti-miscegenation laws (Gevrek, 2014). Moreover, the 2000 census was the first-time individuals who identified as Multiracial could check one or more races as an option.

The historical context of Multiracial individuals directly relates to the Multiracial population's psychological effect and the lack of visibility and representation within literature. This lack of visibility increases the need for research to understand the ramifications of otherness and under-representation. The marginalized experience of Students of Color has been documented through qualitative research, with Students of Color reporting tokenization, feelings of isolation, unequitable amounts of support, and a lack of culturally pertinent and applicable data and information (Hilert et al., 2022). Multiracial individuals experience invalidation of racial identity, alienation, and isolation. The negative impact on mental health results in Multiracial individuals reporting higher depressive symptoms than monoracial peers. Misperceptions of Multiracial individuals based on phenotypical characteristics result in racial identity incongruent discrimination and denied racial heritage based on assumptions of physical and behavioral race-related expectations (Law et al., 2021).

Many legal documents still do not offer the option of identifying as more than one race, only offering Multiracial individuals the option to identify as "other," further marginalizing this population. Multiracial individuals challenge social norms and expectations of race, presenting

with diverse ethnic and cultural identities and racial ambiguity, which generates an inability to compartmentalize individuals within monoracial categories (Moulton, 2014).

Interestingly, according to the United States Census (2018), Multiracial individuals are the highest growing population, juxtaposed with only 1% of the research published in the five top higher education journals within the past decade focusing on Multiracial identity (Harris et al., 2018). This discrepancy of Multiracial visibility in literature has an impact on the understanding of the racism, discrimination, and prejudice experienced by the Multiracial community (Museus et al., 2015). The lack of research on Multiracial Identity contributes to oppression through the lack of education, resulting in assumptions and biases about this population.

For the Council for the Accreditation of Counseling and Related Educational Programs (CACREP) counseling programs founded in a Multicultural and Social Justice framework, there is an assumption that this orientation supports all marginalized groups. Social Justice and Multicultural Counseling frameworks promote diversity, inclusion, and dismantling racism and oppression. However, individuals with multiple intersections of identities are often underreached, overlooked, and as a result, they continue to experience invisibility and marginalization (Ratts, 2017). Therefore, the problem to be addressed by this study is the lack of research on Multiracial student experiences while attending CACREP-accredited programs with race, racism, and antiracism within the classroom, department, and university. While varied approaches continue to be developed to examine racial differences and dynamics of power and privilege, academics continue to struggle with how research can effectively support marginalized populations (Miller et al., 2019). The Multicultural and Social Justice Counseling Competencies will be examined further to ground the theoretical framework of this study. The lived

experiences of Multiracial individuals who attended CACREP-accredited counseling programs was be explored through this lens.

Theoretical or Conceptual Framework

The Multicultural and Social Justice Counseling Competencies (MSJCCs; Ratts et al., 2016) describe four counseling competency areas: awareness of attitudes and beliefs, knowledge, skills, and advocacy relevant to providing social justice counseling. However, there are no current guidelines for implementing and assessing Multicultural and social justice counseling competencies within mental health counseling programs (Field et al., 2019). Utilizing the MSJCC framework can provide some perspective for this research in understanding the race-related experiences of Multiracial counselors within graduate programs. The extent of MSJCC and training within counseling programs is not standardized within CACREP accreditation, and it varies across universities. Utilizing practices of Social Justice and Multicultural Education through counselor education from coursework to practicum is more successful than within one class (Hilert et al., 2022). Students who receive training throughout their educational experience reported greater cultural awareness skillsets and advocacy. Unfortunately, a high number of master's students only receive one course on Multicultural counseling (Hilert et al., 2022).

Social Justice in counseling addresses the impact of privilege, oppression, and discrimination on clients. Multicultural competencies in counseling are theoretically founded on the skills, knowledge, and beliefs individuals need to work with diverse cultural, ethnic, and racial groups (Singh et al., 2010). This study hopes to further the understanding of Multiracial counseling student experiences of race within counseling programs to further Multiculturally responsive care. Utilizing a Social Justice Counseling theoretical lens for this study would include a consideration of activism and advocacy that addresses disparities that impede career

and academic development of marginalized populations (Ratts, 2009). Theory will not be further considered, as is consistent with interpretive phenomenological analysis in generating results from the data rather than a strong emphasis on existing theories.

Statement of Purpose

Race is a social construct, and the fundamental belief of racism is that certain racial and ethnic groups are inferior, while other groups are superior. Social injustices and inequalities create disparities and inequities, which results in discrimination (Gil-González et al., 2014). Although race is a social construct, racism is a real consequence experienced by Multiracial individuals, which may further be influenced by sociohistorical political contexts (Fozdar, 2022).

People of Color experience racial trauma, intergenerational trauma, and racism-related stressors stemming from domination and power and the rationalization of demeaning, humiliating, and perpetrating violence on racial minorities. Race-based trauma causes psychological, emotional, and physical harm stemming from microaggressions, bias, prejudice, and persecution (Truong & Museus, 2012).

The connection between Multiracial identities and discrimination underscores the need for the counseling profession to recognize the experiences of racism, identity development, and discrimination of Multiracial individuals to advance ethical practices within counseling (McDonald et al., 2019). Individuals who identify with multiple racial and ethnic identities may also hold conflicting positions of power and privilege. Research on the complexities of internalized messages of Multiracial individuals (people who identify as being born of two or more races) would benefit the understanding of this population. Therefore, the purpose of this study is to understand the experiences of race, racism, and antiracism within mental health counseling programs from the perspective of Multiracial counselors.

Research Questions

As is consistent with the purpose statement, the research question asks: What were the experiences of race, racism, and antiracism within CACREP-accredited mental health counseling programs from the perspective of Multiracial counselors who have graduated within the past 10 years (2012–2022)?

Significance of the Study

Racism within society is a pervasive mental health issue facing People of Color, resulting in trauma, mental illness, and death. Due to the long history of racism that People of Color experience in America, mistrust may be an adaptive psychological function of self-preservation and protection (Brown & Grothaus, 2019). With lack of understanding of Multiracial individuals, mistrust and harm may be continually perpetuated. Moreover, counseling programs need to shift to address oppression and racism within institutions. Race-based theoretical practices transcend beyond working with clients and necessitate counselor proficiency in being able to attend to racism and cope with the challenges inherent within workplaces and educational environments. Academics have stressed the need to act as change agents within the system (Malott et al., 2019). Multiracial counselors may offer further insight into how race is taught and perceived within counseling programs, which could offer an expanded perspective in offering antiracist andragogy.

A call towards antiracist andragogy has also become paramount in the field of counseling. Utilizing racial binary and monoracial research is problematic in approaching understanding and serving Multiracial populations, which reveals a potential gap in the current antiracist curriculum. Antiracist education within counselor education may focus on monoracial experiences, thus posing further challenges for Multiracial individuals. The connection between

Multiracial identity, oppression, and bias emphasizes a need for further research and education on the effects of racial discrimination for Multiracial individuals (McDonald et al., 2019).

The Council for the Accreditation of Counseling and Related Educational Programs (CACREP, 2016) standards for foundational counseling curriculum includes addressing intersectional identities, cultural identity development, advocacy, and social justice. Developing antiracist counselors is paramount in offering multiculturally responsive care, which needs to include and address Multiracial identities. Moreover, counseling programs uphold ethical standards in developing Multiculturally competent counselors through self-examination and awareness, exposure, and education of diverse populations, and acquiring skills to work with diverse populations (Barden & Greene, 2015). By gaining insight from Multiracial counselors, this study hopes to offer the next steps in developing Multicultural humility frameworks and visibility for this population in counseling andragogy. If this problem is not addressed, there could be a negative impact, as the field of counseling could perpetuate harm, microaggressions, and oppression.

Definition of Terms and Operationalized Constructs

The Multiracial population, defined as individuals being biologically born of two or more races, is the fastest-growing population in the United States (Fisher et al., 2014). The term *Multiracial* will be utilized as an umbrella term. It acknowledges race as a social construct and inherently flawed in its terminology and that Multiracial individuals are informed by their unique relationship to their ethnic communities' cultural norms (Samuels, 2009).

Race in academia has been defined as a social construct based on biological determining factors. The definition of racism requires a group's belief that it is superior to another, which gives the group the power to discriminate, and the discrimination, oppression, and harm of other

racial groupings is beneficial to the group (McDowell & Jeris, 2004). Merriam-Webster's (n.d.-a) definition of race bears similarity in acknowledging that groups of humans are often divided based on physical traits regarded as common among people of shared ancestry. Another relevant term is racism, or the belief that race is a fundamental determinant of human traits and capacities (Merriam-Webster, n.d.-b). Antiracism will be defined as a belief or doctrine that rejects the supremacy of one racial group over another and promotes racial equality in society and actively combats racial prejudice and discrimination to promote racial justice and equality (Dictionary.com, 2022). These terms will be central in examining literature and identifying the methodology.

Assumptions and Limitations

This study assumes a more expansive understanding of Multiracial counselors' experiences with race, racism, and antiracism while they attended CACREP-accredited counseling programs. However, it is important to note that qualitative research includes a small sample size and results are not generalizable. In addition, there is likely a range of diversity within the sample of Multiracial counselors, which could impact findings. A discussion of the limitations and recommendations will be further discussed as part of Chapter V.

CHAPTER II: LITERATURE REVIEW

To understand Multiracial experiences, a literature review was conducted utilizing Multicultural and Social Justice Counseling Competencies for a theoretical perspective. In addition, the literature review also conducted a survey of literature that examined Multiracial youth, families, identity, college students, White fragility, and Multicultural counseling competencies. The review of these specific themes in the literature are aspects that influence Multiracial Identity formation, impacting Multiracial individuals' experiences with race, racism, and antiracism.

Multicultural and Social Justice Counseling Competency and Counselor Self-Efficacy

The Multicultural and Social Justice Counseling Competencies (MSJCC) address intersections of identity, marginalized individuals, privilege, and the need for advocacy within the counseling field (Ratts, 2017). Ratts and Greenleaf (2017) utilized the principals of the MSJCC to develop a leadership framework model to address the need for school counselors to support students facing marginalization, oppression, and the challenges students navigate due to dynamics of power, privilege, and the ongoing political climate that threatens student well-being and success.

One study sought to explore the relationship between Multicultural counseling competence and Multicultural self-efficacy in students enrolled in master's level counselor education programs (Barden & Greene, 2015). Demographic data collections (gender, time in the program, ethnicity) were analyzed to determine if counselors-in-training within different groups affected Multicultural counseling self-efficacy. Participants included 118 counseling students enrolled at the time of the study in a CACREP-accredited program. Two self-report instruments were the Multicultural counseling competence and training survey and the Multicultural

counseling self-efficacy scale-racial diversity form. The instruments utilized showed a correlation between counselor trainee Multicultural counseling competence and Multicultural self-efficacy with the strongest factor being that the longer students were in school, the higher the self-reported efficacy and competence. Self-reported research findings have been incongruent, and factors differ between White and People of Color participants. Factors may include that a stronger sense of racial or ethnic identity correlates with self-efficacy and Multicultural competence. Limitations include small sample size, geographical location, and a need for a more diverse sample. Due to the self-reported nature of the study, there could be the potential of inflating social desirability. Further recommendations include incorporating observed efficacy and competence to further validate the study and increasing the diversity of the sample size (Barden & Greene, 2015).

Another study examined when, what, why, and how clinical mental health counseling students acquire social justice and advocacy competencies in counseling while enrolled in a master's program (Field et al., 2019). Participants included 47 students recruited from CACREP accredited counseling programs. The methodology utilized qualitative grounded theory, with interviews conducted during pre-practicum, pre-internship, and post-internship to determine the trajectory of competencies with students over time. Students entered the program self-reporting differing levels of exposure to social justice, with some learning about these issues for the first during the master's program. Students developed greater social justice awareness over the course of their program and throughout fieldwork as trainees, though this did not correlate with advocacy and competence. Limitations included a sample that was mostly White women, as well as relying on self-reporting (Field et al., 2019). Therefore, future research should

further explore racism and anti-racism in counseling programs while keeping the social justice framework in mind.

Review of Research Literature and Synthesis of the Research Findings

Multicultural Counseling Competencies and the Multiracial Populations

Grasping the complexities of Multiracial populations and how to support this diverse population within Multicultural counseling competencies needs further research to serve this population best. One study surveyed school counselors to gain further understanding of their perceptions and relationships with Multiracial students (Harris, 2013). More specifically, the researchers looked at years of school counseling experience, school level, gender, the promotion of cultural diversity programs, and the diversity of the student body population. The sample included 1627 members of the American School Counselor Association (ASCA) from all 50 states. A correlation research design utilizing surveys was the method of this study. The results varied by the amount of time counselors had been in practice. Counselors who had been in practice less than five years had a higher likelihood of believing Multiracial students as having identity conflict problems. Most counselors were uncertain if Multiracial students experience more challenges academically or behaviorally in comparison to students in general. The participants' assessment of the physical presentation created assumptions about how students racially identify, as well as the impact of gender on Multiracial students. The study revealed that despite the experience of the counselors, there was a significant variance in perceptions of Multiracial students. This study focused on ASCA members and could expand to other areas of counseling. Moreover, ASCA recommended counselors continue to assess their competencies and engage in professional development (Harris, 2013).

In further assessing Multicultural counseling competencies, McDonald et al. (2019) examined Multiracial identity, colorblind racial ideology, and discrimination. This study introduces multiple heritage identity development to include intersections of identity that extend beyond racial constructs. The sample included 288 Multiracially identified adult participants, ranging from the age of 18 to 63. The measures utilized in the study were a demographic questionnaire, a color-blind racial attitudes scale, a brief perceived discrimination questionnaire, and a Marlow crown social desirability scale. The study explores Multiracial identity development, social desirability, and perceived experiences with racism to educate counselors and counseling students on Multiracial populations. The negative experiences of racism, exclusion, color-blindness, stigmatization, harassment, threat, and denial all impacted Multiracial identity integration, those who report experiences of exclusion and being an outsider. Due to the self-reported nature, the study is limited in its generalizability (McDonald et al., 2019). However, there is clearly an ethical need for counselors to grasp the unique experiences Multiracial individuals face and develop competency in working with this population.

Addressing the ethical need for counselors is to examine color conscious Multicultural mindfulness (CCMM) and its effect on Multicultural competence, mindfulness, and color-blind racial attitudes (Lenes et al., 2020). The participants in the study consisted of graduate-level and/or pre-licensed counselors, 18 participants in the training group, and 21 in the control group. A CCMM training, which included multimodal delivery of Multicultural content developed by People of Color, was administered. This study resulted in a significant increase in mindfulness and Multicultural competence in the training participants, as well as a significant decrease in colorblind viewpoints. Additionally, People of Color who participated in this study rated themselves higher in Multicultural competence than the White participants. This study

hypothesizes the possibility that the combination of mindfulness could help raise awareness by decreasing hyperarousal and hyper-emotionality often associated with conversations regarding race within interracial groups. The study was limited in the small sample size and recommends a larger and more diverse sample to increase the validity of the findings (Lenes et al., 2020).

Trainings such as this could be useful for counselors in training.

Additional perspectives on Multicultural counseling competencies can be found in a study that sought to address the institutionalized racism within higher education that Multiracial professionals face (Harris, 2017). The sample came from a larger study that included 24 Multiracial campus professionals in higher education. Participants were recruited through an email listserv. Semi-structured interviews were conducted online. Critical Multiracial theory and adaptation of critical race theory were utilized to focus on the unique experiences of Multiracial individuals.

According to the results, there were three primary categories. First, not being perceived as monoracial enough. Second, denial of Multiracial reality/experience. Third, being assumed a monoracial ethnicity. Denial of Multiracial identity included being told by others about their identity (i.e., you are White) and denied identity, experiencing microaggressions from colleagues. Participants experienced assumptions being made based on the phenotype and/or socialization of monoracial identity by others. Moreover, the monoracial paradigm of race excluded Multiracial individuals. Racism, microaggressions, and lack of visibility resulted in emotional, behavioral, physical, and psychological responses and issues. Future research should replicate this study with a larger sample. Moreover, acknowledging Multiracial experiences, fostering discussions, and understanding the complexities of this population are recommended to decrease racism and microaggressions and to increase visibility and competency (Harris, 2017).

Multiracial Identity

Due to the diverse variables that comprise Multiracial identity, understanding the complexities of this population needs to be examined from multiple perspectives. It is useful to consider how racial oppression affects Multiracial identity and how racial oppression is connected to racism and/or mono-racism (Johnston-Guerrero et al., 2020). The sample for this study consisted of 16 Multiracial university students. The methodology utilized was a constructivist grounded theory. Data was collected from a demographic questionnaire, the Multiracial Challenge and Resiliency scale, and semi-structured interviews. Results revealed participant perceptions of the relationship between oppression and Multiracial identity. Students reported racialized oppression contributed to shaping identity and minimized or denied negative interactions relating to being Multiracial. Participants often did not believe mono-racism existed due to different experiences with oppression in comparison to monoracial groups. Racial socialization often exists for Multiracial people within monoracial paradigms, and the denial of mono-racism contributes to systems of oppression. A limitation was the sample of university students, and future research could expand to utilized additional samples to compare results (Johnston-Guerrero et al., 2020). This also showcases the importance of examining the experience of Multiracial students in Counselor Education and Supervision.

Another way to approach the subject included a look at Multiracial identity and what factors contribute to Multiracial identity (Norman & Chen, 2020). Participants included 215 Mixed-race individuals who reported having two or more racial backgrounds. The methodology of the first study measured Multiracial individuals' experience with appearance-related feedback, perceived racial discrimination, and Multiracial identification, utilizing survey data. The second study examined predictors of Multiracial identification. The findings showed a strong correlation

between how social feedback regarding appearance affected Multiracial identity. Participants report greater Multiracial Identity when given social feedback that they appeared racially incongruent. The study found monoracial discrimination within Multiracial groups contributed to a stronger Multiracial identity due to feeling outcast from the monoracial groups within the Multiracial identity, while discrimination outside of Multiracial groups decreased Multiracial identity. Recommendations would be to further examine specific variables within Multiracial identities to understand how these contribute to identity (Norman & Chen, 2020).

To further understand aspects of Multiracial identity and pride, a study sought to examine identity, challenges, and discrimination Biracial adults experience (Christophe et al., 2022). The sample consisted of 326 Biracially identified college students. The findings suggested high levels of Biracial pride and moderate amounts of identity-based challenges. Identity-based challenges resulted in psychological distress and depressive symptoms. Due to monoracial trends associated with race, Biracial individuals had a higher likelihood of experiencing discrimination, psychological distress, and effects on identity development. A limitation was the sample of college students. Future research could include additional samples. Moreover, a correlation between how discrimination and pride develop over time and examining identity-based challenges within counseling was suggested (Christophe et al., 2022).

Identity-based challenges may be due to the identity denial of bicultural and Biracial people in the United States (Albuja et al., 2019). The sample for a different study of Biracial people included 340 participants who were Mixed-White and 395 Bicultural participants. Participants utilized scales to measure identity denial and questioning experiences, identity autonomy, identity integration, depressive symptoms, and stress. The findings highlighted that the higher the denial of participant identity, the greater the stress and depressive symptoms

experienced. Identity questioning did not equate to the same results due to the perceived intentionality and desire to learn more about participants. Biracial individual autonomy may be affected by the commonly experienced forced choice to identify as one race or culture, decreasing a sense of agency and increasing negative impacts on mental health. The social environment and social belonging, and the level of support or denial of multiple intersections of identity directed impacted identity integration and well-being. Recommendations included a more in-depth exploration of identity denial experiences, as well as Multiracial individual experiences of holding nondominant racial identities and more than two racial identities (Albuja et al., 2019).

Biracial individuals who hold both White and People of Color ancestry may experience both marginalized and privileged positionality (Wilton et al., 2013) due to belonging to both the dominant group and a marginalized population. Moreover, stigma consciousness relating to privilege and among Biracial individuals was explored. The sample consisted of 78 Biracial individuals. Racial composition and demographic data were collected from participants. Pretest measures followed by diary data consisting of 5-minute questionnaires were administered daily for one week, measuring race percentages within environment, sense of threat, belonging, and racial identity. Biracial individuals hold complex identities that are developed both internally and within society. Stigma consciousness, which refers to the awareness stereotypes that negatively portray racial and social locations that determine the participant's feelings of belonging or exclusion. The less stigma consciousness, the greater the belonging. Due to racism experienced by People of Color, they may have negative outlooks toward their White heritage. Further examination of different Multiracial backgrounds would offer a clearer understanding of identity, belonging, and social stigma (Wilton et al., 2013).

To support a clearer understanding of identity, it is beneficial to examine the amount of interracial exposure and perception bias of Mixed-race individuals (Freeman et al., 2016). The sample for the study included 235 participants who utilized a computer mouse in selecting race categorization of Black, White, and Mixed-race faces. The findings revealed that greater exposure to interracial individuals had a direct correlation to the ability to identify Mixed-race and racial ambiguity. Participants with lower exposure to Mixed-race individuals contributed to bias and a higher likelihood when evaluating Mixed-race people to categorize them as Black or White. The limitations include the design and variances in interracial interactions and exposure. Future research should further explore the various experiences of Mixed-race people (Freeman et al., 2016).

Interracial exposure was further examined in Biracial individual dual identity in relation to interracial dynamics (Levy et al., 2019). Three studies over three years were administered, utilizing 84 participants and examining Biracial presence and the effect on racial relations. Biracial individuals had an affirmative effect on interracial relations, improved attitudes between racial groups, and diminished perceived interracial threats. Prejudice of interracial dynamics decreased due to Biracial exposure to groups that generally would have a higher social dominance orientation, which favors hierarchical and dominant culture and increased the likelihood of racism. A limitation was utilizing the same participants, and future research could expand with a larger sample. Moreover, in-depth research is needed to understand the complexities and diversity inherent in dual identity groups (Levy et al., 2019).

Expanding upon the complexities of the Multiracial experience, another study aimed to examine and understand how Multiracial women conceptualize and define interracial dynamics (Buggs, 2019). The sample consisted of 30 Multiracial adult women, ages 18 to 40, from the

southwest region of the United States, who utilized the same dating app. The study utilized a phenomenological approach consisting of in-depth interviews. Skin color, culture, and familiarity were themes that emerged that distinguished what interracial relationships consisted of. The participants discussed racial identity concerning dating and would rule out partners whose phenotypically familiarity reminded them of a family member, often to the exclusion of men of color. Most participants reported preferring White male partners. The limitations of this study included region-specific data collection. A more diverse sample both regionally and numerically could provide more clarity on internalized racial preferences, and racial inequity in relationships (Buggs, 2019). Clearly there is much to be considered in terms of identity and interracial dynamics. The next section examines the experience of Multiracial college students and higher education.

Multiracial Youth and Identity Formation

Understanding Multiracial identity formation is essential to identifying racial identity development during youth and adolescence and how it directly impacts adulthood. One study examined Multiracial adolescent identity based on messages received about their identity (Jones & Rogers, 2020). The sample consisted of 49 Multiracial tenth graders. Data were collected utilizing semi-structured interviews involving the meaning-making of racial and gender identity. Themes that emerged included messages from stereotypes, invalidation, and affirmation. Negative stereotypes comprised 41% of messages received, with hostile stereotypes dominating these messages. Participants also experienced superficial positive stereotypes, such as fetishization. Invalidation accounted for 27% of messaging, including negative emotion, nonchalance, and resistance as the prominent invalidation. Messaging to the participants from

other individuals was impactful and contributed to the meaning-making of Multiracial identity and racialization. Invalidation and stereotypes due to White supremacy resulted in 90% of race-related messages. White supremacy ideology was strengthened through invalidation, discrimination, and socialized messages participants received. Participants who were perceived as White reported messages of Whiteness as goodness were reinforced. Future research on racial identity with a larger sample is recommended (Jones & Rogers, 2020).

Another study that looked at youth considered the context of school settings, examining the complexities of understanding and affirming Multiracial identity (Fisher et al., 2014). The sample included 4,766 male and female high school students, grades 9 through 12, with the average age being 16.1. Participants were recruited in a midwestern state from 33 different high schools. Within the sample, 7.4% identified as African American, 88.1% identified as White, and 4.5% identified as Multiracial. The coordinated community student survey and the multigroup ethnic identity measure were administered. Both an ethnic identity exploration and ethnic identity affirmation subscales were accessed from the MEIM. An anxiety and depression scale and subscale were utilized to identify mental health findings. Multiracial students were shown to have significantly higher anxiety and depression symptoms than both African American and White participants. Multiracial students were found to have less affirmation of and more exploration of ethnic identity than African American and monoracial peers. The geographical location limits the ability of this study to be generalized. Though this study explores Multiracial identity, it does not assess the differences between variables within the population due to differences in ethnic identity combinations. Future research could study ethnic identity development over time, gender, racism, socialization, and mental health to further the understanding of the growing population of Multiracial individuals (Fisher et al., 2014).

In a more recent study, Reece (2019) examined how skin tone influences how Multiracial adolescents racially identify. The sample was 185 Black Multiracial adolescents in adulthood over time, who initially identified as Black and at least one other race. It came out of a nationally administered survey measuring skin tone and racial identification, and it examined the dependent variable of racial self-identification and if this changed. This study of Black Multiracial individuals resulted in half of the participants shifting racial identification to a monoracial identity based on skin tone, and a half maintaining Multiracial self-identification between adolescence and adulthood. Understanding racial fluidity was observed and widened the scope of understanding among Black Multiracial identities. Skin tone played a major role in how individuals were racially identified. This study did not examine the implications of how shifting racial identity affected individuals. Further investigation is needed to understand this phenomenon (Reece, 2019).

When looking at the experience of Multiracial youth, it is essential to examine disparities in health service utilization (Tabb et al., 2016). The sample was comprised of 7,861 adolescents from 132 United States schools that completed questionnaires. The findings resulted in the subgroups of Black-Native and Black-White individuals notably being at high risk if underutilizing primary preventative care. Multiracial individuals reported higher self-reports of mental illness and mental health issues than White individuals. Multiracial individuals reported higher rates of asthma and are less likely to have an established healthcare provider. This results in a delay in seeking treatment—furthermore, a greater likelihood of utilizing emergency room care. The self-reported data limits study and does not examine individuals who are not enrolled in school. Further studies examining adult Multiracial populations are recommended (Tabb et al., 2016).

Along with health disparities, it is imperative to consider adverse childhood experiences and the mental health of Multiracial adolescents (Weller et al., 2021). The sample consisted of 1,231 adolescents from the ages of 12 to 17 who identified as Multiracial. The mental health conditions of anxiety, ADHD, depression, and behavior issues were measured. Collections of survey data resulted in 11 possible combinations. Household dysfunction was examined based on Adverse Childhood Experiences (ACES). Cross-sectional data were collected from caregivers who took the National Survey of Children's Health. The data examined how household dysfunction impacted mental health outcomes in Multiracial youth. Though this study broadens the research on ACES, it is limited. Furthermore, a potential under-reporting of dysfunction and mental health may limit the study, as well as the cross-sectional data base utilized (Weller et al., 2021). To further understand the experience of youth, it is essential to examine Multiracial families.

Multiracial Families

Multiracial family dynamics offer further understanding of the complexities that Multiracial individuals face. A useful perspective comes from the experiences of parents raising Multiracial students as well as the impact on their children's development (Seto et al., 2020). There were eight participants: seven women and one man. The qualitative study examined core themes retrieved from 12 interview questions. The findings revealed the parents were engaged in the Multiracial development of the children, valuing a whole-person view, supporting integration and understanding of multiple racial identities and the racial identities of others, and cross-racial relationships. Participants also reported struggles of how to raise Multiracial children due to the lack of resources and knowledge available. For future research, a larger sample size is recommended, with a more diverse gender pool to offer a greater understanding of the

experiences of parents of Mixed-race children (Seto et al., 2020). While the present study is looking at graduate students, it offers further insight into this population.

The impact of race and resemblance within Multiracial families is another important facet to consider (Waring & Bordoloi, 2019). The population consisted of 60 adult Biracial and Multiracial men and women who had one White parent and one Black parent. A qualitative analysis utilizing semi-structured interviews examined the lived experiences and meaning making of the participants. A recurring theme present was racial resemblance and being told participants did not look like one or both parents. How parents strategized conversations about racial identity and phenotype shaped participants' experiences personally, within the family dynamic, and socially. Participants reported gratitude to discuss racial identity with family and shared consistent reminders of their Biracial identity, assumptions, and barriers due to color-blindness and the effect on their humanity. Continued research is recommended to better understand Multiracial families, specifically regarding better support for this population (Waring & Bordoloi, 2019). Moreover, growing up in a Multiracial family is an important consideration for understanding the development of Multiracial counseling students. To further understand this population, the next section focuses on Multiracial identity.

Multiracial College Students

Understanding the experiences of Multiracial college students expands upon racial identity and the impacts of being within higher education institutions. On study examined how the post-secondary environment affects the racial-identity development of Mixed-race students (Guillaume & Christman, 2020). The sample of this study included 70 participants who completed the scales, and a focus group of four Mixed-race participants was utilized after inventories were fulfilled to further explore lived experiences. This study utilized a

Mixed-method approach to research, with a qualitative question and quantitative immersion, transformation, and integration scales. The themes that emerged were race toggling (navigating back and forth between different races), non-inclusive spaces, racial perplexity (what race to identify with), and racial justification (continually needing to justify their race). The focus group participants were highly aware of their racial identity. Attitudes about being Mixed-race varied among participants. A need for post-secondary schools to focus on offering opportunities for racial identity development for the growing Mixed-race population is recommended. The study recommends educational leaders understand and address the need for Mixed-race students, faculty, and institutions to have spaces to examine the complexities of Mixed-race identity and development (Guillaume & Christman, 2020).

To help bridge the gaps in the literature regarding Mixed-race students in higher education, another study sought to understand the coping strategies of Multiracial individuals' experiences with discrimination within the college (Museus et al., 2016). The sample included 22 Multiracial/Mixed-race college students and a qualitative method. Data collection procedures utilize a demographics questionnaire and a 45–90-minute in-person interview. Four themes emerged from the study: educating others, utilizing support networks, embracing fluidity, and avoiding confrontation. Participants experienced educating others to respond to discrimination and cope. Participants reported utilizing support networks to respond to marginalization, exclusion, and lack of belonging. Participants also embraced fluidity to counter the pressure to take on the categorization of monoracial identities imposed upon them. Some avoided confrontation, which manifested both cognitively and physically, to cope with situations where they may face prejudice. Due to the dearth of literature, these limitations include the lack of research and the need for inclusion of education of this population within curricula, broader

understanding of this population and their lived experiences, and support in helping develop Multiracial students' racial fluidity and identity (Museus et al., 2016).

While considering racial fluidity and identity, it is useful to explore if and how Biracial students with different racial backgrounds engage, both within the Multiracial population as well as with monoracial students (Harris et al., 2018). The sample included 225,324 freshmen students and 310,727 senior students from 1229 universities. A survey was utilized to assess racial background self-reported by students. The engagement of students was assessed through surveys and five aggregate measures. According to this study, Biracial students engaged the same or more than monoracial students with diverse others. The study hypothesized that due to Biracial students' history of navigating more than one racial group, there was a greater prevalence of engaging in challenging conversations such as race-related topics. Limitations included a small sample of Biracial individuals despite the 540,000 participants (Harris et al., 2018). Future research could consider the reluctance to participate in survey research.

Multiracial students' history of navigating multiple racial groups has had significant impacts on mental health and development. Another perspective was to examine the experiences of Biracial Asian Americans' racial identity and racial invalidation enrolled in Christian colleges (Law et al., 2021). The sample for this study was 57 individuals enrolled in a Christian college. Measures and scales were utilized to assess racial-ethnic identity, racial identity invalidation, anxiety and depression, and life satisfaction. Self-esteem and positive relationships to identity development resulted in higher levels of mental health and awareness. Findings for anxiety and depressive symptoms related to Racial invalidations. Biracial Asian individuals face stressors related to their Asian identity and model minority myths, other monoracial identities, and the combination of multiple racial identities. A limitation was self-reported data, and the study

should be represented with a larger sample to account for racial differences (Law et al., 2021). This study highlighted the significance of Multicultural competence related to Multiracial and Biracial identities and the complexities of the lived experiences of counselors working with these populations. This provides a useful context for the current study.

Another study that focused on addressing Multicultural competence examined the microaggressions Multiracial individuals experience and the implications for clinical practice (Kawaii-Bogue et al., 2018). This was a case study that included a White professor's assumptions about a Multiracial student. The case examined the privilege and power of the White professor, who made assumptions about the student's identity and published an article without the consent or knowledge of the student. The professor reported the student self-identified as African American, and the professor reported the assumption that the student was "White or ethnic looking" in how they would describe the student. The professor also reported becoming defensive with the student, arguing and silencing the student when the student raised concerns in a private discussion. The professor utilized privilege and power to try and repair the situation by writing an article about the encounter, reporting her defensiveness without the consent or knowledge of the student. This study was limited in the utilization of one case, and a larger sample size would offer a wider scope of understanding of microaggressions experienced by Multiracial individuals (Kawaii-Bogue et al., 2018). It is important to recognize that students experience microaggressions based on phenotype and assumptions within classroom settings. Moreover, a common microaggression Multiracial students face is exclusion and racial isolation from being overlooked. Therefore, it is important to contribute to the research and understanding of the Biracial community.

White Fragility

The impact of White Fragility on People of Color offers further perspective into the complexities of the racialized experience of Multiracial individuals. A study examined the implications of racial socialization of Multiracial and Biracial millennials within interracial families (Robinson-Wood et al., 2021). The sample included 30 Multiracial participants between the ages of 18 and 35. A qualitative sub-study, including open-ended questions regarding racial socialization, was administered. The three themes that emerged were racially informed disquiet, identity politics, and mainstream cultural values. White fragility within interracial families and upholding mainstream values contributed to racial silence. Participants navigated minimization, deflection, avoidance, hypervigilance, fragmentation of their multiple racial identities, and coping strategies for racial distress. The numerous ways interracial families socialized race and racial differences, as well the predominance of Western cultural values contributed to race-related stressors and racism experienced by Multiracial individuals. Due to the open-ended questions, the study was limited. Semi-structured interview questions and an online survey are recommended for further exploration (Robinson-Wood et al., 2021).

Expanding upon what contributes to the race-related stressors Multiracial individuals face, it is useful to consider the guilt, shame, and fear of White women appearing racist and how this may impact People of Color and antiracist identity development (Linder, 2015). The sample consisted of six women who identified as antiracists, all of whom were former women studies majors. The methodology utilized was a transformative qualitative paradigm. Three interviews were conducted individually, and a focus group was conducted with all participants. Participants created journal entries and a creative exploration piece that was shared in the focus group. Participants explored memories and experiences with racism, and intersections of identities,

specifically race and gender, culminating in an interview that asked the participants what they learned. Participants reported shame, guilt, and fear of appearing racist. Participants further reported resistance, anger, and defensiveness in realizing White privilege, while developing racial identity and awareness. The study was limited by the low sample size and could be replicated with a larger sample (Linder, 2015). However, the findings were useful in bridging the gap between realizing privilege and how to turn that awareness into advocacy and action.

When examining the relationship between White privilege and advocacy, another study sought to understand the coping mechanisms and challenges of White identity, and the individuals committed to antiracism (Malott et al., 2019). Participants were self-identified White antiracist activists who understood White supremacy and fostered ongoing cross-racial relationships. Ten participants were selected—they ranged from ages 26 to 69, and they were from across the United States. Semi-structured interviews were utilized in this phenomenological study in person and on the phone. Five counselor educators conducted the study and examined the data. According to the results, the White antiracists reported tactics including the utilization of education through groups, workshops, relationship building, protest, and maintaining relationships with People of Color. The antiracism challenges the participants faced included backlash from confrontation with White individuals displaying racism, and balancing antiracist work with action. Coping tactics participants used to support this work included utilizing non-judgmental tactics such as a stance of support when doing antiracism work with others, accessing relationships to mitigate burnout, and humility. The small sample and literature available at the time of this study limited the understanding of the growth. Participants noted self-modulation of reactivity and ongoing struggle when facing long-term antiracist work (Malott

et al., 2019). Nonetheless, this is important work, and everyone can play a role in advocating for equal rights and representation.

Rationale

Multiracial individuals may experience oppression in conversations about race due to the focus on monoracial experiences. With monoracial cultures being the focus of Multicultural competency work, little is known of how Multiracial individuals are included in discussions of race and the lived experiences of Multiracial individuals may be marginalized further.

Multiracial individuals are a population under the larger umbrella of Multicultural populations, therefore is a need for Multiracial counseling competency, research, and education. With some universities employing racial caucuses, Multiracial individuals who may also have European heritage or are White passing may feel unsure what spaces they may be welcomed in. Further challenges posed to Multiracial individuals are conversations of race within predominantly monocultures. What happens within an individual who may be holding a stake in different cultural norms due to having multiple heritages? Understanding how those who navigate more than one racial identity within the field of counseling will serve the profession. In predominantly White monocultures, White racial domination and White fragility and discomfort discussing race topics may compound the original trauma and the psychological damage People of Color face. These conversations may be silenced as a result of the guilt of the dominant culture, while the Person of Color may internalize the marginalization (Grinage, 2014). Further, day-to-day experiences of harmful racial stereotypes and racism cause internalized oppression, racialized trauma, and stressors that devalue humanity, impact self-perception, and create disappointment, hostility, and isolation (Awosan & Hardy, 2017). The complexities Multiracial individuals face lacking representation while navigating between monoracial categorizations may also contribute

to continual stressors. A lack of research addressing the experience of Multiracial counseling students while attending counseling programs further compounds the potentiality of racism and marginalization of both students and future clients.

Limited understanding of Multiracial identity compounds the lack of critical and necessary conceptualization about the social construct of race, particularly considering the innumerable variables of Multiracial individuals' experiences, combined with the drastically diverse backgrounds and intersections of lived and embodied Multiracial identities (Howard, 2018). The literature found themes of the binary race (Lenes et al., 2020), individuals who do not fit into monoracial categories (Moulton, 2014), marginalization (Ginage, 2014), racial microaggressions (Harris, 2017), Multiracial individuals unacknowledged and minimized by monoracial or binary racial discussions (Lenes et al., 2020), and internalized oppression (Harris, 2017). Race socialization reinforces beliefs based on the contextualization of environmental and monoracial categorizations, resulting in isolation and disconnection (Seto et al., 2020). With these themes, further research to identify the lived experiences of Multiracial counselors within counseling programs offers insight into how Multiracial counselors develop with counseling programs. Due to a dearth of research on Multiracial identity and antiracism within counseling programs, the next steps would include broadening the search to include monoracial antiracist andragogy. This study proposed to examine gaps in the literature addressing experiences of Multiracial counselors while attending counseling programs and to further contribute to Multicultural counseling competencies within the counseling field.

CHAPTER III: METHOD

The aim of the present study examined this question: What are the experiences of race, racism, and antiracism within mental health counseling programs from the perspective of Multiracial counselors? This could contribute to the understanding of the lived experience of the Multiracial population.

Study Design

A qualitative research methodology was employed to allow the lived experience of Multiracial individuals to emerge. The interpretive phenomenological analysis (IPA) is a qualitative research methodology that utilizes an in-depth analysis of participant experiences. Details are interpreted to describe lived experiences, interpret, and make meaning (Sim, 2020). Utilizing IPA will offer a stance of empowerment for participants to share experiences and find commonalities and discrepancies within the population. Furthermore, IPA is a theoretical stance of social justice and liberation. This methodology aligns with understanding the experiences of Multiracial individuals within counseling programs and could provide information for further research. Descriptive data on identity development experiences will be obtained and analyzed separately. The researcher guided participants in sharing lived experiences within graduate programs and assist in offering questions to support the sense-making process of the participants stories (Miguel Dos Santos, 2019).

Study Context

SurveyMonkey was utilized for informed consent and to collect data pertaining to demographic questions and qualitative survey questions. The online data collection was selected after reviewing a study that examined reasons People of Color might avoid participating in health research (George et al., 2014). Some of the findings included mistrust, time and financial

constraints, stigma, unintended outcomes, lack of access to information, convenience, and risks of participation. The online anonymous survey created included a reasonable time commitment, no obvious financial implications, and limits risk of participation with any unintended outcomes. Moreover, in addressing the injustices that minority populations have experienced in research, this study utilized a qualitative survey for participants to have greater anonymity and agency in the research process while still maintaining IPA as the research method. Qualitative surveys aim to allow participants to answer open-ended questions and share their experiences to the extent they are willing (Deakin University Library, 2022). IPA utilizes standard processes where participants describe their lived experiences (Smith et al., 2009). How the participants worded their experiences allowed the narrative, thoughts, and opinions to be made known. Participants' answers from the survey were coded, which led to the analysis and interpretation of the data extracted. This analysis generates an organized framework through the SurveyMonkey platform, allowing for a throughline from the participant's written answers, themes, and interpretation of narratives (Smith et al., 2009).

Participants

The population consists of self-identified Multiracial counselors who have graduated with the past 10 years at the time of study (2012–2022) from a CACREP-accredited master's program. The age range of participants who completed this study was between the age ranges of 20–29 through the age range of 60–69, with recruitment specifying being 18 years old and over. This includes a sample of convenience, recruited through a variety of means including the Counselor and Counselor Education Supervision List Serve (Ces-net), a Women of Color consult group, two American Counseling Association Divisions (the Association for Multicultural Counseling and Development and Counselors for Social Justice), and posting onto the ACA

connects forum. This information was included in recruitment materials and in the informed consent.

Data Sources

Data sources include demographic questions and qualitative survey questions. Demographic questions include gender identity, age range, and year of graduation from the relevant master's program. In addition, participants were asked to list all racial and ethnic backgrounds that make up their Multiracial identity via an open-text box on SurveyMonkey, which was purposefully selected to be more inclusive. The qualitative survey included five questions: (a) How is the Multiracial identity experience in counselor education different from Monoracial identities? (b) How was race, racism, and antiracism addressed within the university you attended? (c) How was race, racism, and antiracism addressed within the counseling program? (d) How was race, racism, and antiracism addressed within class discussions? and (e) Is there anything else would you like to share about race, racism, and antiracism in relation to counseling programs? Any identifying information indicated in response to open-ended questions was masked.

Data Collection

In a look at procedural steps, participants were recruited through a variety of means (flyer, social media, email). As part of recruitment, a link was provided for SurveyMonkey, which includes informed consent. Participants gave consent by clicking "next" at the bottom of the consent form. Next, participants were directed to demographic questions. Only aggregate data was shared as part of the analysis of demographic questions. Then, participants were directed to the five qualitative survey questions. After completion of the survey, participants

were directed to the debriefing form. No identifying information was collected at any time, and participants could opt out of the study by simply closing their browser window.

Data Analysis

Interpretive phenomenological analysis (IPA) is a methodology that centers on the participant's meaning-making of their experiences (Smith et al., 2009). The standard processes and principles of IPA, which allow for flexibility within the analysis, derive from the subsequent approaches: A rigorous analysis of each participant's experiences, identifying emerging themes present in the data, from individual cases to various cases, highlighting both emerging and diverging patterns. A team was comprised of three members for data analysis. This team was intentionally diverse in terms of demographic make-up. A bracketing process was done throughout data analysis to manage personal biases, with each member of the data team examining with transparency their potential biases to the study. Further, IPA allows for discourse between the researchers, the data, and psychological awareness about the population and the possible meaning participants may have about the subject matter. Thus, the team examined data individually first and then all together. This in turn supports developments and expansion of the interpretive analysis creating a framework and structure to emphasize the correlation amid themes the configuration. A matrix was used to identify commonalities across members of the data analysis team that provides a clear throughline from the transcripts to the sorting of data, and the final arrangement of themes' utilization of collaboration or review to assess the validity of the interpretive analysis. Line numbers referring to specific quotes were identified to form a complete narrative, evidenced by an in-depth explanation of the extraction of data. This allows the reader to follow the interpretation through each theme with the help of a visual aid and considerations of conceptualizations, observations, and procedures (Smith et al., 2009).

Ethical Considerations

The American Counseling Association (ACA) Code of Ethics (2014) addresses developmental and cultural sensitivity (A.2.c.), infusing Multicultural issues/diversity (A.2.c.), Multicultural/diversity competence in counselor education and training programs (F.11), faculty diversity (F.11.a.), student diversity (F.11.b.) and Multicultural/diversity competence (F.11.c.). All of these are relevant for the purpose of this study. In addition, counseling programs are expected to teach and adhere to diversity practices. They recruit both instructors and students from diverse backgrounds and both support and enhance the well-being of a diverse student body. Additionally, counselor educators are expected to train students in developing Multicultural competence (American Counseling Association, 2014).

Section G in the ACA Code of Ethics (2014) focuses on research and publication. In terms of carrying out the study, G.1. examines research responsibilities, G.2. highlights the rights of research participants and informed consent, G.3. emphasizes managing and maintaining boundaries, and G.4. relates to reporting accurate results. Participant demographic information and informed consent (G.2) will be obtained through SurveyMonkey, a survey tool utilized by Antioch University. The purpose of the study was described, and the potential risks were acknowledged within the informed consent. Names of individuals and respective master's programs were excluded, and participants were not asked identifying information to protect participants' identities. Reporting accurate results (G4) includes describing data relevant to the study and population, including unfavorable results, and reporting errors in the research. All these ethical considerations were at the forefront of the research process.

CHAPTER IV: RESULTS

As part of the analysis of results, a team was constructed that consisted of three individuals, all People of Color, with Multiracial and Multiethnic identities. These racial and ethnic identities included Taiwanese, Chinese, Native American/Indigenous, German, English, Scandinavian, Balkan, and Mediterranean (Greek), Ashkenazi Jew, Eastern European, Mixed Black, Indian, and Pakistani. The ages of the teams ranged between 20 and 29 (1), and 40 and 49 (2). One team member is an immigrant, two team members were born outside the United States, two team members reported light-skinned privilege, which afforded them protection regarding White supremacy, and two members reported bias being part of the Multiracial community. Two team members reported their gender as female, one as nonbinary. Team biases identified in the bracketing process were the potential of identifying specific mixed experiences of team members with participants. Personal lived experienced of being in a Multiracial body may lead to overidentification with participants. Team members reported concerns with compassion fatigue due to microaggressions witnessed and experienced, and the potential for forming an opinion while traversing interviews.

Participants

A total of 16 individuals who graduated from a CACREP-accredited counseling program between 2012 and 2022 started the qualitative survey. Participants were informed they could opt out at any time. Nine participants completed the survey. Of the nine, eight identified as female and one as male. One participant reported being between the ages of 20 and 29, five participants were between the ages of 30 and 39, two participants were between the age of 40 and 49, and one participant between the age of 60 and 69. Participants' self-identified racial and ethnic demographics included: Latinx, Native American, Spanish, Chinese, English, German, Swedish,

White, Black, Puerto Rican, Hawaiian, Filipino, Korean, Pakistani, Italian, African American, and Tongan.

Factual Reporting of the Project Results

As part of the data analysis, four themes were identified. The first theme highlighted outdated aspects of the counseling curriculum regarding race, racism, and antiracism. The second theme recognized some ways universities are moving forward in addressing race, racism, and antiracism. The third theme acknowledged the varying experiences of Multiracial beings. The fourth theme focused on navigating multiple worlds and being resilient. The four themes are identified in the table below in response to prompts regarding race, racism, and antiracism.

Table 4.1

Four Identified Themes

Theme	Description
Theme 1	Outdated Aspects of the Counseling Curriculum
Theme 2	Moving Forward Within Universities
Theme 3	Varied Experiences of Multiracial Beings
Theme 4	Navigating Multiple Worlds and Being Resilient

Theme One: Outdated Aspects of the Counseling Curriculum

The first theme drew attention to outdated aspects of the counseling curriculum. For instance, one participant shared that race, racism, and antiracism “was not really addressed. The Multicultural class promoted stereotypes. Racism was ignored.” Another participant reported,

One course covered the idea of race and racism, but anti-racism was not discussed at all. The learning was limited to historical understandings of racism and how it leads to current oppression, mostly of Black folks in the US, with little discussion of how this

impacts our counseling work. There was no discussion of antiracist activism, and this discussion was limited to a single class.

One participant shared, “I think more damage is done by not addressing race, racism, antiracist practices and hoping these topics can be ignored.” Another shared, “Students were ill prepared to enter the counseling field and deal with racism, bias, and advocating for antiracist practices. Ignoring these topics felt like a disservice and added to my feeling of being out of place in many ways.”

Participants reported harm due to teaching practices within classrooms and within universities. One participant reported,

There were some discussions specific to race/racism in the classroom, but they were not well-articulated across the curriculum. In the specific Multicultural counseling class, there was a painful racial rupture enacted by the course instructor. Despite advancing a message of Multicultural competence, the experience demonstrated that individuals/systems have been socialized to be racist/have racist beliefs and practices.

Another participant reported, “A practice that was meant to highlight racial considerations but was inherently racist was doing fishbowl sessions with students ‘acting’ a race,” while another participant experienced,

We did things like ‘walks of privilege,’ which were stigmatizing to many folks, and there was significant room to grow in a discussion of Multiracial identity—it was limited to ‘this week we learn about Black people and what you need to know to counsel them’ and on and on with different racial/ethnic/identity groups.

Another participant shared, “Many attempts by students to take action against racism were shut down by using Scripture or overly intellectualized arguments.” One participant reported about race, racism, and antiracism that they “didn’t know how much it was addressed in our clinical placements when I was actually working with people.”

Within counseling programs, participants experienced their Multiracial identity not being acknowledged, and often, only monoracial identities were taught. A participant revealed,

“Learning about monoracial identities seems to provide general overview about counseling those races.” Another participant communicated, “I don’t think that Multiracial identity was addressed or differentiated from others racial identities. I was viewed as Black. I was never asked about the culture in my home or my identity development and how that was unique.” The lack of visibility was echoed by another participant: “My experiences were not acknowledged at the school,” and another reported the experience of “more than once a White classmate made a sweeping generalization that the class was all White people, and I felt misread and offended.” One participant articulated, “An overview of Multiracial identity specifically, I cannot recall much about it being specifically taught.”

A participant conveyed, “Multiracial identity was never discussed, even in Multicultural classes. Our learning was limited to a single ethnic group at a time,” while another participant reported Multiracial Identity, “was not addressed at all. I don’t know that it was ever discussed.” Another shared, “I don’t think there was ever any articles, case studies, etc. on anyone or any group who was Biracial or Multiracial and the unique experiences and challenges they face.” Another participant reported, “I feel like they didn’t know how to address bi-racial issues, and no one bothers to ask,” while another shared,

Counseling programs need to do better at integrating an understanding of anti-oppressive stances into ALL their courses, not just the CACREP required Multicultural course. I feel that Multiracial folks are often left out of the conversations as the classes I took were focused on understanding a single identity without any nuance.

Theme Two: Moving Forward Within Universities

The second theme illustrated how some universities are making forward movement. For example, “Some teachers and classes went into detail about our own inner race, racism, and antiracism and then applying that to class discussions. Those discussions could be challenging, and some teachers did not navigate it well, making it hard for people to feel safe sharing.”

Another participant shared, “My understanding was that there was a foundational commitment to integrating cultural understanding and relevance” and went on to report. “While it could be brought to the attention of people with the power to enact change, there did not seem to be a lot of follow through.” The participants reported that race, racism, and antiracism were being addressed, and a variance in the ability of individual instructors impacted the safety and progress. As one participant reported, “In my experience, addressing these issues are important and even though it is often difficult conversations to have it was important to have them in these spaces.”

Representation of People of Color in instructor and chair roles also varied from participant to participant. One participant reported, “My university has been vocal about social issues regarding race. I think that stems from having a brown president who is also an immigrant.” Another participant reported, “There was only one person of color professor/instructor, so most of the race issues teaching was from White professors and instructors.” Another participant shared, “The university claimed to promote equality but had racist practices, few minorities in leadership and faculty roles.” A lack of literature written by People of Color was identified by one participant: “I wish they were more textbooks that were written by persons of color, especially by African Americans.”

Social justice and Multicultural competency were incorporated within some programs, and this also varied amongst the participants. One participant reported, “My university aims for a strong social justice and humanistic lens. Race and ‘Multicultural competency’ (not then termed Multicultural humility) were a feature of each class’s evaluation.” Another stated, “In most classes, issues of race are handled with the utmost care and respect for everyone’s experiences. Professors make space for classmates to connect over shared experiences and opportunities for others to learn from different perspectives.” Another participant shared,

As much time was devoted to presenting and making space for cultural considerations, it was surprising how resistant monoracial individuals appeared to be in exploring, and at times, acknowledging bias; particularly when given feedback from individuals that do not easily fit into binary categories.

Some participants felt the universities they attended were aware of race, and fostering antiracism and discussions had room for growth. One participant reported, “There seems to be understanding of the importance of acknowledging race, racism, and antiracism, but there doesn’t seem to be a comprehensive plan of how to follow through with it.” Another stated, “My understanding was that there was a foundational commitment to integrating cultural understanding and relevance. While it could be brought to the attention of people with the power to enact change, there did not seem to be a lot of follow through.” One participant reported, “Inclusion of controversial and hard conversations within the cohort. It felt educational and it didn’t put anyone ‘race’ down, it was more like this is what happened, this is what’s going on. what and how can we learn from our history in moving forward. I think that fostered a lot of healing.” A lack of standard practices across universities resulted in one participant sharing, “Race was certainly presented as a topic that was and could be discussed. And where race is being discussed and presented, there is racism. Antiracism was modeled by professors, but it wasn’t named clearly, and I can only imagine it is after 2020.” Antiracism and an ability to address racism seemed to be left out of many participants’ experiences as one relayed

The university and the department/program all promoted diversity as a value. None of them addressed antiracism (this was not how race was discussed back then). Issues related to race/racism seemed to mostly be addressed on a surface level and within the context of blatant acts vs ingrained systems. The program did acknowledge the reality of racism.

Theme Three: Varied Experiences of Multiracial Beings

The third theme highlighted the varied experiences Multiracial individuals had within the CACREP-accredited counseling programs they attended. Multiple participants experienced being an outsider. One participant stated,

I'm constantly waiting for a 'wall' to go up. Interacting with peers by discussing ideas and concepts, I always thought group membership would be based on the willingness to share and explore. Yet, there always comes a point, usually indicated by subtle actions, where it becomes clear that membership is racially hierarchical. Often, this would play out by me making a statement, and where conversation had been readily flowing before, it would come to a screeching halt after I would speak.

One participant stated, "I went to a PWU and often felt like I was an outsider." Another participant reported, "Instructors made room for discussion but being Multiracial I felt marginalized; I had a sense that I was being misunderstood because I was hard to racially categorize." Another participant shared,

In my own experience that was often highlighted by feeling that I was on my own confronting racism. Sometimes I was motivated to do it, but it felt like an uphill battle. Other times I just felt too exhausted by it; particularly if it seemed that people in a position to help were not going to be an ally in seeing it through to some kind of resolution.

Another reported, "This created feelings of being an outsider, specifically that there was simply no way to connect with what I was saying because my racial identity was outside the scope of connecting with." Though a higher percentage of participants felt like an outsider, there was also an experience of fitting in. One participant reported, "My Multiracial identities were honored and explored in my education."

Theme Four: Navigating Multiple Worlds and Being Resilient

The fourth theme that emerged were the nuanced and diverse experiences of Multiracial individuals. Resilience was a result of the ways Multiracial individuals developed moving through the world. One participant shared, "being Multiracial, there are so many layers (moving

up and down and across the spectrum) of what it means to be human that is outside of the binaries often created in monoracial curriculums.” One individual disclosed that “sometimes we end up straddling two worlds and two perceptions with clients and other providers—I often feel not White enough, or discriminated against, but also not Brown enough either,” while another reported, “My self-identification had always had the extra time spent clarifying my Multiracial identity to accompany my passing race.”

The diverse and multifaceted experiences Multiracial individuals encounter may differ greatly depending on the intersections of their identities. One participant described,

For me, it has been different because I am intrapersonally and interpersonally attuned to racialized experiences and language related to two specific minoritized groups (for example, I was hyperaware of nuances in discussions related to Black people and Asian people).

Multiracial individuals have been left out of the conversation about Multiracial identity because their identities may not include White, due to historically centering Whiteness in relation to race.

As one participant noted, “Finally, because my racial identity does not include White, I experienced Whiteness and White supremacy through a different lens than I would have if that had been part of my identity.”

Multiracial individuals experience code switching, a skill set which results from ways of being in the world with multiple intersections of identity. Code switching is both a skill set and a burden developed from navigating multiple worlds. One participant illuminated,

In the education experience, it is often a binary—you are the privileged or the oppressed, and entire topics are oriented about this divide. But it is much more complicated when one has both privilege and oppression woven into their lifetime and talking about that, untangling the shame of both privileges, and being oppressed, is much more complicated. I often feel that is a different connection with people how come from Multiracial backgrounds: to me, it seems that we inhabit at least two worlds simultaneously (privilege and oppression) without belonging fully or wholly to either one.

The complexities of being Multiracial was disclosed by another participant: “As a Multiracial counselor there are multiple layers and many instances of intersection (such as imposter syndrome) that monoracial counselors do not have experience and sometimes struggle to understand.” Intersections of identity that Multiracial individuals faced was echoed by a participant who offered,

For me, Multiracial identity creates a lot more layers and nuance which has led to insight, beauty, expression, and more openness. The monoracial identity often places things in a context of binaries: therapist and patient; the privileged and the oppressed.

Resourcefulness out of necessity comes from lack of resources, supporting an inherent resilience within populations. One participant described, “Multiracial individuals sought out ways to understand their own identities,” and another acknowledged, “Conferring with Multiracial classmates was important to parse out and share more considerations.” For Multiracial individuals, resilience as a form came from self-inquiry due to lack of training within counseling programs. One participant highlighted,

I wish I had known then what I know now about race/racism and Multiracial identity and racialized experiences. I do research now that is a part of my own healing process and to fill the gaps in counselor education related to these topics.

CHAPTER V: CONCLUSIONS

Interpretation of Data

When prompted to think about race, racism, and antiracism, four themes emerged through data analysis. The first theme identified outdated aspects of the counseling curriculum regarding race, racism, and antiracism. The second theme illustrated ways in which universities have been moving forward in addressing race, racism, and antiracism. The third theme recognized the varying experiences of Multiracial people. The fourth theme focused on the experience of Multiracial people navigating multiple worlds and being resilient.

Theory and Research Theory

The Multicultural and Social Justice Counseling Competencies (MSJCCS) four areas of counseling competencies include the recognition of beliefs and attitudes, skills, knowledge, and advocacy applicable to offering Social Justice Counseling (Ratts, 2017). Social Justice and Multicultural competency are tenets of the American Counseling Association ethical codes (ACA, 2014). As the field continues to expand its approaches to address Social Justice and diversity on counseling, challenging current Multicultural practice is needed to broaden an understanding of how to address intersectionality and identity within counseling (Rine-Reesha, 2022). Moving forward, Social Justice and Multicultural counseling competencies must include Multiracial populations. Social justice theory requires activism and social action. The findings of this research directly correlate with a call for action addressing the inequities Multiracial individuals face and the lack of a clear plan concerning how the intersections of Multiracial individuals and their identities are represented within CACREP counseling programs.

Social Justice, Multicultural, and liberation work are multifaceted practices that challenge and redistribute justice, which needs accessibility and a plan to evoke change and equity

(Johnson, 2021). If Multiracial populations are not being addressed withing counseling programs, we are supporting oppression through a lack of awareness and not upholding the standards outlined by CACREP.

CACREP SECTION 2: PROFESSIONAL COUNSELING IDENTITY

1. SOCIAL AND CULTURAL DIVERSITY

1. Multicultural and pluralistic characteristics within and among diverse groups nationally and internationally
2. Theories and models of Multicultural counseling, cultural identity development, and social justice and advocacy
3. Multicultural counseling competencies
4. The impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual's views of others
5. The effects of power and privilege for counselors and clients
6. Help-seeking behaviors of diverse clients
7. The impact of spiritual beliefs on clients' and counselors' worldviews
8. Strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination (CACREP, 2016)

Utilizing a social justice stance begins with a conceptualization through intersectional identities, addressing blind spots, and bias. It is clear there are blind spots within CACREP (2016) counseling programs in addressing Multiracial populations, cultural identity development, and social justice and advocacy. Marginalization of intersectional identities is a form of systemic oppression. As a profession, we need to dismantle outdated practices as colleagues, students, and

peers through cultural inquiry and an anti-oppressive stance (Jay & Brown, 2021). Tending to cultural humility and awareness, Multicultural competence begins with embracing ambiguity (which Multiracial individuals continually experience), cultural immersion, flexibility, with instructors and counseling programs; modeling authenticity of challenges; and debriefing (Lorelle et al., 2021). The need for Social Justice and Multicultural competencies relates to the findings, as highlighted below.

Theme One: Outdated Aspects of the Counseling Curriculum

How CACREP counseling programs address race, racism, and antiracism in the curriculum varies across universities. A commonality among most participants revealed experiencing harm within the learning environment, whether it be the modes of teaching or the instructors' lack of awareness and ability to provide comprehensive learning. Racism was prevalent in most participants' experiences while attending CACREP counseling programs.

Students reported that Multiracial and Biracial identities were not discussed within the counseling programs or offered throughout their training. Students reported invisibility within the learning context. Multiple students reported that peers assumed their identity as monoracial. Participants reported harm within the classroom settings from instructors and peers. Utilizing outdated modes of counseling such as walks of privilege, playing a race, or ignoring race, racism and antiracism created a lack of safety. Ruptures happened in classes with teachers who could not address accountability and hold the spaces. Students were not held accountable when perpetrating microaggressions and racism. The lack of accountability is concerning as we consider training counselors to go out into the world and support others. Counseling programs have an opportunity and a need to seize the momentum to address the racial awareness that rose during the rise in the visibility of racial brutality witnessed during 2020, which People of Color

have faced for centuries. As a profession, we must help counselors advocate through empowering, educating, and understanding how to address race, racism, and antiracism.

Multiracial individuals do not fall into monoracial categories, which allows for more complex discussions around intersections of identity to help expand the field at large as we consider the multiple intersections and diversity within individuals. Participants reported that they were not taught about Multiracial identity or offered counseling competencies for working with Multiracial populations. As a profession, we can address this oversight and expand our awareness toward liberation for our Multiracial students, colleagues, and clients.

Theme Two: Moving Forward Within Universities

Several participants attended universities focused on Social Justice and Multicultural counseling competencies. Approaches for Social Justice in counseling programs focus on fostering development through the empowerment of groups and individuals, a commitment to confronting and challenging injustices, inequity, and inequalities that create disproportions in the allocation of power, privilege, resources, and wellness (Johnson, 2021).

One of the challenges with addressing race, racism, and anti-racism is having topics centered on diversity taught by a non-diverse staff. Multiple participants reported a lack of representation of People of Color, and some reported only one Person of Color on the faculty. One participant discussed how having a Brown president who was focused on diversity within the program helps offered students multiple perspectives. Literature needs to be expanded to consider whom the authors are teaching and offer us information on populations, and where and how this information is being obtained and administered. Some participants reported discussions involving race in the classrooms, with an effort to create an environment that fostered

anti-racism through universities. Acknowledging some universities are acknowledging the challenges of racism and anti-racism moving forward, not knowing how to address this has become problematic. How can we standardize these practices for continual growth and flexibility as we expand our awareness? A shift is needed in the CACREP standards to foster continual growth. Faculty members take training and do the work themselves in a way that offers a parallel process to the students as everyone is in the space of growth, so they are not expanding and widening their bias and not sitting in the seat of the expert but the seat of curiosity.

Theme Three: Varied Experiences of Multiracial Beings

Multiracial individuals have an infinitely diverse spectrum of intersections within the population. Furthermore, despite this, Multiracial individuals often feel like they are outsiders. There is a sense of not fitting into monoracial categories yet not knowing where they fit. The challenge is that their existence is denied, or only part of their existence is acknowledged, depending on how people outside of their population view them, because Multiracial identities are often left out of the conversation. This contributes to compounding this sense of being invisible and, by being invisible, of not only being an outsider but also feeling like they do not even exist. Monoracism is a form of systemic oppression that Multiracial individuals face, which normalizes monoracial-only paradigms, excluding the complex identities of Multiracial individuals, which significantly impacts identity development in higher education (Johnston-Guerrero et al., 2020).

Not acknowledging this population empowers marginalization. This pattern of nonexistence and lack of awareness continues to compound Multiracial individuals' identity development. Students who are Multiracial must educate themselves and go out and find learning and establish their own place. Multiracial individuals, because they must navigate more than one

race, often have an awareness of race at a very early age and of where they do and do not fit in. This is reinforced by the way Multiracial beings are socialized into adulthood.

Theme Four: Navigating Multiple Worlds and Being Resilient

Multiracial individuals live through complex, nuanced experiences. With the multiple intersections of identity that Multiracial individuals navigate while existing in monoracial spaces where they may not be understood, Multiracial individuals have learned how to be resilient by code switching. Code switching is a survival strategy and skillset that involves shifting language, speech patterns, dialects, and behaviors, which allows individuals to assimilate within a situation or environment rooted in oppression, racism, and microaggressions (Kusi-Appiah, 2022). Code switching might involve switching syntax, ways of being, and ways of presentation to adapt due to a lack of inclusion in professional spaces. Chronic code-switching impacts Multiracial students' sense of belonging as a means of fostering community, striving for acceptance, and diminishing exclusion and otherness when intermingling with diverse social groups (Wright et al., 2022).

Multiracial individuals from the study reported the different layers and the perceptions that they experience both from clients and colleagues, including a feeling of not being one or another enough of whatever racialized ethnicities that they are navigating. Multiracial individuals are also incredibly diverse because there is an infinite possibility of racial dynamics; even in Multiracial families where siblings may have the same racial background, the way they present themselves could be significantly different.

Multiracial individuals have learned how to navigate between binaries when they do not exist within a binary. The challenges of this are that Multiracial individuals fit everywhere and nowhere, which presents challenges for them in terms of adapting. Adaptability automatically

creates a sense of resilience based on the necessity of not fitting in and the need to find a new creative solution for being in a situation. Unfortunately, due to the lack of research about Multiracial individuals, Multiracial individuals have had to seek educational training about their identity.

On the one hand, self-paced learning develops self-reliance and necessity; on the other hand, there is a sense of erasure and having to find where they fit in. In counseling programs, the lack of awareness around Multiracial identities and the specific ways to hold space for Multiracial individuals needs to continue to grow. This process includes creating classes and gathering more data about this population, broadening the scope of how we teach Multicultural counseling courses to not focus on one race or another race, developing other ways of looking at educating around the nuances of identity and how those nuances may create the fodder for ways of being.

Limitations and Recommendations

Limitations within this study are notable. First, as part of the traditional practice of IPA, the researcher would often return to the participants to verify findings. However, due to the population involved, confidentiality was prioritized in deciding not to request participant contact information or to return findings to participants for verification. Due to the decision to preserve anonymity, this choice that verification of themes did not occur with participants.

Future research could consider this practice in building trustworthiness with the population. An additional limitation of this study was that the region participants were in was not included in this study; it was administered purposefully to further create anonymity for the participants. The next step in the research would be to include regions and analyze data for potential regional trends to gain more insight. This study was purposeful in utilizing a qualitative

survey to decrease harm to an underrepresented population—the survey allowed anonymity to de-identify participants. People of Color have a long history of being exploited in research. This has led to a legacy of mistrust from African Americans (which included the Tuskegee Study, and repeated instances of racism, discrimination, and studies that lacked research integrity), social context and lack of social support for Asian Americans, the misrepresentation of Pacific Islanders, and an inattention to the nuances and details within Latino populations. Limitations to this study included barriers in research and a lack of representation of social distinctions. Sensitivity training in research to address mistrust was recommended (George et al., 2014). Recommendations are to address the exploitation of People of Color within research. A study examining safety and trust protocols when researching historically oppressed and abused populations would greatly serve the populations and the field as a whole. If we want to address safety protocols and reduce harm in research, in-person focus groups of Multiracial participants should be held to share in the community together. In that case, their experiences may offer further empowerment and advocacy for this population by making the diversity of experiences and narratives visible.

This study recommends offering a quantitative survey to gather data on Multiracial counselors and percentages across CACREP counseling programs in the United States. Another consideration would be gathering data from Multiracial students enrolled in CACREP counseling programs about their experiences in order to clarify current practices (and to see if there are discrepancies) within counseling programs under section 2 of the CACREP standards of professional counseling identity that are currently being taught. Due to the small sample size of this study, a recommendation of a higher number of participants would expand the scope of knowledge to understand this population further.

One limitation of this study is that it lacks an in-depth understanding of how the lack of training and visibility of Multiracial populations affected counselors' future work with Multiracial populations. Understanding the impact of Multiracial counselors and students and how that impacts their work with clients would be a potential next step in expanding the literature. If this population is mainly invisible within CACREP counseling coursework, it would be worth researching how this lack of training and visibility impacts Multiracial clients. A recommendation would be to gather data bi-yearly from enrolled Multiracial counseling students for trends in identity development and experiences within counseling programs.

Importance of the Findings and Implications

Although this study has limitations, the research contributes to a fuller understanding of the lived experiences of Multiracial individuals while they are attending counseling programs. The benefits of this study for the counseling field are measurable. First, it allows us to have a clearer grasp of the strengths and resilience of Multiracial individuals despite the evident lack of representation. Multiracial individuals reported being adaptable and resourceful despite a lack of support. Multiracial individuals utilize code switching to adapt and expand education that offers visibility, Multicultural humility, and competency for this population, which allows for a sense of visibility and belonging that may reduce the need to survive by adapting to the dominant monoracial narratives. Colorism plays a role in power and privilege, and participants reported varied and nuanced experiences based on their social locations and skin color. Further research is needed to aid in our awareness of the nuances, fluidity, and diversity of experiences within the Multiracial population.

Most participants reported invisibility and a lack of understanding of this population. As we progress as counseling professionals, we must commit to Social Justice, and Multicultural

counseling competencies must include Multiracial populations. Co-creating a framework that honors the diverse and multifaceted truths and intersections needs to include the voices of the underrepresented. Creating space for Multiracial individuals within the field in order to shed light onto a blind spot in our profession is imperative in moving toward liberation and inclusive representation. The strength and resilience of this population deserve to be witnessed and understood. The multiple worldviews and the knowledge passed down from the individuals who participated in this study offer new insights into working with Multiracial populations and creating new standards in counselor education. Support for students in building their intersectional identity needs to be visible within counseling programs. Due to the increasing population of Multiracial individuals, the largest growing population in the United States (United States Census Bureau, 2018), an increase in Multiracially competent counselors is crucial in providing ethical mental health counselor education to ensure no further harm to this population.

References

- Albuja, A. F., Sanchez, D. T., & Gaither, S. E. (2019). Identity denied: Comparing American or white identity denial and psychological health outcomes among bicultural and Biracial people. *Personality and Social Psychology Bulletin*, 45(3), 416–430.
<https://doi.org/10.1177/0146167218788553>
- American Counseling Association. (2014). *ACA code of ethics*. Alexandria, VA: Author.
- Awosan, C. I., & Hardy, K. V. (2017). Coupling processes and experiences of never married heterosexual Black men and women: A phenomenological study. *Journal of Marital and Family Therapy*, 43(3), 463–481. <http://doi.org/10.1111/jmft.12215>
- Barden, S. M., & Greene, J. H. (2015). An investigation of multicultural counseling competence and multicultural counseling self-efficacy for counselors-in-training. *International Journal for the Advancement of Counselling*, 37(1), 41–53.
<https://doi.org/10.1007/s10447-014-9224-1>
- Brown, E. M., & Grothaus, T. (2019). Experiences of cross-racial trust in mentoring relationships between black doctoral counseling students and white counselor educators and supervisors. *The Professional Counselor*, 9(3), 211–255.
<https://doi.org/10.15241/emb.9.3.211>
- Buggs, S. G. (2019). Color, culture, or cousin? Multiracial Americans and framing boundaries in interracial relationships. *Journal of Marriage and Family*, 81(5), 1221–1236.
<https://doi.org/10.1111/jomf.12583>
- Christophe, N. K., Atkin, A. L., Stein, G. L., Chan, M., & The LOVING Study Collaborative (2022). Examining Multiracial pride, identity-based challenges, and discrimination: An exploratory investigation among Biracial emerging adults. *Race and Social Problems*, 14(1), 22–38. <https://doi.org/10.1007/S12552-021-09325-4>
- Council of the Accreditation of Counseling and Related Educational Programs. (2016). www.CACREP.org
- Deakin University Library. (2022). Qualitative study design. Retrieved from <https://deakin.libguides.com/qualitative-study-designs/surveys>
- Dictionary.com. (n.d.). Antiracism. In Dictionary.com dictionary. Retrieved September 5, 2022, from: <https://www.dictionary.com/browse/antiracism>
- Field, T. A., Ghoston, M. R., Grimes, T. O., Sturm, D. C., Kaur, M., Aninditya, A., & Toomey, M. (2019). Trainee counselor development of social justice counseling competencies. *Journal for Social Action in Counseling and Psychology*, 11(1), 33–50. Retrieved from <https://search.proquest.com/docview/2335643099?accountid=40581>

- Fisher, S., Reynolds, J. L., Hsu, W., Barnes, J., & Tyler, K. (2014). Examining multiracial youth in context: Ethnic identity development and mental health outcomes. *Journal of Youth and Adolescence*, 43(10), 1688–1699. <https://doi.org/10.1007/s10964-014-0163-2>
- Freeman, J. B., Pauker, K., & Sanchez, D. T. (2016). A perceptual pathway to bias: Interracial exposure reduces abrupt shifts in real-time race perception that predict Mixed-race bias. *Psychological Science*, 27(4), 502–517. <https://doi.org/10.1177/0956797615627418>
- Fozdar, F. (2022). “This is not how we talk about race anymore”: Approaching mixed race in Australia. *Comparative Migration Studies*, 10(1). <https://doi.org/10.1186/s40878-022-00285-1>
- George, S., Duran, N., & Norris, K. (2014). A systematic review of barriers and facilitators to minority research participation among African Americans, Latinos, Asian Americans and Pacific Islanders. *American Journal of Public Health*, 104, 16–31. 10.2105/AJPH.2013.301706
- Gevrek, D. (2014). Interracial marriage, migration, and loving. *Review of Black Political Economy*, 41(1), 25–60. <https://doi.org/10.1007/s12114-013-9172-8>
- Gil-González, D., Vives-Cases, C., Borrell, C., Agudelo-Suárez, A. A., Davó-Blanes, M. C., Miralles, J., & Álvarez-Dardet, C. (2014). Racism, other discriminations, and effects on health. *Journal of Immigrant and Minority Health*, 16(2), 301–309. <https://doi.org/10.1007/s10903-012-9743-y>
- Grinage, J. (2014). Reterritorializing locations of home: Examining the psychopolitical dimensions of race talk in the classroom. *JCT (Online)*, 30(2), 88–102. Retrieved from <https://search.proquest.com/docview/1636542260?accountid=40581>
- Guillaume, R. O., & Christman, D. E. (2020). Race in educational leadership preparation programs: Mixed-race identity development in post-secondary students. *Teaching in Higher Education*, 25(3), 255–270. <https://doi.org/10.1080/13562517.2018.1561435>
- Harris, H. L. (2013). A national survey of school counselors and perception of Multiracial students. *Professional School Counseling*, 17(1), 1–19. <https://doi.org/10.1177/2156759X0001700109>
- Harris, J. C. (2017). Multiracial college students’ experiences with multiracial microaggressions. *Race Ethnicity and Education*, 20(4), 429–445. 10.1080/13613324.2016.1248836
- Harris, J. C., BrckaLorenz, A., & Nelson Laird, T. F. (2018). Engaging in the margins: Exploring differences in biracial students’ engagement by racial heritage. *Journal of Student Affairs Research and Practice*, 55(2,) 137–154. <https://doi.org/10.1080/19496591.2018.1406364>

- Hilert, A., Haskins, N., Fan, S., Smith, C., Warraich, L., & Gosling, D. (2022). Multicultural and social justice training in doctoral counseling programs: A phenomenological study. *Journal of Counselor Preparation and Supervision*, 15(2), 10. Retrieved from <https://digitalcommons.sacredheart.edu/jcps/vol15/iss2/10>
- Howard, J. (2018). That's not something we have to discuss: Interrupting silences about multiracial students in teacher work. *The Urban Review*, 50(4), 693–712. <https://doi.org/10.1007/s11256-018-0462-0>
- Jay, M., & Brown, J. (2021). How wearing a social justice lens can support you, your clients, and the larger community: An intersectionality workshop with a twist. *Canadian Journal of Counselling and Psychotherapy (Online)*, 55(3), 396–409. <https://doi.org/10.47634/cjcp.v55i3.70980>
- Johnson, K. F. (2021). Introduction to the special issue on social justice, liberation, and action. *Journal of Mental Health Counseling*, 43(3), 191–197. <https://doi.org/10.17744/mehc.43.3.02>
- Johnston-Guerrero, M., Tran, V. T., & Combs, L. (2020). Multiracial identities and monoracism: Examining the influence of oppression. *Journal of College Student Development*, 61(1), 18–33. <https://doi.org/10.1353/csd.2020.0001>
- Jones, C. M., & Rogers, L. nO. (2022). “There are stereotypes for everything”: Multiracial adolescents navigating racial identity under white supremacy. *Social Sciences*, 11(1), 19. <https://doi.org/10.3390/socsci11010019>
- Kawaii-Bogue, B., Franovic, S., & Jolivet, A. (2018). Multiracial microaggressions: Implications for social work education and practice. *Journal of Ethnic & Cultural Diversity in Social Work*, 27(1), 86–94. <https://doi.org/10.1080/15313204.2017.1417946>
- Kusi-Appiah, A. (2022). When code-switching is a requisite on clinical rotations. *British Medical Journal (Online)*, 378. <https://doi.org/10.1136/bmj.o1898>
- Law, J. P., Geil, D., Bau, K. E., Grigg, M. R., & Kim, P. Y. (2021). Biracial Asian Americans' mental health on a Christian college campus: A preliminary report on the role of racial-ethnic identities and racial invalidation. *Journal of Psychology and Christianity*, 40(3), 173–184.
- Lenes, E., Swank, J. M., Hart, K. A., Machado, M. M., Darilus, S., Ardelt, M., Smith-Adcock, S., Lane, M.R., & Puig, A. (2020). Color-conscious multicultural mindfulness training in the counseling field. *Journal of Counseling & Development*, 98(2), 147–158. <https://doi.org/10.1002/jcad.12309>
- Levy, A., Halperin, E., Martijn, V. Z., & Saguy, T. (2019). Inter-racial gateways: The potential of biracials to reduce threat and prejudice in inter-racial dynamics. *Race and Social Problems*, 11(2), 119–132. <https://doi.org/10.1007/s12552-018-9257-x>

- Linder, C. (2015). Navigating guilt, shame, and fear of appearing racist: A conceptual model of antiracist white feminist identity development. *Journal of College Student Development, 56*(6), 535–550. <https://doi.org/10.1353/csd.2015.0057>
- Lorelle, S., Atkins, K., & Michel, R. (2021). Enhancing social justice and multicultural counseling competence through cultural immersion: A guide for faculty. *Journal of Counselor Preparation and Supervision, 14*(1), 4.
- Malott, K. M., Schaeffe, S., Paone, T. R., Cates, J., & Haizlip, B. (2019). Challenges and coping mechanisms of Whites committed to antiracism. *Journal of Counseling & Development, 97*, 86–97. <https://doi.org/10.1002/jcad.12238>
- McDowell, T., & Jeris, L. (2004). Talking about race using critical race theory: Recent trends in the journal of marital and family therapy. *Journal of Marital and Family Therapy, 30*(1), 81–94. <https://doi.org/10.1002/jcad.12237>
- McDonald, C. P., Chang, C. Y., Dispenza, F., & O'Hara, C. (2019). Multiracial identity, color-blind racial ideology, and discrimination: Professional counseling implications. *Journal of Counseling & Development, 97*, 75–85. <https://doi.org/10.1002/jcad.12237>
- Merriam-Webster. (n.d.-a). Race. In Merriam-Webster.com dictionary. Retrieved September 5, 2022, from <https://www.merriam-webster.com/dictionary/race>
- Merriam-Webster. (n.d.-b). Racism. In Merriam-Webster.com dictionary. Retrieved September 5, 2022, from <https://www.merriam-webster.com/dictionary/racism>
- Miguel Dos Santos, L. (2019). Experiences and expectations of international students at historically black colleges and universities: An interpretative phenomenological analysis. *Education Sciences, 9*(3), 189. <https://doi.org/10.3390/educsci9030189>
- Miller, A. L., Stern, C., & Neville, H. (2019). Forging diversity-science-informed guidelines for research on race and racism in psychological science. *Journal of Social Issues, 75*(4), 1240–1261. <https://doi.org/10.1111/josi.12356>
- Miller, J. W., Jr. (2010). Beyond skin deep: An analysis of the influence of the one-drop rule on the racial identity of African American adolescents. *Race, Gender & Class, 17*(3), 38–50. <https://www.jstor.org/stable/41674750>
- Moulton, J. (2014). *The internalization of race message among mixed race individuals* (Publication No. 3681257) [Doctoral dissertation, Loyola University Chicago]. ProQuest Dissertations & Theses Global.
- Museus, S. D., Sariñana, S. A. L., & Ryan, T. K. (2016). A qualitative examination of Multiracial students' coping responses to experiences with prejudice and discrimination in college. *Journal of College Student Development, 56*(4), 608–697. <https://doi.org/10.1353/csd.2015.0041>

- Norman, J. B., & Chen, J. M. (2020). I am Multiracial: Predictors of Multiracial identification strength among mixed ancestry individuals, self and identity. *Self and Identity*, 19(5), 501–520. <https://doi.org/10.1080/15298868.2019.1635522>
- Pietkiewicz, I., & Smith, J.A. (2012). A practical guide to using interpretative phenomenological analysis in qualitative research psychology. *Czasopismo Psychologiczne*, 18(2), 361–369.
- Ponds, K. T. (2013). The trauma of racism: America’s original sin. *Reclaiming Children and Youth*, 22(2), 22–24.
- Ratts, M. J. (2009). Social justice counseling: Toward the development of a fifth force among counseling paradigms. *The Journal of Humanistic Counseling, Education and Development*, 48(2), 160–172. <https://doi.org/10.1002/j.2161-1939.2009.tb00076.x>
- Ratts, M. J. (2017). Charting the center and the margins: Addressing identity, marginalization, and privilege in counseling. *Journal of Mental Health Counseling*, 39(2), 87–103. <https://doi.org/10.17744/mehc.39.2.01>
- Ratts, M. J., & Greenleaf, A. (2017). Multicultural and social justice counseling competencies: A leadership framework for professional school counselors. *Professional School Counseling*, 21. <https://doi.org/10.1177/2156759X18773582>
- Ratts, M. J., Singh, A. A., Nassar-MacMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and social justice counseling competencies: Guidelines for the profession. *Journal of Multicultural Counseling and Development*, 44, 28–48. <https://doi.org/10.1002/jmcd.12035>
- Reece, R. L. (2019). Coloring racial fluidity: How skin tone shapes Multiracial adolescents’ racial identity changes. *Race and Social Problems*, 11(4), 290–298. <https://doi.org/10.1007/s12552-019-09269-w>
- Rine-Reesha, N. (2022). Diversity and social justice in counseling, psychology, and psychotherapy: A case study approach. *Canadian Journal of Counselling and Psychotherapy (Online)*, 56(2), 269–272.
- Robinson-Wood, T., Muse, C., Hewett, R., Balogun-Mwangi, O., Elrahman, J., Nordling, A., Abdulkerim, N., & Matsumoto, A. (2021). Regular white people things: The presence of white fragility in interracial families. *Family Relations*, 70(4), 973–992. <https://doi.org/10.1111/fare.12549>
- Samuels, G. M. (2009). “Being raised by white people:” Navigating racial difference among adopted multiracial adults. *Journal of Marriage and Family*, 71(1), 80–94. <https://doi.org/10.1111/j.1741-3737.2008.00581.x>

- Seto, A., Becker, K., & Lau, J. (2020). “when you take this jump and cross racial boundaries”: parents’ experiences of raising multiracial children. *The Family Journal*, 29(1). <https://doi.org/10.1177/1066480720964713>
- Sim, I. O. (2020). Analysis of the coping process among visually impaired individuals, using interpretative phenomenological analysis (IPA). *International Journal of Environmental Research and Public Health*, 17(8), 2819. <https://doi.org/10.3390/ijerph17082819>
- Singh, A., Hofsess, C., Boyer, E., Kwong, A., Lau, A. S. M., McLain, M., & Haggins, K. (2010). Social justice and counseling psychology: listening to the voices of doctoral trainees. *The Counseling Psychologist*, 38(6), 766–795. <https://doi.org/10.1177/0011000019893283>
- Smith, J. A., Flower, P., & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, method and research*. SAGE.
- Steele, H. D. (2012). *Racial identity development of mixed-race college students* (Publication No. 3550287) [Doctoral Dissertation, Clemson University]. ProQuest Dissertations & Theses Global.
- Tabb, K. M., Larrison, C. R., Choi, S., & Huang, H. (2016). Disparities in health services use among multiracial American young adults. *Journal of Immigrant and Minority Health*, 18(6), 1462–1469.
- Thomas, B. (2016). Response to “Becoming visible: The case of Collette.” *Clinical Social Work Journal*, 44(4), 345–350. <https://doi.org/10.1007/s10615-016-0603-4>
- Truong, K. A., & Museus, S. D. (2012). Responding to racism and racial trauma in doctoral study: An inventory for coping and mediating relationships. *Harvard Educational Review*, 82(2), 226–254.
- United States Census Bureau. (2018). Demographic turning points for the United States: Population projections for 2020 to 2060 population estimates and projections current population report. Retrieved from <https://www.census.gov/content/dam/Census/library/publications/2020/demo/p25-1144.pdf>
- Waring, C. D. L., & Bordoloi, S. D. (2019). “I don’t look like her”: Race, resemblance, and relationships in Multiracial families. *Sociological Perspectives*, 62(2), 149–166. <https://doi.org/10.1177/0731121418809696>
- Welke, B. Y. (2012). Miscegenation and the racial state. *Contemporary Sociology*, 41(3), 283–287. <https://doi.org/10.1177/0094306112443511a>

- Weller, B. E., Conrad, J. K., Wilburn, V. G., Ramamonjiarivelo Z., & Gladden, J. (2021). Adverse childhood experiences and mental health conditions among Multiracial adolescents. *Ethnicity & Health*, 27(5), 1088–1102.
<https://doi.org/10.1080/13557858.2020.1869187>
- Wilton, L. S., Sanchez, D. T., & Garcia, J. A. (2013). The stigma of privilege: Racial identity and stigma consciousness among biracial individuals. *Race and Social Problems*, 5(1), 41–56. <https://doi.org/10.1007/s12552-012-9083-5>
- Wright, N. L., Longerbeam, S. D., & Alagaraja, M. (2022). Chronic codeswitching: Shaping Black/White multiracial student sense of belonging. *Genealogy*, 6(3), 75.
<https://doi.org/10.3390/genealogy6030075>

APPENDIX A: MULTIRACIAL COUNSELOR IDENTITY—PARTICIPANT RECRUITMENT

(RECRUITMENT EMAIL)

Hi there,

You have been identified as a potential participant for a study on Multiracial counselor identity.

The purpose of this study is to understand the experience of race within a counseling program.

Inclusion criteria:

- You are invited to participate if you have graduated within 10 years from a CACREP Accredited Master's Program.
- You identify as Multiracial and or/Biracial.

Qualitative Survey Questions:

- How is the Multiracial identity experience in counselor education different from Monoracial identities?
- How was race, racism, and antiracism addressed within the University you attended?
- How was race, racism, and antiracism addressed within the counseling program?
- How was race, racism, and antiracism addressed within class discussions?
- Is there anything else would you like to share about race, racism, and antiracism in relation to counseling programs?

If you fit the criteria and are interested in participating, these are the next steps:

- Follow this link for the informed consent form: <https://www.surveymonkey.com/r/YJ3GHC2>
- Complete the demographic questionnaire and qualitative survey question If you or someone you know would be willing to participate in a focus group, it would be very much appreciated.

(ONLINE POST)

I am looking for people who identify as Multiracial and/or Biracial individuals and have graduated within 10 years from a CACREP Accredited Master's Program to take an online survey about their experiences with race, racism, and antiracism within the master's program they attended. If you fit the criteria, please consider participating, no identifying information will be collected at any time! Folks who are interested in learning more can follow this link:

<https://www.surveymonkey.com/r/YJ3GHC2>

(EMAIL TO CESNET)

Dear CESNET Community,

My name is [Content] and I am a doctoral student at Antioch University investigating the experience of Multiracial and/or Biracial individuals who have graduated within 10 years from a CACREP Accredited Master's Program to take an online survey about their experiences with race, racism, and antiracism within the master's program they attended.

We would like to invite you to participate (if applicable) or to share this with others whom you think might be interested in taking part in this valuable dissertation research, which seeks to better understand Multiracial and/or Biracial individuals' experiences within Counseling Programs. If interested, you can contact the primary researcher at [Content]. Here is the informed consent form and *link to the online survey*: <https://www.surveymonkey.com/r/YJ3GHC2> . Thank you for your time and consideration!

Eligibility Criteria

Must be 18 years or over

Identify as Multiracial and/or Biracial

Attended a CACREP accredited master's program in the last 10 years

If you meet the above criteria and would like to participate, please click the link:

<https://www.surveymonkey.com/r/YJ3GHC2>

This qualitative survey should take about 5 -15 minutes.

If you have questions about your rights as a research participant, please contact [Content]. the
Chair of Antioch University Seattle Institutional Review Board at [Content].

If you have any questions about this study, you may contact: [Content], at email [Content]

and [content]., dissertation chair at:

[Content]

This study has been approved by the Antioch University Institutional Review Board.

Sincerely,

[Content]

APPENDIX B: MCI—IRB

11. Project Purpose(s): (Up to 500 words) Describe: 1) the question or phenomenon you are investigating, 2) the project purpose, and 3) how the research will be disseminated or used.

The research question asks what are the experiences of race, racism, and antiracism within clinical mental health counseling programs from the perspective of Multiracial counselors? The purpose of this study is to understand the experiences of race, racism, and antiracism within clinical mental health counseling programs from the perspective of Multiracial counselors. This study will be utilized to inform practices within clinical mental health counseling training programs.

12. Describe the proposed participants- age, number, sex, race, or other special characteristics. Describe criteria for inclusion and exclusion of participants. Please provide brief justification for these criteria. (Up to 500 words)

The population consists of Multiracial Counselors over the age of 18, that are within 10 years of graduating from a CACREP accredited master's program. Participants will be a sample of convenience, recruited through a variety of means (email, social media). There will be 8-14 participants, or to the point of saturation, which is standard for qualitative research. The focus of this study is the lived experience of Multiracial counselors in graduate school.

13. Describe how the participants are to be selected and recruited. (Up to 500 words)

Participants will be recruited through a variety of means (email, social media, professional organizations). See recruitment messages attached. Participants will then follow a link for the informed consent form to decide if they would like to participate. If they want to move forward, they will give consent and complete demographic and survey questions.

14. Do you have a prior or current relationship, either personal, professional, and/or financial, with any person, organization, business, or entity who will be involved in your research? (Yes/No)

No

15. Describe the process you will follow to attain informed consent.

As part of the recruitment process, participants will be provided a link for the informed consent form through SurveyMonkey. Here, they can review the form anonymously. If they choose to give consent, they will answer demographic questions and qualitative survey questions.

Participants can opt out of the study at any time.

16. Describe the proposed procedures, (e.g., interview surveys, questionnaires, experiments, etc.) in the project. Any proposed experimental activities that are included in evaluation, research, development, demonstration, instruction, study, treatments, debriefing, questionnaires, and similar projects must be described. USE SIMPLE LANGUAGE, AVOID JARGON, AND IDENTIFY ACRONYMS. Please do not insert a copy of your methodology section from your proposal. State briefly and concisely the procedures for the project. (500 words)

In a look at procedural steps, participants will be recruited through a variety of means (flyer, social media, email). As part of recruitment, a link will be provided for SurveyMonkey, which includes informed consent. Participants will give consent by clicking “next” at the bottom of the consent form. Next, participants will be directed to demographic questions. Only aggregate data will be shared as part of the analysis of demographic questions. Next, participants will be directed to the five qualitative survey questions. After completion of the survey, participants will be directed to the debriefing form. No identifying information will be collected at any time and

participants can opt out of the study by simply closing their browser window. It is expected that participation will take between 5 – 15 minutes.

List and describe instruments and the general survey

Demographic Questions

1. What is your gender identity?

Female

Male

Gender queer or non-binary

Agender

Not specified above, please specify

2. What is your current age?

18-19

20-29

30-39

40-49

50-59

60-69

70-79

80+

3. What Year did you graduate from your CACREP accredited master's Program?

4. Please list all your racial and ethnic backgrounds that make up your Multiracial identity:

Racial backgrounds:

Ethnic backgrounds:

Survey Questions

How is the Multiracial identity experience in counselor education different from Monoracial identities?

How were race, racism, and antiracism addressed within the University you attended?

How were race, racism, and antiracism addressed within the program you attended?

How were race, racism, and antiracism addressed within class discussions?

Is there anything else would you like to share about race, racism, and antiracism in relation to counseling programs?

17. Participants in research may be exposed to the possibility of harm physiological, psychological, and/or social; please provide the following information: (Up to 500 words)

a. Identify and describe potential risks of harm to participants (including physical, emotional, financial, or social harm).

Risk to participants is minimal. No identifying information will be asked, they can complete the survey at their convenience and can opt out at any time.

The following language will be included in the informed consent form regarding harm: No study is completely risk-free. However, we do not anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable.

Occasionally, people who participate in psychology research find that they would like to seek out

mental health care and/or support. For more information, you may want to contact the National Alliance on Mental Illness (NAMI) at: 1800-950-NAMI (6263).

You should also be aware that there is a small possibility that unauthorized parties could view responses because it is an online survey (e.g., computer hackers because your responses are being entered and stored on a web server).

b. Identify and describe the anticipated benefits of this research (including direct benefits to participants and to society-at-large or others)

The following will be included on the informed consent form: In terms of benefits, there are no immediate benefits to you from your participation. However, we may learn more about the topic of focus.

c. Explain why you believe the risks are so outweighed by the benefits described above as to warrant asking participants to accept these risks. Include a discussion of why the research method you propose is superior to alternative methods that may entail less risk.

No identifying information will be asked at any time. In addition, participants can opt out easily by simply closing their browser window. The goal is to learn more from the population of focus, while also giving them autonomy and control through the research process.

d. Explain fully how the rights and welfare of participants at risk will be protected (e.g., screening out particularly vulnerable participants, follow-up contact with participants, list of referrals, etc.) and what provisions will be made for the case of an adverse incident occurring during the study.

Should an adverse incident occur, the study will be halted, and the research mentor and IRB will be consulted. To control for such events, participants are allowed to opt out at any time. In

addition, no identifying information will be collected and there will be no follow up with participants after survey completion, unless the participant chooses to reach out. In which case, the primary researcher is available to answer questions.

18. Explain how participants' privacy is addressed by your proposed research. Specify any steps taken to safeguard the anonymity of participants and/or confidentiality of their responses. Indicate what personal identifying information will be kept, and procedures for storage and ultimate disposal of personal information. Describe how you will de-identify the data or attach the signed confidentiality agreement on the attachments tab (scan, if necessary). (Up to 500 words)

Participants can review the informed consent form online without providing any identifying information. If they give consent, they will be directed via Survey Monkey to complete five open ended survey questions. Data will be kept for 3 years on the password protected computer and then permanently deleted. Demographic data will be presented in aggregate form.

19. Will audio-visual devices be used for recording participants? Will electrical, mechanical (e.g., biofeedback, electroencephalogram, etc.) devices be used? (Click one)

No.

20. Type of Review Requested (Click one)

Exempt Expedited Full

Expedited – There is minimal risk to participants.

21. Please attach any recruitment flyers, letters, recruitment scripts, or other materials used to recruit participants. Attach informed consent, assent, and/or permission forms. If a consent form is not used, or if consent is to be presented orally, state your reason for this

modification below. In cases when oral consent will be used, include the text to be used for the oral consent. *Oral consent is not allowed when participants are under age 18.

22. If questionnaires, tests, or related research instruments are to be used, then you must attach a copy of the instrument at the bottom of this form (unless the instrument is copyrighted material) or submit a detailed description (with examples of items) of the research instruments, questionnaires, or tests that are to be used in the project. Copies will be retained in the permanent IRB files. If you intend to use a copyrighted instrument, please consult with your research advisor and your IRB chair. Please clearly name and identify all attached documents when you add them on the attachments tab.

MCI – Demographic and Qualitative Survey Questions

You are invited to participate in a research study conducted by [Content], a doctoral student at Antioch University. This form describes the study to help you determine if you are comfortable participating.

CRITERIA FOR PARTICIPATION:

You are invited to participate if you meet the following criteria:

- Adult, over the age of 18
- Identify as Multiracial and/or Biracial
- Graduated from a CACREP accredited program within the past 10 years

If you *do not* meet this criterion, thank you for your interest. You do not have to proceed further. You may simply close your browser window.

If you *do* meet this criterion, please continue reading the informed consent form for more information and to participate.

STUDY OVERVIEW AND PROCEDURE:

The purpose of this study is to understand the experience of race within counseling programs from the perspective of Multiracial counselors. You will be asked to answer demographic questions and complete qualitative survey questions. This includes an approximate time commitment of 5-15 minutes.

RISKS AND BENEFITS OF PARTICIPATION:

No study is completely risk-free. However, we do not anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable. Occasionally, people who participate in psychology research find that they would like to seek out mental health care and/or support. For more information, you may want to contact the National Alliance on Mental Illness (NAMI) at: 1800-950-NAMI (6263).

You should also be aware that there is a small possibility that unauthorized parties could view responses because it is an online survey (e.g. computer hackers because your responses are being entered and stored on a web server).

In terms of benefits, there are no immediate benefits to you from your participation. However, we may learn more about the experience of being in counseling program from the perspective of people that are Multiracial.

DATA PRIVACY:

No identifying information will be asked at any time. IP address collection is turned off and your name or contact information will not be requested. Only aggregate data will be shared upon conclusion of the study.

YOUR RIGHTS AS A PARTICIPANT:

Your participation in this study is voluntary. You can decide not to be in the study at any time and can simply close the browser window. Only completed surveys will be utilized for data analysis. In addition, it is important for you to know that your decision to participate or not to participate will not affect your relations with Antioch University in any way.

CONTACT INFORMATION:

This study has been approved by the Antioch University Institutional Review Board (IRB). If you have ethical concerns about this study or your treatment as a participant, you may contact the chair of the IRB.

Researcher: [Content]

Email: [Content]

Faculty Advisor: [Content]

Email: [Content]

If you have any questions about or do not understand something in this form, please contact the primary researcher for additional information. Do not sign this form unless the researcher has answered your questions and you decide that you want to be part of this study.

CONSENT TO PARTICIPATION:

By clicking “next” you agree to the following statements:

- I have read this form, and I have been able to ask questions about this study.
- I have not given up any of my legal rights as a research participant.
- I fit the criteria to participate in this study.
- I voluntarily agree to be in this study.

MCI – Demographic Questions and Qualitative Survey Questions

Demographic Questions

1. What is your gender identity?

Female

Male

Gender queer or non-binary

Agender

Not specified above, please specify

2. What is your current age?

18-19

20-29

30-39

40-49

50-59

60-69

70-79

80+

3. What Year did you graduate from your CACREP accredited master's Program?

4. Please list all your racial and ethnic backgrounds that make up your Multiracial identity:

Racial backgrounds:

Ethnic backgrounds:

Qualitative Survey Questions

- How is the Multiracial identity experience in counselor education different from Monoracial identities?
- How were race, racism, and antiracism addressed within the University you attended?
- How were race, racism, and antiracism addressed within the program you attended?
- How were race, racism, and antiracism addressed within class discussions?

- Is there anything else would you like to share about race, racism, and antiracism in relation to counseling programs?

Debriefing Form

PURPOSE:

The goal of this study is to understand the experience of race within counseling programs from the perspective of Multiracial counselors.

CONTACT:

Researcher: [Content]

Email: [Content]

Faculty Advisor: [Content]

Email: [Content]

FINAL REPORT:

If you are interested in obtaining a copy of the final report of this study you may contact the researcher with the information above.

FOR FURTHER READING AND/OR SUPPORT:

Occasionally, people who participate in counseling related research find that they would like to seek out mental health care and/or support. For more information, you may want to contact the National Alliance on Mental Illness (NAMI) at: 1-800-950-NAMI (6264) for resources available to you. You can also find NAMI at: <http://www.nami.org>

FINAL REPORT:

If you are interested in obtaining a copy of the final report of this study you may contact the researcher with the information above.

FOR FURTHER READING AND/OR SUPPORT:

Occasionally, people who participate in counseling related research find that they would like to seek out mental health care and/or support. For more information, you may want to contact the National Alliance on Mental Illness (NAMI) at: 1-800-950-NAMI (6264) for resources available to you. You can also find NAMI at: <http://www.nami.org>

Thank you for your participation!

FOR FURTHER READING AND/OR SUPPORT:

Occasionally, people who participate in counseling related research find that they would like to seek out mental health care and/or support. For more information, you may want to contact the National Alliance on Mental Illness (NAMI) at: 1-800-950-NAMI (6264) for resources available to you. You can also find NAMI at: <http://www.nami.org>

APPENDIX C: ETHICS CERTIFICATES

Completion Date 08-Nov-2021
Expiration Date 07-Nov-2024
Record ID 23556906

This is to certify that:

Cleopatra Bertelsen

Has completed the following CITI Program course:

Not valid for renewal of
certification through CME.

Information Privacy and Security (IPS)

(Curriculum Group)

AU Seattle - HIPAA

(Course Learner Group)

1 - Basic Course

(Stage)

Under requirements set by:

Antioch University

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?wefa614ca-81e1-4116-b642-afaa8c4f30ea-23556906



Completion Date 27-Apr-2022
Expiration Date 26-Apr-2025
Record ID 35990098

This is to certify that:

Cleopatra Bertelsen

Has completed the following CITI Program course:

Human Participants in Research
(Curriculum Group)
AU Seattle - Human Participants in Research
(Course Learner Group)
2 - Refresher Course
(Stage)

Not valid for renewal of
certification through CME.

Under requirements set by:

Antioch University

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?wb60e41ae-2173-481c-9719-aaa9ac68c049-35990098