

Addressing Social Class in Counselor Education Curriculum

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DEDICATION

This dissertation is dedicated to those who could not be here to see me cross the finish line.

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This is going to be short and sweet because I am tired of writing.

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ABSTRACT

Social class is a salient construct to address in the counseling profession. Research on social class and its impact on individuals is not a recent occurrence (Grusky, 2014). From its sociological origins to the world of economics, research on social class has informed scholars' development of policy and interventions. Nevertheless, research on social class is an area of growth for the counseling profession (Cook & Lawson, 2016). Scholars have started to address social class within the counselor-client relationship (Clark et al., 2020; Cook & Lawson, 2016; Liu, 2001; 2011; Strum & Gibson, 2012), but the social class curriculum in counselor education has not received as much attention (Pietrantonio & Glance, 2019).

This dissertation includes two manuscripts: a brief historical context that sought to understand social class from its sociological underpinnings to our current understanding of social class in the counseling profession, to finally, interventions counselor educators can implement in the classroom to better serve clients through an intentional social class lens conceptual.

The second manuscript builds on the first by exploring counselor educators' social class awareness and pedagogical practices in multicultural counseling courses. The purpose of this qualitative multiple case study was to explore counselor educators' social class awareness and pedagogical practices in multicultural counseling courses. Participants included four counselor educators from CACREP-accredited programs in different ACES regions and with 4-7 years of faculty experience. Data sources included one semi-structured interview, course syllabi and assignments, and an instructor questionnaire developed for this study. Assertions made from this study included = creating self-awareness about social class in counselors-in-training, addressing social class through a lens of intersectionality, and attending to social class as a matter of social justice for individuals in lower-class statuses. Based on these assertions, I provide implications

for counselor educators to address social class within their multicultural courses and further the research agenda on social class.

Keywords: counseling, counselor education, multiculturalism, social class, counselor education pedagogy

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INTRODUCTION

Social class hierarchal systems allow societies to keep oppressive and discriminatory practices in place by categorizing individuals based on various social stratification theories (Grusky & Weisshaar, 2014). Like one's racial and ethnic identity, individuals are born into their social class identity, and this identity shapes their worldview (Liu, 2001; 2011). Despite the significance of social class in society, the counseling profession still addresses this important construct through socioeconomic measures of income, occupation, and education (Cook & Lawson, 2016; Liu, 2001; 2011) instead of through a more holistic and complex lens.

To address this significant gap in the literature, Liu (2001) developed the Social Class Worldview Model (SCWM). The SCWM addresses social class through a social constructionist lens in which participants develop a social-cognitive process of attitudes, consciousness, and saliency related to one's perceived social class identity (Liu, 2001). Liu (2011) revised the SCWM model by incorporating the economic culture, or the macro-economic system (e.g., capitalism) in which individuals reside, to better explain the impact of external forces on social class identity. Liu (2011) developed and integrated Social Class and Classism Consciousness (SCCC) construct within the model to better explain how individuals develop their social class identity, while navigating discrimination based on perceived social class status. Liu's (2011) model serves as a framework for counselors to address social class within the counseling relationship. Nevertheless, counselors' understanding of this important model and its implications for counseling relationships still needs exploring in counselor preparation programs (Cook & Lawson, 2016; Liu, 2011; Pietrantonio & Glance, 2019).

Counselor educators have an ethical responsibility and accreditation duty to create the inner self-awareness, researched-based knowledge, and practical skills for student counselors to

serve culturally diverse clients (ACA, 2014; CACREP, 2016, Ratts et al., 2016). Counselor educators must also possess the knowledge, skills, and self-awareness to effectively instruct students to serve a culturally diverse clientele (ACA, 2014; ACES, 2016; CACREP, 2016). To that end, multiculturalism is one of the most researched areas of the counseling profession (Barrio Minton et al., 2014; 2018; 2020). Still, research on social class lags far behind other areas related to multicultural counseling (Cook & Lawson, 2016; Cook et al., 2019; Pietrantonio & Glance, 2019), and research on the pedagogical practices related to social class in the profession is even more lacking (Clark et al., 2017; Cook & Lawson, 2016; Liu et al., 2007).

The first article in this journal-style dissertation focuses on social class and the historical sociological underpinnings of the construct in counselor education curriculum. Article one connects sociological underpinnings with current research on social class in counseling and counselor educator and discusses future research areas and practices. The second article in this journal-style dissertation focuses on counselor educator's social class awareness and pedagogical practices using a multiple case methodology for the purposes of exploring how social class impacts teaching practices in multicultural counseling courses.

**CHAPTER I: Expanding the Role of Social Class in Multicultural Counselor Education
Curricula**

ABSTRACT

Social class as a construct affects counselors-in-training's (CITs') student learning outcomes (SLOs) and counselor educators' pedagogy. The pedagogy counselor educators use to holistically instruct CITs on social class in multicultural counseling courses and across the curriculum can enhance the awareness, knowledge, and skills in preparation, while expanding the conversation surrounding social class beyond the traditional measures of income, education, and occupation. This article provides a brief historical context of social class from its sociological underpinnings to interventions counselor educators can implement in the classroom to better serve clients through an intentional social class lens.

Introduction

The Multicultural and Social Justice Counseling Competencies (MSJCCs; Ratts et al., 2016) are of central importance to the counseling profession. Both the American Counseling Association *Code of Ethics* (ACA; 2014) and Council for the Accreditation of Counseling and Related Educational Programs *2016 Standards* (CACREP; 2015) call on counselors to have the awareness, knowledge, and skills to render competent care to a diverse clientele inclusive of “racial, ethnic, and cultural heritage; socioeconomic status; age; gender; sexual orientation; and religious and spiritual beliefs, as well as physical, emotional, and mental abilities” (CACREP, 2015, Glossary). Despite social and cultural diversity being among the most researched constructs in counseling and counselor education (Barrio Minton et al., 2014; 2018; 2020; Chang & Rabess, 2020), attention to social class as part of multicultural identity and experience lags far behind constructs such as race, ethnicity, and sexual orientation (Cook & Lawson, 2016; Pietrantoni & Glance, 2019). Both the ACA (2014) *Code of Ethics* and CACREP (2015) standards perpetuate this misconception by defining the construct in terms of socioeconomic status (SES) rather than through the cultural experience of social class.

By not having a foundational understanding of social class as a complex and multidimensional construct, counselors risk neglecting the client’s worldview, creating unresponsive counseling relationships, and not aligning counseling and advocacy interventions in the relationship as required within the MSJCCs (Ratts et al., 2016). Similarly, counselor educators who do not have a foundational grounding in the complexities of social class may prepare future counselors through a lens of unconscious social class biases, thus replicating the social class inequalities the profession strives to eradicate (Cook & Lawson, 2016).

A consensus definition of social class is debatable in the helping professions (Liu et al., 2004; West-Olatunji & Gibson, 2012). In a review of three counseling psychology journals from 1981-2000, Liu et al. (2004) identified 448 different terms to describe social class, illustrating its complexity. Researchers in the counseling profession tend to condense social class to traditional variables such as income, education, and occupations (Cook et al., 2019). However, social class as a cultural construct should be defined more broadly (Liu, 2011).

While scholars disagree on the definition of social class, they do agree that more research is needed on how social class is thoughtfully and intentionally incorporated into the therapeutic alliance (Cook & Lawson, 2016; Liu et al., 2004; Smith et al., 2016; Vontress, 2011). Likewise, more research is warranted on how student counselors learn about the complex intricacies of social class in the therapeutic alliance as part of the process of developing MSJCCs (Cook & Lawson, 2016; Kaiser & Prieto, 2018; Liu et al., 2007; Pietrantonio & Glance, 2019; Thompson et al., 2015). The purpose of this article is to provide a historical overview of social class from a social science perspective, present current research on social class in counseling and counselor education curricula and discuss implications for future research and practice.

Social Class and Social Class Worldview

Social class is “the totality of attitudes, beliefs, consciousness, values, behaviors, and interactions that impact people’s personal and group worldview based on their social location, resources, and experiences with their social class affiliations(s)” (Cook, 2014, p. 13). In this definition, Cook unified subjective constructs other scholars agreed impact individuals’ social class worldview (Hernández-Wolfe, 2020; Thomas & Schwarzbaum, 2011; West-Olatunji & Gibson, 2012). The aim of this section is to briefly summarize the various historical perspectives integrated in Cook’s (2014) definition.

For years, theorists have researched social class through various lenses, including economics as well as social and political power (Grusky, 2001). Grusky defined social class as the economic, political, and human power within individuals' sphere of influence. Karl Marx viewed social class through a primarily economic lens (Grusky, 2001). He believed society categorized individuals based on those who control the means of production (the bourgeoisie) and those who produce the labor (the proletarians). While economics influenced Marx's theory of social class, religious doctrine helped form Max Weber's theory. Hard work, self-discipline, and frugality was the responsibility of humans in fulfilling their godly duty and living in accordance with God's teachings, thus creating the Protestant work ethic (Weber, 2018). Economic, religious, and political thought are not the only influences on theories of social class, however. Pierre Bourdieu believed social class was entrenched through a cultural lens of power and privilege used to understand and navigate one's social class system (Swartz, 1997). Bourdieu argued individuals need to know and understand dispositions associated with a particular social class status because they were active participants in their environments and were socialized through dispositions to navigate their specific social class system (Swartz, 1997).

Language is one form of socialization by social class (Payne, 2013). Payne argued that social classes develop linguistic rules for effective communication. Payne (2013) posited that individuals from poor and working-class backgrounds view language as a means of survival with very casual rules of language, while the middle-class views language in a more formal register used for negotiating. Payne's work is not without critics (see Biles et al., 2012; Thomas, 2010). Some argue that Payne's framework is rooted in a middle-class worldview that places the onus on the poor to improve their status in life (Dudley-Marling, 2015; Thomas, 2010). Critics of Payne's framework have called for a more inclusive construction incorporating the systemic

inequalities of poverty which serve to perpetuate the problem (Biles et al., 2012). It is important for counselors and counselor educators to understand the linguistic rules embedded in social class; without this knowledge, cross-class communication in the therapeutic alliance and classroom may impeded.

Another example of social class socialization can be found in values specific to social class (Swartz, 1997). Parents transmit cultural values and capital in ways that impact children's values surrounding education (Sullivan, 2001). For example, Kish-Gephart and Campbell (2015) found CEOs from lower social class backgrounds were less likely to engage in strategic risk taking than colleagues from upper social class backgrounds, theorizing this could be the result of upbringing and familial environment. These findings add credence to Finn's (2010) theory that students from working class backgrounds are taught to follow the rules of the dominant culture, while students from upper class backgrounds are schooled to have more intellectual curiosity and take risks. In other words, individuals from upper-class status are taught to be the future leaders of society, while those from working-class backgrounds are taught to serve (Kish-Gephart & Campbell, 2015).

In the last twenty years, scholars in counseling and psychology have developed models to better understand the complexity of social class through a more intricate subjective worldview (Foss & Generali, 2012; Kraus & Stephens, 2012; Liu et al., 2004). The Social Class Worldview Model (SCWM), in particular, captures a greater appreciation of social class as a complex, interpersonal process (Liu et al., 2004).

Social Class Worldview Model

Liu et al. (2004) developed the SCWM as a model for therapists to conceptualize social class outside of objective measures, while forming a stronger therapeutic alliance. The SCWM

works on the premise that social class is a socialized experience that incorporates individuals' values, beliefs, attitudes, behaviors, and perceptions. Within the SCWM framework, Liu et al. (2004) made the following assumptions about social class status: (1) social class worldview exists on the individual level; (2) reality is shaped by the individual; and (3) social class worldview homeostasis is the goal of every individual.

The SCWM encompasses five interrelated domains: (a) Consciousness, Attitudes, and Salience; (b) Referent Groups; (c) Property Relationship; (d) Lifestyle; and (e) Behaviors (Liu et al., 2004). Consciousness, Attitudes, and Salience refers to the ability to understand and articulate one's social class worldview to others and self. Referent Groups are people from the past (group of origin), present (peer group), and future (group of aspiration) individuals use as social class guides to understand expected or aspirational behaviors. Property Relationship is the value individuals place on materials used to define their social class worldview. Lifestyle is how individuals choose to organize and allocate resources to maintain or achieve social class context. Finally, Behaviors refer to learned and socialized actions that reinforce an individual's social class worldview. The SCWM model expanded the conversation surrounding social class in counseling from traditional measures, such as SES, to a framework for counselors to broaden their objective understanding of social class to a more subjective, personal level for better client outcomes (Kaiser & Prieto, 2018; Liu et al., 2004; Newton & Erford, 2018).

Several years after publishing the initial SCWM, Liu (2011) revised the model to better emphasize individuals as interactive participants in their social class and economic environments, as well as the influence environments have on individuals. The SCWM-R comprises three components: economic culture, worldview, and classism (Liu, 2011). The

combination of these three components facilitates a cognitive process defining a person's social class status.

Economic culture (EC/Ec) is the context in which individuals develop their social class worldview. A larger economic culture (EC) is tied to multiple smaller cultures (Ec) in which the individual resides. For instance, individuals residing in the United States, or their EC, live in a capitalist society. However, these individuals are geographically situated within several micro-economic cultures, or Ec, based on their race, ethnicity, and profession.

An individual's worldview is another component of the SCWM-R (Liu, 2011). Liu (2011) defined worldview as “the beliefs, attitudes, and values an individual uses to understand and interpret his/her economic and social class situation and conditions” (p. 79). An individual’s worldview is shaped through social class consciousness and socialization. Socialization is implicit and explicit messages individuals receive from their socioecological system. The socioecological system individuals reside within shapes their social class understanding. This perspective parallels Bronfenbrenner’s (1979) ecological systems theory. Within Bronfenbrenner’s developmental theory, individuals are in constant development in their community and the broader society. In contrast to Bronfenbrenner’s (1979) ecological systems theory, Liu’s (2011) SCWM-R specifically focuses on one’s development through an economic environment lens.

The final component of the SCWM-R is classism, direct prejudice against others perceived to be in a different social class. Much like racism, classism in the therapeutic alliance can cause ruptures between a counselor and client (Liu, 2011). Liu (2011) described four forms of classism. Downward classism describes an individual from a higher social class marginalizing or discriminating against someone from a lower social class. Upward classism indicates negative

attitudes regarding someone considered to be in a higher social class. Lateral classism occurs among individuals within the same social class and is enacted with the expectation of maintaining norms of that social class reference group. Lastly, in internalized classism, people feel a form of dissonance in which they do not believe they are meeting the perceived standards of their current social class and thus strive harder to achieve the material signs of their status. These elements and their underpinnings constitute classism within the SCWM-R.

Social Class and Classism Consciousness

The constructs of Social Class and Classism Consciousness (SCCC) within the SCWM-R provide insight into how counselors can recognize their social class awareness (Liu, 2011). The SCCC includes 10 statuses within three domains along a spectrum of social class awareness. In the first domain, No Social Class Consciousness, people's self-perceptions move from feelings of independence from social class to questioning their role in the social class system. In the second domain, Social Class Self-Consciousness, people begin to explore their place in a social system and move towards the status of blaming others and society for creating inequality. In the third domain, Social Class Consciousness, people recognize an unjust society and its negative impact on others. As a result, individuals that have evolved to the last domain understand their privilege in the social class system and understand that they must use this privilege to help others. The navigation and growth through the SCCC domains provide a rich context for counselor educators to bring social class awareness to student counselors. This argument is reinforced through research addressing social class biases in therapy (e.g., Kaiser & Prieto, 2018; Liu et al., 2004; Smith et al., 2008). The figure below diagrams the progression through Liu's (2011) Social Class and Classism Consciousness Model.

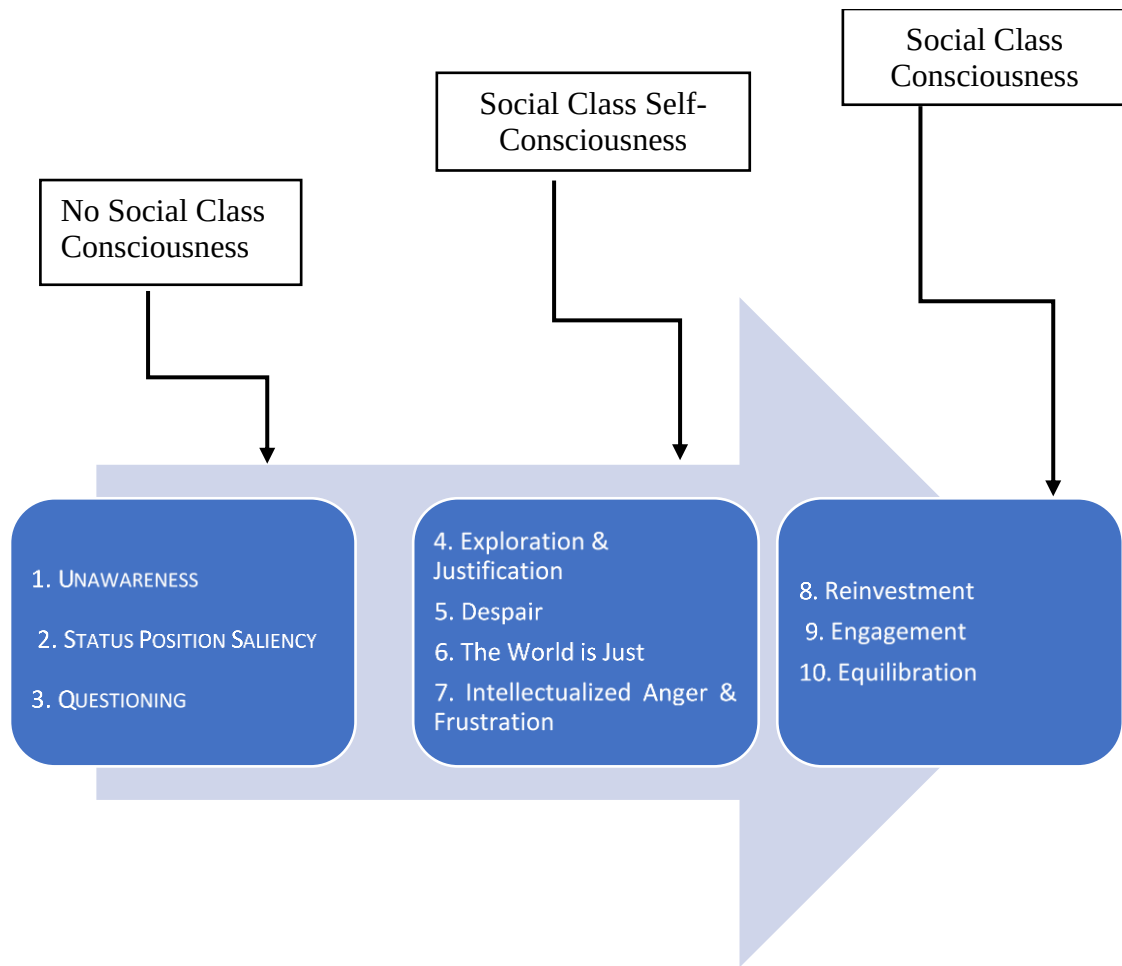


Figure 1: Liu's (2011) Social Class and Classism Consciousness Model.

Social class is complex to research through a theoretical framework. Researchers would argue the lack of agreed upon definition of social class makes researching the construct elusive (Cook & Lawson, 2016; Liu, 2004). Despite this lack of consensus researchers have studied and validated a component of the construct, classism, using the SCWM-R framework (Cavallieri & Chwalisz, 2020; Colbow et al., 2016). Colbow et al. (2016) designed the Classism Attitudinal Scale (CAP) to measure downward and upward classism based on Liu's (2011) SCWM-R. Downward classism strongly correlated to the Protestant Work Ethic, the belief that all can make if it they work hard enough (Colbow et al., 2016). This belief is deeply embedded in the structural class hierarchy of the United States regarding class mobility, which results in bias and discriminatory behavior against those from a lower social class background by those in power (American Psychological Association [APA], 2007; APA, 2019). Colbow et al. (2016) found a negative association between life satisfaction and upward classism because no upward classism measures existed and research is absent regarding the measure. In sum, the authors findings on upward classism were not as robust as with downward classism (Colbow et al., 2016). The researchers hypothesized that this may be because participants' subjective social status was closely tied to their income. Despite this limitation, the CAP can serve as a valuable tool to understand downward classism through a SCWM-R framework.

Further, Cavallieri and Chwalisz (2020) devised the Perceived Classism Experiences Scale (PCES) to study the four forms of classism based on Liu's (2011) SCWM-R. They found that downward, upward, and lateral sub-scales had high internal consistency and directly mapped to constructs in the SCWM-R. The authors also found that internalized classism and related emotions of devaluation and inferiority were a self-evaluation byproduct of other forms of classism. This is important because clients may experience internalized classism in the

therapeutic alliance due to counselor presentation or office décor that triggers clients' feelings of inferiority and places barriers to forming a strong therapeutic alliance.

Culturally competent counselors must have awareness, knowledge, and skills to serve a diverse clientele (ACA, 2014; Ratts et al., 2016). This includes understanding one's own attitudes, beliefs, and values associated with social class and being responsive to clients' social class worldview awareness. A counselor's social class self-awareness enhances the therapeutic alliance with the client, thus leading to better client outcomes. As with other "isms," classism in the therapeutic alliance can rupture the relationship and hinder positive client outcomes (Kaiser & Prieto, 2018). Thompson et al. (2015), for example, found that psychologists' lack of awareness concerning social class impacted clients' experiences in therapy. The SCWM-R affords counselors a framework to understand social class through an inclusive, holistic lens (Liu, 2011). Moreover, the CAP and PCES provide researchers a way to organize further investigations to validate tenets of the SCWM-R, serving to further social class research in the counseling profession. The next section describes applications of social class and social class worldview specifically as it is applied to counselors and the counseling process.

Social Class in Counseling

Most counselors come from middle-class backgrounds, and their worldviews are integrated into the therapeutic alliance (Newton & Erford, 2018; Vontress, 2011). Without an awareness of these worldviews and their impact on work with clients, counselors risk unwittingly damaging the working relationship rather than addressing social class more intentionally and enhancing the working relationship. Cook and Lawson (2016) found counselors rooted their worldview through a SES lens rather than a social class lens. The counselors in the study used three objective measures (income, education, and occupation) to describe social class, which led

to class-based assumptions in which participants struggled to understand how social class group membership influenced their understanding of the world (Cook & Lawson, 2016). These assumptions can lead to biases and social class microaggressions from counselors (Cook, 2017; Sharir et al., 2019), which Sue (2010) defined as messages that devalue, insult, or demean an individual's non-dominant social class identity. Thus, counselors from higher social class backgrounds may struggle with understanding their clients' concerns, preventing a strong therapeutic alliance (Sharir et al., 2019).

Other helping professions, such as psychology and social work, have incorporated social class into the therapeutic alliance through an intentional, evidence-based framework (APA, 2007; Strier, 2009). By incorporating social class into counseling, counselors can better understand social class through a holistic lens, incorporating both worldview and external forces at play (Liu et al., 2004). Specifically, this includes understanding the socialization cycle within social classes and hidden rules, class-linked communication styles, and values associated with social class. By intentionally addressing these key variables in the therapeutic alliance, counselors will be better equipped to understand and work within clients' social class worldview as required by the MSJCCs (Ratts et al., 2016) and *ACA Code of Ethics* (2014).

Counselor Social Class Socialization

As previously mentioned, counselors, for the most part, are socialized in middle-class values (Vontress, 2011; Walsh, 2019). Socialization is the process in which individuals are taught the skills, behaviors, values, and motivations needed to function within their perspective system (Maccoby, 2007). The socialization process can profoundly impact an individual's behaviors, thoughts, and emotions (Harro, 1997). The historical underpinnings of counseling are rooted in a class-based self-actualization lens, which is counter to the lower- and working-class

cultures typically served by counselors today. McDowell et al. (2013) found as lower- and working-class graduate students progressed, they felt a sense of having “left behind” their family and community of origin, creating a sense of class dissonance. Thus, individuals residing in a different system than the one they were reared in may experience feelings of dissonance, guilt, anger, stress, and self-hatred. Two of the most salient factors in social class socialization for counselors relate to communication style and class-specific values.

Communication Style

Paris and Alim (2014) argued that the goal of the dominant culture is to eradicate linguistic norms of non-dominant cultures. The dominant culture’s linguistic underpinnings are based on Western middle- to upper-class pedagogy (Sue & Sue, 2016). This pedagogy, which most counselors are taught, runs counter to non-dominant cultural norms and hinders the therapeutic relationship with clients from these non-dominant cultures (Sue & Sue, 2016). Marshall and Haight (2014) interviewed African American and European American child welfare professionals working with low-income African American families. The authors found participants of both races emphasized a more direct form of communication with their clients (Marshall & Haight, 2014). As one participant stated: “You don’t have to be rude about it. You have to be direct about it...” (p. 85). This way of operating with clients subverts the dominant cultural expectation that all should conform to their communication patterns, which may include more indirect ways of communicating (Hernández-Wolfe, 2018; Smith-Acuña, 2011).

For counseling to be effective, counselor and client need to communicate in ways both parties understand (Sue & Sue, 2016). This is particularly important for counselors to reflect on the therapeutic alliance because clients may unintentionally misinterpret the

intent behind what counselors are saying and vice versa. Further, the onus falls on counselors to understand clients' linguistic frameworks (Hernández-Wolfe, 2020). By intentionally attending to social class communication style in the therapeutic relationship, counselors can develop a deeper alliance with clients for better outcomes (Hernández-Wolfe, 2020).

Values

The MSJCC (Ratts et al., 2016) calls on counselors to explore their personal values and cultural identities, including how these personal values impact the counseling relationship. One such set of personal values is based on the social class identity of the counselor and the privileges that come from said identity. Liu et al. (2007) detailed a list of privileges that Western middle-class individuals hold in the U.S., including familiarity with Western middle-class norms. These norms serve as a foundation for most counseling theories (Leong & Ponterotto, 2003). Bicchieri et al. (2018) defined norms as informal rules that govern groups and societies. From these norms, individuals are expected to perform a certain way based on the dominant social class worldview. When counselors adhere to norms of the dominant social class culture they run counter to the MSJCCs (Ratts et al., 2016). Additionally, Pedersen (2003) argued that a singular point of view based on dominant norms and values hinders the counseling profession's stride toward inclusivity.

To this point, Smith et al. (2011) explored the influence of a client's social class on the early diagnostic impressions of counselors-in-training and found CITs had less than favorable views of hypothetical clients from a different social class, while all other demographics matched. CITs mainly identifying as middle-class pathologized the hypothetical poor and working-class clients. The authors found CITs believed these clients were resistant to treatment and thus

expected less successful outcomes compared to the higher social class client. Alternatively, counselors from working-class backgrounds may find working with clients from higher social classes difficult. Hernández-Wolfe (2020) noted that counselors from working-class backgrounds can be intimidated by clients who are wealthy and hold social class power over them. These hidden yet powerful social class messages are important to recognize and be aware of so counselors can prevent biases based on social class from contaminating the therapeutic relationship. Counselor educators play an important role in raising CITs' consciousness of social class socialization and its impact on their work with clients. To understand how social class as a multicultural identity is present, or absent, in the counselor education curriculum, it must first be considered within the context of overall graduate education.

Counselors are socialized based on their ecological system of development (Bronfenbrenner, 1979; Harro, 1997). The social class one born and socialized within influences the communication style and values (Hernández-Wolfe, 2018; Ratts et al, 2016; Smith-Acuña, 2011) and can be enter the counselor-client relationship. Understanding social class values and communication style can better equip counselors to successfully navigate this complex construct the therapeutic relationship.

Social Class in Graduate Education

Graduate education in the United States is class education in the United States (Smith et al., 2016). Smith et al. (2016) interviewed 15 poor or working-class graduate students and found participants experienced social class microaggressions in the form of classism in their graduate studies. One participant, for example, echoed the financial burdens of being a working-class graduate student while faculty wrongly assumed everyone was from a middle-class background. The participants were also reluctant to

discuss their poor and working-class backgrounds because of exclusionary tendencies and negative views of those from middle-class backgrounds. These types of social class microaggressions create hostile learning environments based on class. hooks (2000) illustrated this poignantly in her writings on the dire need for a class-based perspective in higher education:

Slowly I began to understand fully that there was no place in academe for folks from working-class backgrounds who did not wish to leave the past behind. That was the price of the ticket. Poor students would be welcome at the best institutions of higher learning only if they were willing to surrender memory, to forget the past and claim the assimilated present as the only worthwhile and meaningful reality (pp. 36-37).

hooks (2000) succinctly illustrated the struggles graduate students face in academia by choosing between assimilating to the dominant social class paradigm and losing their roots or facing continual social class microaggressions for holding on to their working-class identity. Graduate education in counseling is no different. Social class microaggressions are embedded in counselor preparation programs. In a recent study of doctoral counseling students, O'Hara and Cook (2018) found participants were subjected to public social class microaggressions by faculty members. For instance, a participant was publicly scolded because she advocated for herself to complete a program milestone early to lessen the financial burden. This participant had to choose between upsetting her faculty and facing additional financial burdens. While addressing a diverse social class culture within counselor preparation programs is an important, addressing the intentional

pedagogical practices surrounding social class within multicultural counseling courses is equally important.

Social Class Within Multicultural Pedagogy in Counselor Education

Counselor educators should intentionally include social class in their curriculum to prepare CITs for an increasingly socially stratified, multicultural society (Das, 1995). Das stated, “Special problems arise in a multicultural, multiethnic, and multiracial society because of racism, discrimination, and *social stratification* [emphasis added], and inequalities of power and access to resources” (1995, p. 50). Despite accreditation standards and the ethical responsibility of counselor educators to infuse culturally relevant teachings surrounding social class into the classroom, social class pedagogy within counselor preparation curricula still needs further development (Clark et al., 2017; Cook & Lawson, 2016; Liu et al., 2007).

Considering the lack of research surrounding social class in counseling journals, it is not surprising that multicultural counseling materials tend not to include social class. Pieterse et al. (2009) analyzed multicultural syllabi from APA- and CACREP–accredited programs and found only 22% mentioned social class or SES, while 87% mentioned racial identity. This finding is worrisome, as counselor educators should incorporate aspects of diversity in their syllabi that “broaden [CITs’] perspective about diversity and aid them in reflecting on their own biases and assumptions” (Association for Counselor Education and Supervision [ACES], 2016, p. 26).

Commonly used textbooks in multicultural counseling courses contain inconsistencies and varying degrees of addressing social class. For instance, Sue and Sue (2016) embedded social class identity throughout their textbook as an intersecting identity for clients and devoted a chapter to social class with a primary focus on poverty. The chapter narrowly addresses social class through constrained objective measures, such as income, occupation, and education. This

narrow definition runs counter to the broader conversation on social class that is needed in counselor education.

In a parallel fashion, Reed and Smith (2014) tackled social class concretely as its own separate identity and focused the conversation primarily through the lens of poverty. Their social justice perspective acknowledges the complexity of social class by addressing systemic inequality issues related to class; however, the narrow focus on poverty stymies a broader conversation on social class in the classroom.

Newton and Erford (2018) devoted a chapter to social class and acknowledged that there are multiple perspectives to conceptualize the construct, which is important in student learning outcomes for CITs. Further, various social class terms (e.g., poor, middle-class) were delineated, contributing to a greater understanding of the communication styles CITs may encounter in counseling sessions. As with the previous examples, however, the singular construct of poverty dominates the chapter, forcing class discourse towards that narrow funnel.

Hernández-Wolfe (2020) provided possibly the broadest discussion on social class and counseling. The chapter on social class reviews sociological underpinnings of social stratification theories, class culture, and middle-class bias in counseling. The author also discussed Liu et al.'s (2004) research on social class and how counselors can mistakenly assume a client's social class because of the preparation they received in their graduate programs. Despite a broader review on social class, poverty remained the focus of the chapter. Social class is more complex and expansive than poverty (Liu, 2011). It is imperative to expand the profession's understanding of social class. Otherwise, multicultural preparation provided by counselor educators will suffer, impacting counselors' social class competency.

Implications for Practice and Research

Researchers agree there is a need for better social class pedagogy to ensure effective preparation for the next generation of counselors (Barrio Minton et al., 2016; CACREP, 2015; Celinska & Swazo, 2016; Cook & Lawson, 2016; Liu et al., 2004; Liu et al., 2007; Liu, 2011; Zalaquett et al., 2008). Counselor educators should reexamine their pedagogical practices related to social class, starting with how they teach about the client intake process. Pedagogical practices surrounding intakes need to move beyond traditional measures to better describe social class (Cook et al., 2020). If counselors understand how social class impacts the intake process, they can better engage clients from the start. Counselor educators also need to work with CITs to reframe word choices to reflect more inclusive language for individuals from lower class backgrounds. Further, counselor educators should examine instructional materials, including their syllabi, to determine if they are inclusive of and properly addressing social class. This can be accomplished through experiential exercises and reflections on social class (Newton & Erford, 2018).

Additionally, counselor educators should revisit how they address social class through textbooks used in multicultural counseling courses. The textbooks cited in this article reveal a general lack of holistic conceptualization of social class. For the most part, the authors imparted pedagogy on social class through the lens of poverty (Newton & Erford, 2018; Reed & Smith, 2014; Sue & Sue, 2016). This narrowly constricted lens does not serve CITs well because the dominant upper social class view on poverty is perpetuated. Therefore, counselor educators would do well to supplement textbooks with other kinds of materials, such as podcasts, videos, and journal articles, thereby furthering the complex conversation surrounding social class.

As previously emphasized, accreditation standards and ethical obligations require counselor educators to incorporate a multicultural framework in their preparation programs (APA, 2019; CACREP, 2015). While the profession has intentionally incorporated discussions surrounding race, ethnicity, and sexuality into their programs overall, the intentional incorporation of social class continues to lag (O'Hara & Cook, 2018). Counselor educators can address this gap by systematically reviewing the multicultural framework of individual components of their counseling programs. For instance, in practicum and internship, are CITs placed in a wide range of settings that expose them to a varying degree of classes? In ethics courses, are CITs learning about their obligation to practice competently with clients from various social class backgrounds? In group counseling courses, are CITs hearing about how communication differences rooted in differing social class worldviews might influence group members in various stages of a group?

Additionally, counselor educators have an ethical duty to examine biases and assumptions regarding their various identities and how these identities impact the learning environment (ACA, 2014; CACREP, 2015; Ratts et al., 2016). As with the general population, counselor educators tend to neglect their social class background, which leads to unintentional social class biases and microaggressions in the learning environment (Cook, 2017). To counter this, counselor educators need to examine their social class biases and assumptions through targeted reflections, which would develop their social class awareness while instilling this awareness in their preparation programs.

Social class is an important construct warranting greater research into how CITs are trained (Clark et al., 2017; Cook & Lawson, 2016; Cook & O'Hara, 2019). Social class is usually addressed through the narrow lens of poverty, even though only 11.8% of the United States

population lives in poverty (U. S. Census Bureau, 2019). This means 88.2% of the population is not addressed through a social class lens in counseling sessions. Additional research should include how counselor educators intentionally incorporate social class into curricula of multicultural counseling courses, and throughout their programs, while broadening the lens of social class beyond poverty.

Another possibility is to explore how social class is addressed in career counseling courses specifically. Scholars in career counseling developed models in the 1990s emphasizing multicultural, structural, and systemic barriers that hinder career development for underrepresented and marginalized populations (Lytle et al., 2015). These updated models were a good step in moving away from the dominant white middle-to-upper-class lens, in which individuals have boundless opportunities based on a Protestant work ethic. Despite these recent developments, researchers for the most part still conflate social class and SES in most studies, while neglecting a holistic conceptualization of the construct in career development (Flores et al., 2017). A more intentional approach to social class and its influence on career development, through a holistic cross-class lens, is needed in the conversation.

Finally, counselor preparation programs should critically review their admission practices. If other classes, beyond the dominant middle and upper classes, are unintentionally excluded, class homogeneity of the profession will perpetuate. Future researchers should explore how social class influences the candidate admission. For example, how do counselor educators' views of historically Black colleges and universities (HBCUs), which typically provide access for poor and working-class students to gain a higher education degree, impact admission to counselor preparation programs? Exploration of implicit biases related to social class and impact

on admission processes could shed valuable and critical light on programs' efforts to recruit and retain diverse students, including those from classes other than middle class backgrounds.

Conclusion

The counseling profession devotes an enormous amount of research to pedagogical practices in preparing CITs to become culturally competent counselors; however, attention to social class is largely missing in this exploration. This article highlights the complexity of tackling an elusive construct and barriers to effectively preparing CITs to address social class in the therapeutic alliance. If counselors and counselor educators are to move beyond the initial premise of social class, we must engage all social class populations intentionally and inclusively. By intentionally cultivating social class as a broad, complex identity in multicultural counseling curricula, the profession's goals of inclusivity for all identities will be strengthened. As a result, counselors will facilitate better client outcomes through an intersecting paradigm of both visible and invisible salient identities.

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CHAPTER II: A Multiple Case Study of Counselor Educators' Social Class Awareness and Pedagogy in Multicultural Counseling Courses

ABSTRACT

Counselor educators have an ethical and accreditation duty (ACA, 2014; CACREP, 2016) to instruct the next generation of counselors on culturally relevant strategies for working with the diverse clientele they will encounter in field. The Multicultural and Social Justice Counseling Competencies (MSJCCs) provide guidelines for counselor educators to explore a wide range of their marginalized and privilege identities (Ratts et al., 2016). Although the literature includes strong attention to race, ethnicity, gender identity, and affectional orientation, social class is a salient identity of counselor educators that has not received much attention in literature (O'Hara & Cook, 2018). The purpose of this qualitative multiple case study was to explore counselor educators' (CE) social class awareness and pedagogical practices in multicultural counseling courses. Participants included four counselor educators from CACREP accredited programs in different ACES regions and with 4 to 7 years of faculty experiences. Data sources included one semi-structured interview, course syllabi and assignments, and an instructor questionnaire developed for this study. Assertions made from this study included = creating self-awareness about social class in counselors-in-training, addressing social class through a lens of intersectionality, and attending to social class as a matter of social justice for individuals in lower-class statuses. Based on these assertions, I provide implications for counselor educators to address social class within their multicultural courses and further the research agenda on social class.

Introduction

The Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2016) are a hallmark of the counseling profession and call for counselors to develop self-awareness, understanding of client worldview, skills for navigating counseling relationships, and advocacy and intervention skills. Inherent in the MSJCC is the need for counselors to examine the privileges they hold and how privileges are present in counseling relationships. To date, there has been an overwhelming emphasis on race, gender, ethnicity, and sexual orientation in the counseling literature (e.g., Day-Vines et al., 2007; Harper et al., 2009; Healey & Hays, 2012; Ives et al., 2016; Kelly et al., 2015), sometimes to the exclusion of social class. This exclusion is antithetical to ethical and accreditation standards of the profession (ACA, 2014; CACREP, 2015) as clients trust counselors to take a culturally competent, comprehensive approach to honoring all their identities, not just the visible ones (Ratts & Pedersen, 2014).

Despite the considerable attention professional counselors pay to social and cultural diversity in general, there is a noticeable gap in attention paid to social class specifically (Cook & Lawson, 2016; Pietrantonio & Glance, 2019). Cook (2014) defined social class as “the totality of attitudes, beliefs, consciousness, values, behaviors, and interactions that impact people’s personal and group worldview based on their social location, resources, and experiences with their social class affiliations(s)” (p. 13), whereas Barrett (2017) summarized social class simply and directly, “class is complicated” (p. 13). This complication may be amplified in the counselor-client dyad.

Social class has profound influences on both counselor and client worldviews (Barrett, 2017; Cook & Lawson, 2016; Liu, 2004). Liu (2004, 2011) created the Social Class Worldview Model (SCWM) to provide a framework for conceptualizing social class beyond objective

measures of income, education, and occupation. Liu argued that social class is personal, and individuals actively strive for social class worldview homeostasis. There are five interconnected domains within the SCWM, each comprising a component of one's social class worldview: (a) *Consciousness*, *Attitudes*, and *Salience*, or the ability to articulate, understand, and develop meaning of social class within their environment; (b) *Referent Groups*, or past, present, and future individuals that shape one's social class behaviors; (c) *Property Relationships*, or the role and value of material objects in one's life; (d) *Lifestyles*, or how one chooses to organize time and resources to remain congruent to their social class; and (e) *Behaviors*, or learned and socialized expectations based on social class. Liu proposed individuals reside within an economic culture (Ec), or contextual economic structures, that affect them on macro and micro scales. The unique social class worldview of individuals residing in their Ec is influenced by monetary resources alongside geographic location, racial and ethnic identity, and education. For instance, individuals residing in rural communities may display their wealth through land ownership, while individuals residing in an urban setting may display their wealth through material possession, since land ownership is limited.

Payne's (2013) deficit framework on poverty still influences the conversation surrounding social class, even though her model has been refuted by many scholars (Biles et al., 2012; Boucher & Helfenbein, 2015). Although a controversial framework, Payne's (2013) argument that there are "hidden rules" (p. 45) among classes deserves attention. For instance, individuals from lower social class backgrounds may view therapeutic relationships as more of a support system; whereas, individuals from higher socioeconomic backgrounds may view therapeutic relationships in a transactional manner (Payne, 2013). Understanding this contextual nuance in therapeutic relationship is essential for student counselors to learn in preparation

programs. Yet, for the most part, higher education is another tool that perpetuates social class misunderstandings (Smith et al., 2016).

Differing worldviews based on social class also meld in education, with college education serving as class education (Lott, 2002; Sacks, 2013). Although higher education institutions have created targeted programs to address inclusivity related to race, ethnicity, and gender to a certain extent, the social class gap continues to widen (Smith et al., 2016). Social class also impacts other areas of individuals' lives. For instance, chief executive officers' social class backgrounds impacted their business decisions, with those from lower social class status backgrounds less likely to take riskier business decisions than those from higher social class backgrounds (Kish-Gephart & Campbell, 2015). Together, these findings highlight the importance of understanding social class worldview.

Although scholars agree on the importance of attending to social class in the counseling relationship (Cook, 2017; Cook & Lawson, 2016; O'Hara & Cook, 2018; Vontress, 2011), there is limited counseling scholarship centered on social class. Of the 7,528 articles published between 2000 and 2016 in 21 American Counseling Association (ACA) journals, social class was the focus in only 37 (0.49%) articles (Clark et al., 2018). Furthermore, Cook et al. (2019) found that scholarly production on social class is problematic because researchers often conflated social class and socioeconomic status (SES). With scant scholarly production on social class and a medley of terms used when it is addressed, it is not surprising that counselors leave graduate programs without the awareness, knowledge, and skills needed to incorporate this complex construct in the counseling relationship.

Cook and Lawson (2016) confirmed counselors lacked social class awareness in the counseling relationship, often conflating terminology and focusing on indicators such as income

when discussing social class. Despite having engaged in at least one multicultural counseling course, counselors use classist, “otherizing” social class microaggression language when referring to clients from lower social class status backgrounds (Cook, 2017, p. 22). Consistent with Cook’s findings, Sharir et al. (2019) found that counselors attributed causes of poverty to clients’ own doing. These deficit frameworks parallel Payne’s (2013) work, which is problematic in the context of strength-based therapeutic approaches commonly used in counseling.

Although the body of literature is limited, there is some evidence that social class bias or unawareness impacts counseling relationships (Cook, 2017; Sharir et al., 2019). In one grounded theory study, Thompson et al. (2012) found participants’ experiences in the counseling relationship were shaped by how well their therapists navigated social class. Positive experiences were connected to a sense of empathy, genuine concern, acceptance, and willingness to incorporate a social class lens into counseling sessions. Participants also discussed experiences when social class was either not incorporated or the therapist’s social class awareness was lacking. Clients reported negative experiences when therapists displayed status symbols, were dismissive of their low-income struggles, or did not consider systemic barriers associated with being low-income (Thompson et al., 2012, p. 214).

Social class scholars agree that counselor educators should attend to social class within their multicultural curriculum (Das, 1995; Liu, 2004; Liu, 2011; Liu, 2012; O’Hara & Cook, 2018; West-Olatunji & Gibson, 2012). This is particularly important in light of findings that school counselors-in-training rated their social class awareness lower than awareness for other identities such as gender (Pietrantonio & Glance, 2018). Likewise, O’Hara and Cook (2018) conducted an interpretive phenomenological analysis on social class microaggressions (SCMs) in doctoral preparation programs and found that participants encountered SCMs from faculty.

Participants described feeling trapped in no-win situations, experiencing harm in relationships, and having to navigate monetary issues with no empathy from faculty. From this standpoint, countering the prevailing American myth of a classless society starts with counselor educators.

Still, attention to social class within multicultural counseling education lags behind emphasis on other identities. Although now dated, Pieterse et al. (2009) found that only 22% of multicultural course syllabi in CACREP- and American Psychological Association (APA)-accredited programs included social class, while racial identity, sexual orientation, and racial/ethnic groups were noted in 87%, 72%, and 45% of syllabi respectively. More recently, Celinska and Swazo (2016) called for counselor educators to evaluate pedagogy and design related to multicultural counseling courses. The counselor education literature on social class pedagogical practices is nearly non-existent and did not yield a single journal article on this topic. This lack of attention presents a problem for counselor educators who must incorporate social class and other social identities within multicultural counseling courses (Cook, 2017; Liu, 2011).

Given this lack of resources, counselor educators are most likely to look to multicultural counseling textbooks as a primary resource for teaching about social class. In a review of commonly used textbooks in multicultural counseling courses, these authors noted a limited range in which the authors addressed social class, often focusing exclusively on experiences of poverty. Sue and Sue (2016) embedded social class throughout their textbook, while Reed and Smith (2014) addressed social class from a social justice perspective. Newton and Erford (2018) provided the most holistic framework on social class, providing readers with conceptualizations of social class beyond SES and considering internal and external influences on individuals. Finally, Hernández-Wolfe (2020) attended to social class in the broadest fashion as they

presented material through Liu's (2004, 2011) SCWM. Particularly noteworthy is the nature in which most textbooks focused on poverty when discussing social class, often neglecting worldview and perpetuating a deficit lens on those from lower SES. These resources also failed to acknowledge counselors' often middle-class worldviews (Brown, 1990; Vontress, 2011) and worldviews of other social class populations who are more likely to engage in counseling because of available resources and lower systemic barriers.

In contrast to the dearth of resources in the counseling profession, the APA (2008) developed *Resources for the Inclusion of Social Class in Psychology Curricula*, a compilation of recommendations by scholars including, classroom exercises, recommended course readings and assignments, and websites devoted to social class. Likewise, the Council on Social Work Education (CSWE, 2015) developed the *Curricular Guide for Economic Well-Being Practice* as a guiding document to address economic justice in social work programs. CSWE (2015) went a step further and delineated specific knowledge, values, and skills that impact cognitive and affective processes surrounding social class. These resources can serve as a starting point for understanding and teaching about this complex, socially constructed experience, but they lack attention to unique professional counseling perspectives.

Purpose of Study

Counselor educators must integrate multicultural and social justice counseling competencies throughout the curricula (ACA, 2014; CACREP, 2016). There is consensus in the profession regarding the need to integrate multiple identities and worldviews into multicultural counseling courses (CACREP, 2016; Ratts et al., 2016; Sue & Sue, 2016). However, within multicultural courses there is a strong focus on racial, ethnic, and sexual/gender identity, often to the exclusion of social class (Day-Vines et al., 2007; Harper et al., 2009; Healey & Hay, 2012;

Ives et al., 2016; Kelly et al., 2015). Nevertheless, it is imperative for counselor educators to design holistic multicultural courses that address all facets of social identities, including social class as a cultural construct (Cook & Lawson, 2016; Liu, 2011; Vontress, 2011; West-Olatunji & Gibson, 2012). To date, the literature on social class in counselor education is limited in concrete suggestions to incorporate social class within multicultural counseling coursework. The purpose of this study was to explore counselor educators' social class awareness and pedagogy in master's-level multicultural counseling courses.

Method

This study used a multiple case study design to investigate counselor educators' pedagogical practices surrounding social class in multicultural counseling courses. Case study involves investigation of a single, bounded entity in which a specific phenomenon occurs (Merriam & Tisdell, 2016), allowing for rich description of phenomena, while maintaining participants' voices and worldview (Stake, 2006). For this study, the bounded system, or unit of analysis, was the individual course of each participant (Merriam & Tisdell, 2016, p. 39); courses were "spatially bounded" (Winkle-Wagner & McCoy, 2016, p. 186) because each course was nested within a different program accredited by CACREP. Multiple case study design involves investigation of several single-bounded cases of similar phenomena, known as the quintain, in different environments (Stake, 2006). Multiple case study methodology allows scholars to explore the difference between and within cases, with a goal of replicating findings across cases (Baxter & Jack, 2008). By investigating the phenomenon in multiple settings, the researcher preserved the rich description in each single case (Merriam & Tisdale, 2016), while gathering data across settings and triangulating within and across cases (Stake, 2006).

Researcher Positionality

A statement of positionality allows readers to understand how a researcher's background may influence the research process and overall findings (Hays & Singh, 2012). I (Derrick) was raised in a low-income, single-mother household, with an older brother. I identify as a low-income, heterosexual, African American male. I have a yearning to be financially secure, which stems from growing up in a low-income family and witnessing my grandmothers struggle to live off social security as family members supplemented their income. From witnessing my grandmothers struggle financially, I developed a passion to be financially secure in old age.

My internal drive for financial security led me on an unconventional path to my current life as a counselor educator. I obtained my undergraduate degree in business administration because I felt, at the time, it would be means for me obtain a life free from the monetary struggles I faced growing up. I decided, however, the world of business was not meant for me, but I was unsure of my fit in this world. After several attempts to gain admission into several graduate program, including an MBA, I landed, through the complete grace of God, in my current profession. After graduating with my master's degree in counseling, I worked as a counselor or case manager in a variety of settings. During this work, I encountered individuals from various socio-economic statuses. Across these settings and clients, I could not shake thoughts of how social class was impacting my clients and myself.

Therefore, I decided to further my education by pursuing a doctoral degree in counselor education and supervision. I intentionally chose to work full-time at the university, as I pursued my doctoral degree part-time because of the tuition waiver benefit. I am still repaying undergraduate student loan debt, and I had family and financial obligations that did not allow me to be a full-time student. This intentional decision prolonged my doctoral journey but lessened

the financial hardships associated with obtaining my doctoral degree. Thus, I am creating a financial future where student loan obligations do not impede my financial well-being in my later years.

Having counseled clients from various socio-economic statuses, I believe my education did not fully equip me to adequately navigate this space and their salient identities in the room. For the most part, I was taught to approach the client through the mythical, classless lens that is perpetuated through the dominant U.S. culture. Consequently, I became interested in furthering my knowledge and the counselor education literature on social class as a critical lens to incorporate in multicultural counseling courses.

Throughout my time in a counselor education and supervision doctoral program, I sensed that social class was not directly and intentionally addressed in the curriculum. In fact, a faculty member included social class identity as part of a clinical mental health master's level internship in-class prompt because the faculty member knew of my research interest and acknowledged their blind spot. This micro-level advocacy on my part was a small victory, but nevertheless a victory, for expanding the lens of salient identities that need addressing in counselor education.

Overall, I believe social class awareness, knowledge, and skills in my journey as a counselor educator in training is lacking. The theories I learned are from a white, Western, middle-class, male perspective. The interventions are also through the same lens and infuse the Protestant work ethic, in which everyone can (and should) "pull themselves up by their own bootstraps," while ignoring systemic economic barriers and Maslow's (1954) hierarchy of needs. A client may not fully be able to focus on self-actualization if they are focused on obtaining food. Additionally, it is not the responsibility of the client to address oversight in the counselor's office. Rather, it is the responsibility of the counselor to be aware of the impact of social class

identity, and it is the responsibility of the counselor educator to help student counselors understand and address issues related to social class. I believe an absence of social class material in multicultural counseling courses displays a lack of social class awareness on behalf of the instructor.

To this end, my social class worldview and identity extends beyond conventional measures of education, occupation, and income. My social class worldview and identity are deeply rooted as a low-income, African American male who understands and believes a paycheck is only that, a paycheck. It is a means to an end and not an end in itself. My mission is to advance scholarship on social class in counselor education, thereby equipping the next generation of counselors to provide better care and outcomes for clients through a more holistic social class lens.

Participants

Stake (2006) argued that multiple case studies need no fewer than four and no more than 10 cases to understand the quintain. Likewise, qualitative researchers agree that at least four participants, but no more than 10, are needed for a robust multiple case study in an educational setting (Archuleta et al., 2019; Haywood & Sewell, 2016; Thomas, 2009). I conducted a purposeful sampling of counselor educators to identify and recruit four participants to serve as cases. Purposeful sampling was used in this study because I focused on selecting participants who were well-suited to give voice to the phenomenon being investigated (Hays & Singh, 2012). Criteria for participation included: holding a doctoral degree in counselor education and supervision, having been the instructor of record of a master's level multicultural counseling course during the last two years, having at least one-year full-time faculty experience in a CACREP-accredited program, be willing to participate in an interview, and be able to submit

course artifacts for analysis. To ensure representation of various contexts, only one participant per CACREP-accredited institution was included in the study. Six prospective participants expressed interest in the study, five were eligible, and four completed all study requirements.

Although each case was analyzed separately alongside participant identities and experiences prior to cross-case analysis, participants are presented here in aggregate to ensure their anonymity; demographics were collected using open-ended questions and are presented using the language of the participants. O'Hara et al. (2016) called on multicultural researchers to attend to power dynamics during the research process. Thus, I honored the participants by using the language they identified on the instructor questionnaire (Saldaña, 2016). Three participants identified as female or cisgender women, while the fourth participant identified as a cisgender male. Two participants identified as White, one identified as White and Hispanic, and one identified as Black American. Participants' ages ranged from 33-45 years, with a mean age of 40.5 years. Two participants described their social class of origin as lower class, with a third describing their social class of origin as middle class, and fourth as upper-middle class. Two participants self-described their current social class as middle class, while a third participant described their social class as lower middle class, and fourth described it as upper middle class.

Two participants were Assistant Professors, one was a Clinical Assistant Professor, and one was a Core Professor at an institution that does not have ranking titles for faculty. All participants were full-time faculty at their respective institutions. The participants were evenly split between private non-profit and public institutions. Three participants' institutions were at brick-and-mortar locations and one taught in a hybrid/online program. Participants were located in the Southern, North Atlantic, Western, and Rocky Mountain regions of the Association for Counselor Education and Supervision. Participants' counseling experience ranged from 5-18

years of clinical practice, with a mean of 10.75 years in clinical agency, school, private practice, and university settings. Participants had 4-7 years of experience as counselor educators, with a mean of 5.25 years. Participants taught the multicultural counseling course between 1-10 times, with a mean of 4.75.

Procedure

Following institutional review board approval, I sent recruitment invitations to contacts identified on the CACREP directory, the CESNET listserv, and following peer recommendation from counselor educators. Individuals who were interested in participating in the study clicked on a URL and were directed to a screening questionnaire through QuestionPro. Participants who responded “yes” to all screening received an informed consent document, instructor questionnaire, and instructions to upload course artifacts to a secure portal. Participants were given the option to choose a pseudonym in the instructor questionnaire. After receiving and completing the informed consent and instructor questionnaire, individuals completed individual interviews conducted in February and March 2021. Upon study completion, participants received a \$50 e-gift card of their choice to Starbucks, Target, or Amazon as a token of appreciation.

Data Collection

Collecting and analyzing multiple sources of data during the study ensures a level of trustworthiness (Maxwell, 2013; Stake, 2006). I collected instructor questionnaires, course syllabi, and course artifacts regarding social class before engagement in one semi-structured interview with each participant.

Written Case Materials

The instructor questionnaire was designed to provide contextual understanding of participants’ social class worldview before conducting the interview. The first five questions

inquired about instructors' identities including gender, race, ethnicity, age, social class of origin, and current social class. The second section of the questionnaire focused on professional experiences including years and settings of counseling practice, years of practice as a counselor educator, nature of position, and institution type. Instructor questionnaires were open-response and descriptive in nature (see Appendix [G]). I piloted the instructor questionnaire with a committee member prior to conducting the study. By piloting the instructor questionnaire, I was able to glean insights on how participants may answer the questions posed on the questionnaire and how those answers would influence my interview protocol later in the study. Based on feedback from the committee member, no changes were made to the instructor questionnaire.

Syllabi and course artifacts were included for this study because they allowed me to identify key themes and patterns and “draw a picture of the presuppositions and meanings that constitute the cultural world of which the textural material is a specimen” (Peräkylä & Ruusuvuori, 2013, p. 279). The course syllabi and artifacts provided context to the cases and set the stage for follow-up questions during semi-structured interviews. Specifically, I read the course syllabi, reading assignments that were provided, case studies, and experiential classroom exercises before I interviewed participants. By doing so, I gained a broad overview regarding how social class was integrated into course topics and assignments. By reviewing instructors' syllabi, I searched for intentionality placed on integrating social class within the course. In addition, instructors uploaded course artifacts relevant to social class for analysis. Artifacts included in this study included readings, course materials (e.g., lecture notes, PowerPoints, videos, or case studies), and assignments related to social class.

Semi-Structured Interview

Semi-structured interviews allow the researchers to guide the conversation, while allowing participants to expand their answers through embedded probes (Merriam & Tisdell, 2016). The semi-structured interview format allowed participants to provide rich description of their pedagogical practices, including their feelings on social class, perceptions of social class instruction, and decision-making process regarding social class in the curriculum (Mears, 2021; Stake, 2006). Semi-structured interviews allowed the researcher to engage the participants with direct questions related to the quintain, while providing space for the participants to follow-up in the moment with recollections or thoughts that may be elicited by the questions (Mears, 2021). I piloted the interview with a committee member prior to conducting the study. By piloting the semi-structured interview, I was able to glean insights on how participants may answer the questions, reflect on my feelings based on their answers, and adapt language, if needed, to suit participants' understanding of social class for this study.

Each interview was video recorded, lasting from 33-75 minutes, and conducted via Zoom. Each interview began with an exploration of what comes to mind when the term "social class" is used, participants' social class experiences prior to enrolling in college, and their social class experiences after completing their doctorate. The protocol included inquiries regarding student learning outcomes for their multicultural course and their decision-making process in integrating salient identities, including social class, in their multicultural courses. Interviews ended with an exploration regarding what influences their decisions on how to integrate social class in their multicultural course.

Data Analysis

Multiple-case study analysis begins with detailed analysis of each individual case before moving to a cross-case analysis regarding themes and patterns of the quintain under investigation (Stake, 2006). Researchers carefully examine individual cases to first understand the unique bounded system before moving forward to cross-case analysis (Stake, 2006). When moving from single-case study to multiple-case study, researchers must study all single-case reports thoroughly, demonstrate how the phenomenon appears in different contexts, and use the same method in all cases (Stake, 2006).

Data analysis followed Stake's (2006) five steps of multiple-case study analysis, which include within-case and cross-case analysis, comparison with the literature, writing the case report, and finally, checking for validity. I worked with a co-coder during the single case and cross case analysis because of the importance of triangulating multiple data sources in confirming and assuring that key meanings were not overlooked during the coding process (Flick, 2014; Stake, 2006). The co-coder was an educational psychology doctoral student who engaged in qualitative research and had an expertise in adult learning. The co-coder did not come from a lower-class background, which should provide a critical investigative lens for this study. The co-coder self identified her social class background as middle-class. By having a co-coder from a self-defined different social class background, I was challenged to reconsider my own social class worldview based on a different perspective. This allowed for rich coding of the data.

Individual Case Analysis

Single-case interviews were downloaded from Zoom and transcribed using a professional transcription service; I checked them for accuracy prior to analysis. Within-case coding occurred in two stages following Saldaña's (2016) procedures. In the first stage, the co-coder and I

conducted in vivo coding (Saldaña, 2016). In vivo coding, or “literal coding” (Saldaña, 2016, p. 105), is a word-by-word or phrase-by-phrase coding of document. During in vivo coding, the co-coder and I independently coded twice for words or phrases to “prioritize [and] honor the participant’s voices” (Saldaña, 2016, p. 106).

Then, the co-coder and I each engaged in one round of value coding (Saldaña, 2016). Value coding focuses on participants’ values, attitudes, and beliefs regarding the phenomenon being investigated (Saldaña, 2016). Value coding was chosen for this study because social class is a personal belief system which comprises participants’ social class worldview (Liu, 2011). The co-coder and I coded for embedded values, attitudes, and beliefs in participants’ transcripts (Saldaña, 2016). 1911DEAC, for example, stated, “I grew up in the housing projects” and later noted that his family would “still enjoy the finer things” (in vivo codes). Throughout the interview 1911DEAC emphasized messages from his grandmother regarding the importance of enjoying life regardless of social class status (value code). Once value coding was complete, the co-coder and I met twice to debrief, compare codes, and agree on themes from each individual case (Saldaña, 2016).

Individual case reports also included analysis of course documents. Coffey (2014) described documents as textual devices in which information is shared. In analyzing course artifacts, I considered the presence of social class material as an indicator of intentional integration of social class in the curriculum. By engaging in document analysis, I looked for popular media material or other learning tools the participants used to address social class in their courses (Peräkylä & Ruusuvuori, 2013). Bowen (2009) defined document analysis as a systemic review and evaluation of written materials. The goal is to make sense and find emerging themes in the review process (Bowen, 2009). Therefore, I analyzed documents to

determine where the instructor integrated social class into the course curriculum and what *intertextuality*, or relational qualities, these artifacts added to student learning outcomes on social class prior to the interview (Coffey, 2014). The co-coder and I then conducted a thematic analysis of each document, looking for themes that expanded the awareness, knowledge, and skills for counselors-in-training in addressing social class. Specifically, we reviewed for the frequency of words and phrases that supported intentional inclusion of social class in the instructor's multicultural course (Thornberg & Chamaz, 2014). Finally, I constructed an individual case report for each participant (Appendix J).

Cross-Case Analysis

The cross-case analysis involved looking for patterns and themes across individual case reports. I followed Stake's (2006) Track II procedures for cross-case analysis in which I sorted and merged findings across cases. Based on Stake's recommendation, I was the only one to conduct the cross-case analysis. Next, I ranked the most salient findings from each single-case and developed tentative assertions based on the case analysis. Cross-case assertions (Stake, 2006), or strong findings that can be made with confidence, were developed using the individual case reports to ensure a clear representation of what was investigated. In this study, assertions were made when at least three of four participants' findings were similar. For example, the four individual case reports included themes such as "systemic thinking in conceptualizing the client," "intersectionality is important to address," "conceptualizing a client through multiple identities is an important lesson for CITs to learn," and "social class needs to be taught as an important part of your clients' identities; instead of a separate category." For the cross-case analysis, this assertion became "addressing social class through a lens of intersectionality." The

overarching goal was to understand how each assertion supported the quintain as the cross-case report developed.

Trustworthiness

I engaged in trustworthiness through triangulation with the co-coder (Denzin & Lincoln, 2011) and memoing to document the coding process (O'Hara et al., 2021; Saldaña, 2016). I engaged in peer debriefing with the co-coder to build consensus on value codes. Peer debriefing assisted in understanding the cases from a different perspective while enhancing the quality of the research report (Coe, 2021; Spillett, 2003). The co-coder and I reflected on views, assumptions, and biases on social class and discussed these viewpoints. When reviewing the transcripts, instructor questionnaire, and course artifacts prior to coding, each coder kept a reflexive journal throughout the process (Hays & Singh, 2012). Practicing reflexive journaling allowed another means to ensure trustworthiness, while holding true to the research (O'Hara et al., 2021).

Participants were invited to review their individual case reports to confirm essences of their intentions were captured (Hays & Singh, 2012). Two of the four participants responded to the invitation to review their case report. One participant felt their case report represented the essence of the interview and offered no suggestions. The other participant offered a clarification on the use of a Ruby Payne article in their course.

Findings

This section begins with an overview of participants' individual conceptualizations of social class to provide greater context for the individual cases that comprise the multi-case analysis. Then, I describe how participants integrated social class into their multicultural counseling courses within the individual case analyses. Finally, assertions that emerged across at

least three of four cases are presented: (a) creating self-awareness about social class, (b) addressing social class through a lens of intentionality, and (c) attending to social class as a matter of social justice. The section ends with a reflection regarding the lack of a unified approach to attending to social class.

Individual Conceptualizations of Social Class

All participants' initial conceptualization and grounding of their social class identity was rooted in money. When participants were directly asked about their conceptualization of social class and their social class of origin, each participant narrowly focused their answers surrounding concepts of money and family monetary resources. For example, 1911DEAC, who came from a lower-class background, stated, "You know we got free lunch," while Samantha, who came from an upper-middle class background, stated, "My parents' income became more affluent and they... so the lifestyle we lived reflected that."

All participants were affected by how money contributed to their identity as counselors and counselor educators. Rose stated, "I worked, you know, growing up, as soon as I remember even living in the trailer park I babysat people to earn my own money." When asked how she viewed her social class now that she is a counselor educator, Rose felt as if she was "always kinda scraping by." Rose, who identified as lower- class growing up and middle-class now, recognized she had a job that afforded her the status of middle-class. However, the realities of life and cost of living impacted her conceptualization of her social class worldview.

1911DEAC, likewise, described how his upbringing in a lower-social class environment affected how he conceptualized social class:

I'm like I said we grew up in a housing project my mother raised my brother and me, we got public assistance, I still miss that government cheese, that was the best

cheese in the world. So you know we got free and we got free lunch rode the school bus and so that was my experience up until I got to the ninth grade we moved out of the projects and to a to a home. It was in a better neighborhood, and I mean we still were on public assistance, but you know we moved out and live in a home, so that was kind of our move out of you know, low SES to like lower middle class.

Unlike Rose, 1911DEAC talked about how he was socialized to “enjoy the finer things in life,” despite the fact the household monetary resources did not align with the social class lifestyle typically associated with enjoying nice things (Liu, 2011). When 1911DEAC entered the profession as a counselor educator, how he conceptualized his social class lifestyle did not change, but his monetary resources did, which allowed him to fully enjoy middle-class lifestyle. 1911DEAC stated, “So I went straight into a faculty position a tenure track faculty position after completing my doctorate and so I went straight from a broke doc student to a professor and I have say that I enjoyed making money.” 1911DEAC went on to say, “I have to say that after I finished my doctorate I was able to do more things financially and jump social class.”

Samantha, who identified her social class origins as middle-class to upper-middle class, stated:

I think, you know, I think it meant for me, especially as a, as a teenager and kind of more of that consciousness of, a certain sense of freedom? Of economic freedom, of poss- like possibility freedom, But not feeling, not feeling constrained? In the sense that, you know, I was always encouraged that I could be anything, I could do anything.

This relayed a sense of freedom in knowing that her family had the monetary resources to allow her to explore and develop interest.

For Aurora, social class conceptualization emerged from a moment in her childhood where she felt a shift in status. Aurora described her childhood as middle-class, with all of the privileges associated with middle-class status, such as “always [having] new clothes and [going to private school]” until a financial dilemma occurred in her family. Aurora reflected on the moment she started to conceptualize social class:

And, and I remember distinctly one time, when I was in elementary school, that my mom told us she was gonna home school us instead of going to the private school anymore. And we were like, "Oh, why are you doing that? Because we like the private school." And, and at the time, my mom said that it was because they were gonna have us start wearing uniforms, and she didn't like that idea, but then later told us it was because they couldn't afford the tuition any longer to go to the private school, and so we were going to home school because they didn't like the public schools in the area where we lived. Um, I don't know much about them, but they, they said that they were, like, kind of a rough school and they didn't want us going there for whatever reason.

Aurora and Rose spoke to the value of hard work in creating success in one's life. Aurora stated, “Because that was always sort of the impression that I had, is like if you worked hard enough, then you would have everything you needed and, and most of the things you wanted.” Rose shared a similar Protestant Work Ethic worldview. Both of her parents worked to support the family and instilled the value of hard work in her as a child. Rose reflected:

I worked, you know, growing up, as soon as I remember even living in the trailer park, I babysat people to earn my own money. You know, I had to buy my own bicycle. So work-ethic was a strong value from just seeing my dad working all the time, and just something that they instilled in me as far as education and work ethic. So, you know I did little jobs like that until I turned an age that I could get a real job.

Rose and Aurora also discussed how external factors affected their life trajectory and social class conceptualization. Rose said, “One of the main factors for why I left that university. It wasn’t because of the program or the university or my job, it was mainly my husband not being able to find a job.” Aurora talked about conversations with her parents about paying for college, “You need to go to college, but we're not gonna pay for it, so you need to find a way to pay for it.” Aurora went on to explain how she experienced a sense of dissonance of trying to maintain the same social class lifestyle to which she was accustomed, yet not having the resources to maintain that lifestyle:

The first time I was ever really financially independent and maybe really understood, like, what kinds of things it requires to maintain the lifestyle that I had growing up. Because all of a sudden, I had to buy my own food and pay my own rent, and make sure my grades were good so I didn't lose my scholarship, and put gas in my car, and, like, get part-time jobs, plural, to, like, support myself through college.

These quotes illustrate the uniqueness of how individual participants constructed social class within their worldview. The quotes also shed light on how participants brought their understanding of the construct into their multicultural course curricula.

Social Class Pedagogical Practices

All participants displayed a degree of intentionality in addressing social class in their multicultural courses. In conducting an analysis of course artifacts, all participants devoted one day on their syllabus to social class. Additionally, participants used several teaching tools to enhance the learning process for their students. However, each participant's approach was unique. The following overviews are provided to allow greater context regarding participants' individual courses represented in the cross-case analysis.

Rose used Duan and Brown's (2016) *Becoming a Multiculturally Competent Counselor*, which has a chapter dedicated to social class, teaching materials (e.g., case studies) integrated into the textbook by the publisher, outside guest speakers with expertise on social class, immersion experiences, and journal articles such as Holcomb-McCoy's (2010) article "Involving Low-Income Parents and Parents of Color in College Readiness Activities: An Exploratory Study." Rose also facilitated class discussion on social class and its impact on the counseling relationship.

Rose's broad goal in her course was to have her students "understand themselves and others" through a diverse mix of teaching methods. Specifically, Rose approached social class through an intentional effort of creating self-awareness of what counselors bring to the room, including their social class identity: "I definitely want them to have awareness about that. And, um, what that might bring into the sessions that they're having when they're counseling. And how perceptions on both sides can factor into our interactions and relationships." Of all the participants, Rose was the only one to utilize subject-specific guest speakers. Rose would invite members of her network to speak to her class when their expertise matched the learning goals.

Samantha did not use a textbook in her multicultural counseling course. Instead, Samantha relied on external teaching materials. Like Rose, Samantha incorporated journal articles focused on social class such as Cook's (2017) article "Social Class Bias: A Phenomenological Study," and discussions to address social class. Samantha also utilized self-reflection exercises, which were meant to prompt students' reflection on power and privilege related to their identities, including their social class identity. Samantha focused her curriculum through a social justice lens when addressing social class or other identity constructs. Samantha had her students complete a *Social Action Paper* in which students applied an oppression and liberation framework to address an area of oppression as a counselor; social class was one area of focus for the assignment.

Samantha was unique among participants in her use of Ruby Payne's (2003) *Understanding and Working with Students and Adults from Poverty*. Samantha utilized the handout as an entry point for students to start thinking and understanding the implicit bias, socialization, and hidden messages associated with social class. Samantha then expanded conversation to White supremacy and systemic barriers found in lower class living. Samantha moved from there to getting her students to think of ways to empower their clients living in poverty. Samantha assigned Foss et al.'s (2017) *Counseling Strategies for Empowering People Living in Poverty: The I-CARE Model* as guidance to advocate and empower clients living in poverty.

Finally, Samantha approached her multicultural course, and social class, through lenses of cultural humility and social justice (Sue & Sue, 2016). One tool Samantha used was to provide students with a case study that focused on social class and barriers. The case study described a single mother with two children who faced difficulties associated with living in poverty,

including housing insecurities, transportation issues, and not making a living wage. Samantha processed the case study with her students by having them examine the systemic barriers the clients face, the power difference between the client and counselor, and access issues in obtaining mental health care.

Samantha summarized:

This is how we're affecting change for the client, essentially. Not just from that 45-minute session, but help empower them, grow them, essentially help them grow. But, what it really means to be that client as much as you possibly can and empathize with them and to work on those barriers. Systemic barriers.

1911DEAC used visual aids, Hays and Erford's (2019) textbook *Developing Multicultural Counseling Competence: A Systems Approach*, which has a dedicated chapter on social class and strong intersectional framework, discussions, class assignments, and experiential exercises to address social class. 1911DEAC screened the film *People Like Us* (Kurtzman, 2012) and discussed social class undertones. 1911DEAC also had his class complete individual Cultural Analysis/Cultural Autobiographies to prompt reflection on their cultural identities, including social class. He also integrated an *Action Plan* immersion assignment meant to get students more comfortable and aware in working with culturally diverse populations, including social class.

Finally, 1911DEAC believed in teaching social class through an intersectional lens because this can assist students in understanding, and helping, their clients better. 1911DEAC used *People Like Us* (Kurtzman, 2012) to reinforce how social class intersects with other identities. He described the film as one that can help dispel the myth of social class based on

racial identity because the film portrays “your high SES whites low SES whites high SES blacks all of that.”

Aurora approached social class from a CACREP standards perspective in collaboration with her colleagues in the program:

Yeah. So a lot of that is, is driven by CACREP, so there's learning objectives that we have to meet in that course, and we as a faculty sit down and decide what learning objectives are going to be in what courses.

When it came to social class in her multicultural counseling course, Aurora integrated visual aids, Hays and Erford's (2019) textbook *Developing Multicultural Counseling Competence: A Systems Approach*, which has a dedicated chapter on social class, discussions, class assignments, and reflection exercises. Aurora assigned a *Multicultural Genogram* in which students examined their family origins, messages, and attitudes related to social class and other constructs.

Discussions surrounding the social class and its intersection with other identities were an important consideration for Aurora. Aurora was direct with her students about money: “Let's talk about money. I don't need to know how much you have, but you're gonna know how much your clients have, so we gotta be okay with that.” Aurora also had students examine how the media portrays social class. Aurora assigned her students to observe and report on hidden messages they noticed about different cultural identities, including social class, and how these messages supported stereotypes. Finally, Aurora embedded an assignment to reflect on the power and privileges students hold as counselors.

Assertions

Analysis of individual case interviews and triangulation of course artifacts resulted in three assertions regarding how participants integrated social class in their course. Assertions included (a) creating self-awareness about social class identity, (b) addressing social class through a lens of intersectionality, and (c) attending to social class as a matter of social justice.

Creating Self-awareness About Social Class Identity

Participants discussed the importance of creating awareness surrounding social class in their students as one of their goals for their multicultural course. Aurora's practice was to "[create] a space where we can talk about it where nobody gets attacked. Like, it's, this is one of the touchier subjects that we talk about, honestly." Aurora stated, "I talk about this in a lot of classes and not just the multicultural class." Likewise, Samantha felt it was important to create a sense of self-awareness in her students by having them reflect on their identities: "Yeah, so the, the two-part piece of, engaging a cultural humility includes the counselors own self-awareness of themselves as an authentic cultural being, which includes [their] social class."

Rose also expressed the strong need for her students to have awareness of who they are, in relation to the client, and how this awareness is needed in the therapeutic relationship. Rose stated:

So, for me, you know, I definitely want them to have awareness about that. And, um, what that might bring into the sessions that they're having when they're counseling. And how perceptions on both sides can factor into our interactions and relationships. And that it's okay to bring that up and broach the subject, and that they should do that to open the conversation and let the clients feel like it's a safe space. And that although, you know, we're not gonna totally understand their

experiences, that we [want them to] know their experience and support them and want to understand where they're coming from.

Finally, 1911DEAC stressed that counselors cannot divest themselves, and their identities, when they enter the room. 1911DEAC said, “[they] have to be aware of what they bring to the room and how they can color the relationship they have with their clients.” 1911DEAC also wanted his students to know and understand how social class linguistics impact the counselor-client relationship:

I want them to know how their clients will talk to them and how to respond to that so when they leave my class, they will a) have a more knowledge about who they are culturally and b) have more knowledge about their clients, culturally and how to bridge that gap.

These quotes illustrate the importance of creating counselor self-awareness regarding social class identity because the construct is deeply embedded in how counselors and clients construct their realities. Constructing one’s worldview is not created in a vacuum based on identity alone.

Addressing Social Class through a Lens of Intersectionality

All four participants taught from an intersectionality framework. Participants discussed the need for student counselors to create a holistic picture of all the client’s identities, instead of viewing clients through an isolated lens of separate identities. 1911DEAC stated, “We talked about [social class], but I talked about how you know I talked about it in a way that it intersects with race, ethnicity, education, all of that. [The] morals and values on the foods you eat.” 1911DEAC went to discuss how counselor educators need to “get out of that pie mentality” and teach “in a way, where the concepts

are intertwined.” 1911DEAC went on to explain how he integrates an intersectional lens in his approach to social class and linguistics:

If I wanted if I want to say Fuck I'll say Fuck if I want to say shit I will say shit you know. If I want to talk about people sex practices and how that you know [that] is tied into their social class the race and ethnicity, gender, sexual orientation or whatever, I'll talk about those things and talk about them in a way that their clients will talk to them.

Likewise, Aurora shared the need to view clients as multi-dimensional cultural beings. Aurora stated:

So, um, tried, I [try] to really focus on not just talking about race and ethnicity in that course, but talking about all of the different pieces that make up a person's story, and how that story gets written, and what kinds of influences help write that story. And that's really how I framed all of our discussions, was like, "What is this person's story? What other influences are writing parts of their story even if they're not choosing for them to get to write parts of their story?"

Rose, too, emphasized a need for students’ “understanding those intersectionalities [of] identity development.”

Finally, Samantha built out a basic framework of identities, but progressively infused the fact that a client has multiple identities:

Yeah, and we do some... Like, when we do some of the case studies on the module of, class and classism. We'll use a basic framework for a client and then talk about, "Okay, so what if... What if these identities change? Does that change the interaction? Does that change the client's needs?" Kind of thing, so looking at

more contextually how do cultural identity pieces relate to each other? In terms of what might be some of the barriers? You know, sort of thinking through those systemic pieces related to providing counseling.

Attending to Social Class as a Matter of Social Justice

Participants encouraged their students to start thinking in terms of being advocates for their clients and addressing barriers to access based on social class. Samantha engaged her students in thinking about and recognizing the role of being advocates for clients who are lower SES:

And, what does our role as advocate and counselor in deconstructing those barriers and increasing access to care? Recognizing that, you know, financial means, freedom of time, with paid time off, and childcare and all those, economic burdens are significant issues when it comes to the counselor-client and client access relationship.

Likewise, Aurora chose a multicultural textbook with a focus on social justice because she felt it was important to address in her course.

1911DEAC took a more personal approach with his discussion about social justice. When asked directly what influences how he integrated social class in his course, 1911DEAC addressed it from a power and privilege framework, wherein he infused himself as an example to get his students to critically think about the subject:

One thing that I have my students do, especially when we're discussing a multicultural and social justice counseling competencies, I [ask them]... which means I'm I oppressed and I always take that time to talk about how I have you know SES privilege because of my education privilege, you know, and so you

know I make a point to talk about how looking at me and which ways in my privilege.

1911DEAC also believed the profession needs to deconstruct the social class linguistic dynamic within the counselor-client relationship:

[Cussing is not condoned] because it's unprofessional But a professional professionalism, is just steeped in whiteness. So for me that's a way to decolonize academia and hell I mean I look, I will cuss out a preacher if he if he crosses me wrong. So why change, who I am in the classroom.

Participants recognized that social justice is an important mission of the profession and addressed this through self-reflection assignments and class discussions. All of the assertions expose a great deal of care the participants undertook in addressing social class in their multicultural counseling course.

Lack of Unifying Approach

Although the co-coder and I completed a cross-case analysis for uniformity in addressing social class in the curriculum, there was limited evidence of a uniform approach.

Participants were in consensus regarding the importance of addressing social class. Each participant was intentional in their approach, focused on self-awareness, integrated an intersectional framework, and three out of four viewed addressing social class as a matter of social justice for clients from a lower-class status.

However, how each participant addressed social class in their individual courses varied. Three out of four participants utilized a multicultural textbook and supplemental materials. One participant, Samantha, heavily leaned on a social justice framework in all aspects of the client's identity and did not utilize a textbook in her course. Two

participants, Aurora and 1911DEAC, incorporated themselves and their various identities into their pedagogical practices. The salient role that social class played in the participants' lives and multicultural courses is illustrated through the previous quotes and data analysis. The lack of a unified approach in addressing this important construct is also highlighted.

Discussion

The purpose of this study was to explore counselor educators' social class awareness and pedagogy in master's-level multicultural counseling courses. Although there is not a unified definition of social class within counselor education, there is an agreement to further the research related to this complex construct (Cook & Lawson, 2016; Liu et al., 2004; Smith et al., 2008). More importantly, it benefits the profession to understand best practices related to pedagogical practices counselor educators undertake in teaching social class within their multicultural counseling courses (Cook & Lawson, 2016; Cook, 2017; Liu, 2004; Sharir et al., 2019).

Participants conceptualized and described their social class differently, despite using common SES terminologies (e.g., middle-class) when describing their unique experiences. These findings reinforce other scholars' research on how individuals conceptualize social class (Cook & Lawson, 2016; Cook et al., 2019; Liu, 2004; 2007; 2011). Reynolds (2011) found that faculty who teach multicultural courses design and teach their courses in ways that align with their cultural identities. The differences in the conceptualization of social class could be due to a number of factors, including but not limited to the racial and ethnic identities of participants, geographic locations, ecological systems of development, and socialization messages (Bronfenbrenner, 1979; Harro, 1997; Liu, 2004). Social class conceptualization was a salient process for all participants.

Participants' social class ecosystem of origin was shaped by either having family monetary resources and a certain lifestyle or not having family monetary resources and forming a Protestant Work Ethic mentality in securing their financial security (Weber, 2018). Even participants who had common social class experiences and responded to the instructor questionnaire in similar ways (i.e., Rose and 1911DEAC) diverged in their conceptualization of their social class identity. The differences in how these two participants conceptualized their social class worldview add credence to Liu's (2011) Social Class Worldview Model-Revised. Liu (2011) theorized that those with similar social class experiences conceptualize their social classes differently based on how various external stimuli (e.g., social class messages) were internalized.

The differences in how participants framed their social class worldview also supported Bourdieu's (Swartz, 1997) theory on social class, in which social class is used as a means to navigate one's ecological system (Bronfenbrenner, 1997). This could be attributed to the socialization messages of behaviors, material possession, and attitudes each participant received growing up (Harro, 1997; Liu, 2011). Likewise, Aurora described her social class of origin as infused with middle-class values of education, success from hard work, and family monetary resources that afforded her choices (Vontress, 2011). However, when a family financial dilemma occurred, Aurora was forced to start thinking about her social class and the meaning of that identity. In other words, Aurora ascended Liu's (2011) Social Class and Classism Consciousness (SCCC) model and started to question the role of social class in her life. Finally, the lifestyle socialization messages Samantha received corresponded with her family's status (Harro, 1997) and middle-class values (Vontress, 2011). Unlike Aurora, Samantha was conscious of her social

class as a teenager and the privileges, values, and lifestyle associated with her social class (Liu, 2011).

Participants all believed social class was a salient construct to address in multicultural classes. Assertions included the need to create awareness regarding the social class identities of both student counselors and clients, the need to frame social class within the context of other identities, and a desire to impart a belief in the social justice aspect in advocating for individuals from lower social class. Counselor educators have an ethical responsibility and accreditation duty to create a sense of awareness in student counselors regarding various cultural identities (ACA, 2014; CACREP, 2016). To accomplish these responsibilities and duties, participants delivered content in which students examined privileges (e.g., education, occupation) associated with the profession. Creating a sense of self-awareness in student counselors, which all participants believed was their duty, aligns with the first developmental domain in the MSJCCs (Ratts et al., 2016). Understanding clients' worldview related to social class aligns with the second developmental domain in the MSJCCs. Instilling self-awareness of social class into student counselors may mitigate social class microaggressions, help students form stronger therapeutic alliances, and produce better outcomes for clients (Cook & Lawson, 2016; Cook 2017; Kaiser & Prieto, 2018; Liu et al., 2004; Newton & Erford, 2018; Sharir et al., 2019).

Participants also understood that cultural identities, including social class, are not formed and experienced in a vacuum. Thus, participants used an intersectionality framework (Cho et al., 2013; Smith et al., 2008). Scholars agree that an intersectional pedagogical framework provides a better framework in which to understand clients (Hernández & McDowell, 2010; Sue & Sue, 2016). Furthermore, framing social class through an intersectional framework creates

opportunities for students to understand oppression through a more complex lens (Ratts et al., 2016) and serves as a springboard to advocate for marginalized clients on a deeper level.

A final assertion was the strong social justice tie-in with social class in this study. Participants saw it as their duty to create a sense of responsibility in their students on the importance of attending to and advocating for individuals based on their marginalized social class identity (Ratts et al., 2016), and advocacy is the fourth developmental domain within the MSJCCs. Advocating for clients does not stop when the session ends. Ratts and Peterson (2014) argued that advocating for clients extends beyond the counseling session and should be a matter of practice for the profession. Going beyond the counseling session and fighting for economic justice and against classism is a vital responsibility for counselors to undertake (Greenleaf et al. 2016), which came out in this study.

Scholars agree that students need the knowledge, awareness, and skills about diverse populations to serve as culturally competent counselors (Arrendondo, 1999; Ratts & Pedersen, 2014; Ratts et al., 2016; Sue & Sue, 2016). Whereas assertions aligned with the counselor self-awareness, client worldview, and counseling and advocacy interventions domains of the MSJCCs (Ratts et al., 2016), there was a noted gap in counseling relationship skills needed to address social class in the counseling room. This aligns with findings by others who have questioned a general lack of attention to skill in clinical practice and relationship building through a culturally competent lens (Barrio et al., 2018; Hall et al., 2014; Killian & Floren, 2020; Pieterse et al., 2009). An additional possible explanation is the lack of sophistication and consensus in understanding social class based on Liu's (2011) model. Rose, for example, noted she would revisit the teachings on social class and broaden her conceptual framework of the construct. Scholars have called on an increased emphasis on the development of overall

multicultural skills through experiential learning (Killian & Floren, 2020) alongside specific skills for addressing social class (Cook & Lawson, 2016; Liu, 2011). This reinforces calls in the profession to further the research how student counselors are taught skills needed to address social class in the counseling profession (Clark et al., 2017; Constantine, 2002; Cook & Lawson, 2016; Liu, 2011; O'Hara & Cook, 2017; Pietrantonio & Glance, 2019; Sharir et al., 2019).

All participants' pedagogical practices aligned with accepted practices of building multicultural competency in their students. Participants were intentional in their integration of reflective learning exercise in their curriculum (Tobin et al., 2009). Participants also were intentional in addressing the need for advocacy within the framework of social class (Decker et al., 2016). This study, however, found no singular concept of social class that is important to teach. How participants addressed social class appeared to be a result of their individual experiences with their own social class identities and belief that social class is a salient cultural identity that needs addressing. Participants addressed the construct, and how it applies to clients and students, in different fashions, which can cause difficulties evaluating student learning outcomes on the topic (Barrio & Gibson, 2012; Barrio et al., 2014). This is important to note because a central question for this study was to investigate how counselor educators address and teach social class in multicultural counseling courses. In all, the lack of unified and accepted practices presents a barrier to developing specific skills on linguistic and social class capital.

Implications for Counselor Education

Effectively teaching multicultural courses is challenging, with embedded structural and student issues (Yoon et al., 2014). Counseling students need to leave programs with the clinical skills (Barrio et al., 2018) and an emerging therapeutic style in order to help clients (Corey, 2021). In parallel fashion, counselor educators need to conceptualize and understand their unique

teaching philosophy in order to effectively instruct future counselors on the knowledge, skills, and awareness to be culturally competent counselors (ACES, 2016).

This study illustrated that the profession needs to address how we help students develop the knowledge, skills, and awareness to navigate social class in the counseling relationship. The literature review illustrated a lack of literature focused on social class without counseling in general, and participants' unique approaches to addressing this construct seem to reflect that gap. One of the substantial implications for counselor educators is to work towards an agreed upon framework for understanding social class in counseling before targeting teaching interventions for social class knowledge, skills, and awareness in the counseling relationship. For the most part, counseling psychologists utilize Liu's (2011) Social Class Worldview Model-Revised. However, counselors have a unique professional identity embedded in the 20/20 vision (Kaplan & Gladding, 2011). In developing our own social class framework that works from our ethical and accreditation standards (ACA, 2014; CACREP, 2016) and the 20/20 vision (Kaplan & Gladding, 2011), the profession could further its mission of empowering diverse clients on a broad spectrum of identity. Counselor educators could use the foundation of Liu's (2011) social class framework and apply specific strengths-based and empowerment skills to fit within our professional identity. Counselor educators could develop a better conceptual framework of on how different capital (Liu, 2011) impacts the client and thus the counselor-client relationship. Future researchers could explore how clients possess the social capital to navigate their current ecological system (Bronfenbrenner, 1979) while lacking the economic and social capital (e.g., money, habitus) to expand this system and reach aspirational goals (Liu, 2011). Clients can be held back by lacking the monetary and lifestyle understanding to navigate different social class

systems (Liu, 2011; O'Hara & Cook, 2018), thus creating a sense of social class dissonance that could be attended to in the counselor-client relationship.

Building a unified framework to address social class in multicultural courses could start with developing a working group similar to the American Psychological Association's (2008) *Task Force on Socioeconomic Status*. The composition of the task force could include scholars representing ACA divisions whose interests intersect with teaching (i.e., Association for Counselor Education and Supervision), multiculturalism (i.e., Association for Multicultural Counseling and Development), and social justice (i.e., Counselors for Social Justice) facets of the curriculum addressed in this study. Of utmost importance is for the working group to establish a set of practical guidelines, developed from the unified social class framework, that could assist counselors to navigate social class in counseling relationships. For example, guidelines on how counselors should broach the subject of social class with a client should be an area of focus for the working group.

Another implication derived from this study is the need for counselor educators to examine and reflect on their individual social class identities. In the absence of literature and conversation around social class in counseling, all participants used personal experiences to drive their practices. Reflecting on cultural identities is an ethical responsibility of counselor educators (ACA, 2014). If counselor educators are not reflective in their social class identity, they may not address the construct in a holistic, sophisticated manner, perhaps leading to unintentional social class microaggressions (O'Hara & Cook, 2018). Although social class is a salient identity, it is still one that is less in the forefront of our consciousness, especially for those from middle-class backgrounds (Liu et al., 2007), which is the dominant social class in the profession (Vontress, 2011). Furthermore, this lack of dominant social class consciousness goes against ACA's (2014)

ethical guidelines and MSJCC guidelines (Ratts et al., 2016) which require that counselors examine their identities. There is a substantial amount of literature that supports the need for counselors to have awareness of the dominant cultural identities in the counseling relationship; by not having this awareness, the counseling-client relationship can be damaged (Malott & Scheffle, 2015; Ratts et al., 2016; Sue et al., 2007).

A final implication derived from this study is the need for counselor educators to attend to linguistic frameworks associated with different social classes. Although Payne's (2013) framework for understanding social class has its controversies and critics (e.g., Biles et al., 2015; Thomas, 2010), one cannot deny that people from different social classes, like racial and ethnic groups, communicate in a manner that best serves them to navigate their own social class system (Bronfenbrenner, 1979; Marshall & Haight, 2014; Sue & Sue, 2016). Understanding language differences associated with social classes could help bridge the gap between the dominant middle-class profession (Ratts et al., 2016; Vontress, 2011) with clients from lower social class. If the client does not feel heard and understood by the counselor because of a communication barrier, damage to the therapeutic relationship could happen (Marshall & Haight, 2014). To better understand communication styles based on social class, counselor educators should be intentional in cultivating diverse social class field experiences that expose student counselors to assorted styles of communication that diverge from their individual experiences (Pietrantoni & Glance, 2019).

Limitations and Future Research

As with all studies, there are limitations. The methodology relied on participant self-reports and did not include direct observations of instructor behavior or reports of students' experiences and learning of social class in the course. By not conducting direct observations, I

was not able ascertain how instructors presented materials and experiences. Time was another limitation in this study. When conducting multiple case study investigations, researchers are time limited and may not always reach saturation, or identification of new themes or ideas (Hays & Singh, 2012). The richness of data was another limitation. Limitations in artifacts submitted by participants presented constrained the data analysis in this study. Finally, although multiple case study methodology allows for findings to be replicated within and across settings (Stake, 2006), the sample of participants limited the findings as four counselor educators cannot embody the profession as a whole. Therefore, findings should be interpreted within context of individual cases and overall cross-case findings.

The findings in this study reinforce the call for more research related to social class in counselor education curriculum and teachings (Cook & Lawson, 2016; Liu et al, 2004; O'Hara & Cook, 2018). The specific areas of research about social class and counselor education curriculum could include developing best practices to address social class in multicultural courses, investigating social class influences on counseling relationships, understanding how counselors understand socialization messages associated with social class, and illuminating how geographical location intersects with how we interpret our social class worldview.

The study affirmed the lack of a unified definition of social class in counseling (Cook & Lawson, 2016) alongside a lack of literature specific to helping counselors and counselor educators understand the skills needed to navigate social class within counseling relationships. This gap in the literature hinders the profession in developing practices that can equip counselors to better serve clients based on their social class identity. Future researchers may bring together counselor educators who have a scholarly focus on multiculturalism to create an agreed upon definition of social class alongside consensus counseling skills and practices related to social

class. In parallel fashion to APA (2008), counselor educators could develop a vetted repository of social class curriculum materials. A repository of information that could rest with ACES because it aligns with ACES' (n.d.) mission of advancing counselor education and supervision to improve services for all counselors. This would bridge the gap between Liu's (2011) model, which was developed from a counseling psychology framework, and the unique strength-based and empowerment perspectives of the counseling profession, while providing practical guidelines and information for counselor educators and counselors in the field.

Researchers may also explore factors influencing student counselors' knowledge, skills, and awareness to navigate social class and classism within the counselor-client relationship. Scales have been developed and validated to address classism within the framework of Liu's (2011) Social Class Worldview Model-Revised (Cavallieri & Chwalisz, 2020; Colbow et al., 2016). Researchers may explore the degree to which classism is related to counselor and client perceptions of race, gender, and ethnicity. Researchers may also explore the degree to which different social class experiences and interventions influence these variables. In doing so, this will build the literature on teaching outcomes in counselor education.

Although not emerging as assertions, study findings highlighted some additional areas that may be worthy of investigation specific to social class in counseling. Researchers may explore the intersection of language and social class, including how linguistic navigation of social class language by the counselor can influence the therapeutic relationship. Another area of research to explore further might entail how the geographic setting impacts social class worldview. In concrete terms, cost of living greatly impacts one's social class identity, which came out in this study. Developing an intersectional approach to addressing social class, based on geographic regions, deserves further exploration.

Findings also raised questions about how the profession cultivates counselors and counselor educators from marginalized social class backgrounds. Thacker and Barrio Minton (2021) found in a review of literature that students and faculty in counselor education who identify as women, People of Color, and LGBTQ+, face adversities in the profession. Given the scant research on social class microaggression in the profession (O'Hara & Cook, 2018), developing research on social class identities within counselor educators is an area of growth because, as the study affirms, an individual's social class identity may be as salient as their racial, ethnic, and gender expression. Finally, researchers need to explore socialization messages and stereotypes associated with these messages in counseling preparation programs. Student counselors are exposed to a myriad of social class messages via social media and popular culture. Undoubtedly, these messages have an impact on their frame of reference when it comes to social class. The question is, how do these messages impact their care for clients?

This study raised important questions about teaching social class in a multicultural counseling course that need addressing in future research. Questions included how counselor educators can effectively teach students about this salient cultural identity without a unified definition, how effectively student learning outcomes can be assessed without agreed upon social class intervention skills, and how counselor educators can effectively teach this construct without a level of self-awareness on their part.

Counseling scholars are calling for more attention to social class in counselor-client relationships (Clark et al., 2018). Addressing social class within the context of that relationship is important; however, addressing social class in the teaching environment is equally as important and deserves attention. Once student counselors begin their roles as new professionals, opportunities to learn knowledge, skills, and awareness needed successfully navigate social class

within counselor-client relationships may not materialize, perpetuating social class assumptions, biases, and microaggressions (Cook, 2017). Thus, I call on profession to better equip the next generation of counselors to empower clients through a more holistic social class worldview.

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APPENDIX A

Participant Informed Consent

Consent for Research Participation

Research Study Title: A Multiple Case Study of Counselor Educators' Social Class Awareness and Pedagogy in Multicultural Counseling Courses.

Researcher(s): Derrick L. Shepard, M.A., University of Tennessee, Knoxville
Dr. Casey Barrio Minton-co-chair University of Tennessee, Knoxville
Dr. Laura Wheat-co-chair, University of Tennessee, Knoxville

I am asking you to be in this research study to better understand your experience in integrating social class into your multicultural counseling courses. You are being asked to participate because you have a doctoral degree in counselor education and supervision, have been the instructor of record of a master's level multicultural course during the last two years, have at least one-year of full-time faculty experience, and are willing to participate in an interview and submit course artifacts.

The information in this consent form is to help you decide if you want to be in this research study. Please take your time in reading this form and contact the researcher(s) to ask questions if there is anything you do not understand.

Why is the research being done?

The purpose of the research study is to understand how counselor educators integrate social class into their multicultural course curriculum and factors that influence these decisions.

The researcher is receiving funding from Southern Association for Counselor Education and Supervision.

What will I do in this study?

If you agree to be in this study, we will ask you to complete an online, pre-interview questionnaire about your personal identities and professional experiences. We will also ask you to upload your multicultural counseling course syllabus and course artifacts related to social class (e.g., lecture materials, readings, case studies, and/or assignments) to an electronic portal. Then, we will ask you to participate in one 60-minute interview via Zoom during Spring 2021; the interview will be video recorded. Following the interview, we will send you a summary of themes based on your materials and interview, and you will have an opportunity to submit clarifications. You can skip any questions that you do not want to answer.

How long will I be in the research study?

If you agree to be in the study, your participation will last for approximately 80-90 minutes over two months. This will include 15-20 minutes to complete the pre-interview questionnaire and submit files, 60 minutes for the interview, and 5-10 minutes to review your analyzed case. This will take place over 2-3 months.

Can I say "No"?

Being in this study is up to you. You can say no now or leave the study later. Either way, your decision won't affect your relationship with the researchers or the University of Tennessee.

What happens if I say “Yes” but change my mind later?

Even if you decide to be in the study now, you can change your mind and stop at any time. If you decide to stop before the study is completed, you can contact the primary researcher to withdraw from the study. If you request, all of your collected information will be deleted.

Are there any risks to me?

It is possible that someone could find out you were in this study or see your study information, but we believe this risk is small because of the procedures we use to protect your information. These procedures are described later in this form.

Are there any benefits to me?

There is a possibility that you may benefit from being in the study, but there is no guarantee that will happen. Possible benefits include gaining clarity about your pedagogical practices and experiences with social class as related to your multicultural counseling courses. Even if you don't benefit from being in the study, your participation may help us to learn more about pedagogical practices related to social class in counselor education. We hope the knowledge gained from this study will benefit others in the future.

What will happen with the information collected for this study?

We will protect the confidentiality of your information by storing all study-related data within UTK's secured Google Drive. We will use a pseudonym to track your study materials, and we will remove personally identifiable information from your course artifacts and transcripts prior to analysis. Likewise, we will delete your video interview after analysis; only transcripts with pseudonyms will be maintained. Only members of the research team will access to the Google Drive. Limits to online privacy will be mitigated by sending unique passcodes to individual participants for their interview.

If information from this study is published or presented at scientific meetings, your name and other personal information will not be used.

We will make every effort to prevent anyone who is not on the research team from knowing that you gave us information or what information came from you. Although it is unlikely, there are times when others may need to see the information, we collect about you. These include:

- People at the University of Tennessee, Knoxville who oversee research to make sure it is conducted properly
- Government agencies (such as the Office for Human Research Protections in the U.S. Department of Health and Human Services), and others responsible for watching over the safety, effectiveness, and conduct of the research
- If a law or court requires us to share the information, we would have to follow that law or final court ruling

What will happen to my information after this study is over?

We will keep your information to use for future research or other purpose. Your name and other information that can directly identify you will be deleted from your research data collected as part of the study. We will not share your research data with other researchers.

Will I be paid for being in this research study?

One \$10 electronic gift card of choice to either Starbucks, Amazon, or Target will be given to the participant, after instructor questionnaire is completed. Following participation of interview, the participant will receive the remainder of the \$40 electronic gift card to the same retailer they chose.

What else do I need to know?

About 4-5 people will complete this study. Because of the small number of participants in this study, it is possible that someone could identify you based on the information we collected from you.

Consent for use of Images

I agree that video recordings of me from this research may be analyzed for research purposes. syllabi, course readings, and course assignments related to social class.

- The interviews will be conducted between February 2021 and March 2021 in a confidential and secure location. The interviews will last approximately 60 minutes. You may skip any questions that you do not want to answer. You will be interviewed once during that time period.
- All interviews will be video recorded using web-based conference platform (Zoom).
- The interviews will be transcribed using Zoom. The primary researcher will check the recording for accuracy. Once the interviews are transcribed and coded with a co-coder, you will be asked to verify if the codes meet the essence of your interview. At that time, you can submit clarifications to the primary researcher.

Who can answer my questions about this research study?

If you have questions or concerns about this study, or have experienced a research related problem or injury, contact the researchers:

Derrick Shepard
dshepar3@utk.edu
205-910-7895

Dr. Casey Barrio Minton, Faculty Advisor
cbarrio@utk.edu
336-324-1760

For questions or concerns about your rights or to speak with someone other than the research team about the study, please contact:

Institutional Review Board
The University of Tennessee, Knoxville
1534 White Avenue
Blount Hall, Room 408
Knoxville, TN 37996-1529
Phone: 865-974-7697
Email: utkirb@utk.edu

Statement of Consent

I have read this form, been given the chance to ask questions and have my questions answered. If I have more questions, I have been told whom to contact. By clicking the “I Agree” button below, I am agreeing to be in this study. I can print or save a copy of this consent information for future reference. If I do not want to be in this study, I can close my internet browser.

Appendix B
CESNET Invitation Email

From: Derrick Shepard
Subject: Social class and Multicultural Courses

My name is Derrick Shepard and I am a doctoral candidate at the University of Tennessee, Knoxville. My advisors are Dr. Casey Barrio Minton and Dr. Laura Wheat. I am recruiting participants for my dissertation study titled: *A Multiple Case Study of Counselor Educators' Social Class Awareness and Pedagogy in Multicultural Counseling Courses*.

Purpose: My goals are to better understand how counselor educators in CACREP-accredited programs integrate social class into their multicultural courses.

Inclusion Criteria: I am seeking participants who (1) have a doctoral degree in counselor education and supervision, (2) have been the instructor of record of a master's level multicultural counseling course during the last two years, (3) have least one year of full-time faculty experience in a CACREP-accredited program, and (4) are willing to participate in an interview and submit course artifacts.

Participants: If you wish to participate, please go to the screening and initial contact form located at [link]. I will contact participants with informed consent information and next steps within [# days] of submitting interest. Participants will be awarded a \$50 gift card to their choice of Starbucks, Target, or Amazon.

This study has been approved by the UT's IRB (#IRB-20-06191-XP). If you have any questions about this study or procedures, please feel free to contact me at dshepar3@utk.edu.

Sincerely,
Derrick Shepard

Appendix C
Personal Invitation Email

From: Derrick Shepard
Subject: Social class and Multicultural Courses

Good morning,

My name is Derrick Shepard and I am a doctoral candidate at the University of Tennessee, Knoxville. My advisors are Dr. Casey Barrio Minton and Dr. Laura Wheat. I am recruiting participants for my dissertation study titled: *A Multiple Case Study of Counselor Educators' Social Class Awareness and Pedagogy in Multicultural Counseling Courses*. Please consider participating in this study as you able or forwarding this message gets to the appropriate faculty.

Purpose: My goals are to better understand how counselor educators in CACREP-accredited programs integrate social class into their multicultural courses.

Inclusion Criteria: I am seeking participants who (1) have a doctoral degree in counselor education and supervision, (2) have been the instructor of record of a master's level multicultural course during the last two years, (3) have least one year of full-time faculty experience, and (4) are willing to participate in an interview and submit course artifacts.

Participants: If you wish to participate, please sign the informed consent and complete the short survey located at [link]. I will contact participants selected as a case to schedule the initial interview by [date]. Participants will be awarded a \$50 gift card to their choice of either Starbucks, Target, or Amazon.

Please feel free to forward this invitation to others that meet the above inclusion criteria. This study has been approved by the UT IRB (#IRB-20-06191-XP). If you have any questions about this study or procedures, please feel free to contact me at dshepar3@utk.edu.

Sincerely,
Derrick Shepard

Appendix D

Participant Screening Questionnaire

Thank you for your interest in participating in this study. This participant screening form will be used to determine eligibility to participate in the case study. If you are eligible to participate, you will be prompted to enter your email for further contact. If you have any questions or concerns, please feel free to contact Derrick Shepard at dshepar3@utk.edu.

- Do you have a doctoral degree in counselor education and supervision?
- Do you have least one year of full-time faculty experience at a CACREP-accredited program?
- Have you been the instructor of record of a master's level multicultural counseling course during the two last years?
- Are you willing and able to submit syllabi and other course artifacts as part of the case study process?
- Are you willing to participate in one interview as part of the case study process?

If yes to all of the above, email collection prompt pops up

Participants in this study must be able to submit syllabi and other course artifacts as well as participate in one interview as part of the case study process. If you would like the researcher to contact you with informed consent information, please enter your email address here

If no to any of the above,

Thank you for your interest in this study. Based on your responses, you are not eligible to participate. If you believe you have reached this message in error, please contact dshepar3@utk.edu

Appendix E

Informed Consent, Instructor Questionnaire, Materials Upload, and Scheduling Form

Thank you for your response and interest in participating in my doctoral study on social class and multicultural counseling courses! I am thrilled to assist in furthering the counseling profession's attention to social class. Please complete each step-in order.

First, view the informed consent notice here [INSERT LINK]. If you agree to the terms of the notice, QuestionPro will take you to the Instructor Questionnaire Form. This form will include background information and prompt you to upload syllabus files and other course artifacts related to social class.

Once you have completed the instructor questionnaire, email me at dshepar3@utk.edu with the pseudonym you have chosen and your availability. When the interview is scheduled, I will send a private Zoom link and passcode. If none of the available times work for you, please offer alternatives for your availability.

Thank you again for responding and agreeing to participate in this study.

Sincerely,
Derrick Shepard

Appendix F
Selection Email for Individuals Not Selected

First, thank you for your willingness to participate in my dissertation research study on social class pedagogy in counselor education. At this time, it appears I have obtained enough cases for my study, and I will not need your participation. If the situation changes and I need additional participants, I will reach out by email. Again, thank you for your willingness to participate.

Sincerely,
Derrick Shepard

Appendix G
Instructor Questionnaire for Participants

The following questions are to help me better understand you as a participant:

1. Please select a name (pseudonym) to use to protect your identity in this study _____
2. What is your gender identity? (e.g., cisgender woman, transman, non-binary, prefer not to share)
3. What is your racial and/or ethnic identity?
4. What is your age? _____
5. How would you describe your social class of origin?
 - a. What were the three top factors that influenced how you described your social class of origin?
6. How would you describe your current social class?
 - a. What were the top three factors that influenced how you described your social class?

The following questions are to help me better understand the nature of your experience as a counselor educator.

1. How many years have you practiced counseling ?
2. In which settings have you practiced counseling (e.g., school, university, clinical agency, private practice)?
3. How many years have you been a counselor educator?
4. How many times have you taught a master's-level multicultural counseling course?
5. What is the nature of the faculty position in which you most recently taught a master's-level multicultural counseling course?
 - a. Tenure-line, full-time faculty member
 - b. Non-tenure line, full-time faculty member
 - c. Other: Please describe
6. What is your current position/title?
7. What is the nature of your current institution?
 - a. Public
 - b. Private, non profit
 - c. Private, for profit
 - d. Other _____
8. In which ACES region is your institution located?

- a. North Atlantic (District of Columbia, Europe, Puerto Rico, Virgin Islands, Connecticut, Delaware, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont)
 - b. North Central (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, and Wisconsin)
 - c. Southern (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Texas, Tennessee, Virginia, and West Virginia)
 - d. Rocky Mountain (Idaho, Montana, Wyoming, Colorado, Utah, New Mexico)
 - e. Western (Alaska, Arizona, California, Hawaii, Nevada, Oregon, and Washington, as well as Pacific Rim countries)
9. What training or continuing education have you completed related to social class?

Please upload the following documents (e.g., doc., docx, pdf format accepted)

The links below allow you to upload your course syllabi, course readings, and course assignment(s) to the survey. You will see a message that the files have been uploaded successfully after you upload the files.

- Use this link to submit your latest syllabus for your multicultural counseling course.
 - Use this link to submit your course artifacts. Please submit
 - any course readings (e.g., journal articles) related to social class not included on the syllabus
 - course assignments related to social class not included on syllabus
- lecture/class materials (e.g., PowerPoint presentations, cases) related to social class

Appendix H

Semi-Structure Interview

Introduction

First, thank you for agreeing to speak with me regarding your knowledge and pedagogical practices surrounding social class in a multicultural counseling course. Before I begin the interview, you have completed the informed consent. Do you have any questions? [Wait for answer]. Would you like documentation linking you to this research via a signed informed consent form? [email form for signature if needed] I am also confirming your pseudonym is XXXX. Is this correct? [Wait for answer] May I start recording? [press “record” in Zoom]

I have started recording. Once again, thank you for agreeing to participate in this study. This interview will last approximately one hour. I appreciate your experiences regarding your knowledge and pedagogical practice surrounding social class in counselor education curriculum. Your participation is voluntary, and you may withdraw from this study at any time without consequence. Additionally, you have the option not to answer any questions that I ask. Any information provided today will be kept confidential. Do you have any questions before we begin?

1. When I say the term “social class”, what comes to your mind?
 - a. *Probe: May need to provide overview of social class as an objective construct (i.e., economics, occupations)*
2. Tell me about your class of origin experience prior to college.
 - a. *Probe: This can be from your earliest recollection. For example, were you on free or reduced lunch in K-12?*
 - b. *Probe: Can you tell me more about how you described your class of origin in written demographics?*
 - c. *Follow up: Your top three factors were..., can you talk more about them?*
3. Tell me about your class experience after completing your doctorate?
 - a. *Follow up: Did you notice a change in your behavior or attitudes regarding your class status after receiving doctorate?*
 - b. *Probe: Can you tell me more about how you described your current social class in the demographic survey?*
 - c. *Follow up: Your top three factors were..., can you talk more about them?*

Now, I want to transition specifically to your multicultural counseling course. I understand that questions may elicit tangential thoughts, which is ok, but I would like your answers to focus on the multicultural course. Do you have any questions?

4. What are your learning goals for your multicultural course?
 - a. *Prompt: How do you align CACREP standards for this course and social class?*
 - b. *Follow up: How does social class fit into your learning goals for your multicultural course?*

- c. *Follow up: What should counselors know or be able to do related to social class in counseling?*
- 5. How do you choose which areas, such as race, gender identity, or social class, to focus on in your multicultural course?
 - a. *Probe: How did you come to those choices?*
 - b. *Follow up: I noticed social class was not included as one of your areas covered. Can you tell me more about that decision-making process?*
 - c. *Follow up: I noticed social class was included as one of your areas covered. Can you tell me more about that decision-making process?*
- 6. How do you integrate social class when teaching your multicultural course?
 - a. *Follow up: Can you provide examples?*
 - b. *Follow up: Tell me about how you go about creating a significant learning environment for your students to increase their awareness, knowledge, and skills related to social class?*
 - c. *Follow up: Can you tell me about any intentional assignments that focus on social class in your course?*
 - d. *Follow up: Can you tell me about your instructional strategy for attending to social class?*
- 7. What influences how you integrate social class when teaching multicultural counseling courses?
 - a. *Follow up: To what degree, if at all, do your personal social class experiences influence how you integrate?*
 - b. *Follow up: To what degree, if at all, do your prior education / influences / mentorship*
 - c. *Follow up: To what degree, if at all, do your clinical or supervisory experiences?*
 - d. *Follow up: Students' identities?*
- 8. What process issues do you notice come into play when students talk about social class?
 - a. *Follow up: To what degree, if at all, do social class microaggressions (e.g., class-based assumptions) impact the learning in your classroom setting when social class is addressed?*
 - b. *Follow up: To what degree, if at all, do intersecting identities (e.g., class, race) impact the learning in your classroom setting when social class is addressed?*
- 9. What else would you like to share about how you address social class within multicultural counseling courses?
 - a. *Prompt: Do you plan to make adjustments in your course after this interview?*

Thank you for taking time with me today. It has been great speaking with you and getting to hear about your experiences as a counselor educator. I will email a copy of themes from your case study after the coding process. You are welcome to make any additions or clarifications if you like.

Appendix I
Personal Email to Review Analyzed Case

From: Derrick Shepard
Subject: Social class and Multicultural Courses Coding Member check

You recently participated in a study to better understand your experiences in integrating social class into your multicultural counseling courses. I thank you for sharing your time and experience my doctoral study on the integration of social class in multicultural counseling courses.

As promised, I am supplying you with your individually analyzed case. I am requesting that comments, if any, be returned within one week of the date of this email. Specifically, I would like to hear

- the degree to which the findings resonate with your experience of addressing social class within your course
- any findings that do not resonate with your experience of addressing social class within your course
- any findings you would like to further clarify.

Please feel free to contact me if you have any questions about your analyzed case or this study. You may contact me at dshepar3@utk.edu.

Appendix J

Case Report 1911DEAC

This case study aimed to understand how 1911DEAC attended to social class within a master's-level multicultural course. Primary forms of data collected included: syllabus, instructor questionnaire, interview, and textbooks. The case report includes contextual information, a summary of pedagogical strategy, and analysis of themes in the case.

Instructor and Course Context

Instructor

The participant identifies as a cisgender, African American male Assistant Professor teaching at a private, non-profit institution located in the North Atlantic region of ACES. The participant identifies that they come from a low SES background and have over 12-years experience as a counselor and 7 years as a counselor educator. Since their PhD was conferred, the participant identifies as middle-class. The participant has clinical experience at the University, Clinical Agency, and private practice settings.

Program/University

The participant is a Counselor Educator at a private, non-profit institution located in the North Atlantic region of ACES. The institution is a brick-in-mortar institution with a primary focus on teaching.

Course Overview

The multicultural course is a requirement for all masters-level students to take, as the course is part of the CACREP requirements. The course objectives include, but is not limited to, gaining knowledge of ethical and culturally relevant strategies for establishing and maintaining in-person and technology-assisted relationships and to understand counselor characteristics and behaviors that influence the counseling process.

Social Class in Course

The participant was intentional and thoughtful in their integration of social class within the multicultural counseling course. The participant chose another textbook for the course, after their first year, because the previous textbook did not thoroughly address the intersectionality involved in addressing multicultural counseling. The participant also shared that they show the movie "People Like Us" because the movie highlights social class through a more integrated lens. The participant shared how the film showed SES through the eyes of different racial and ethnic identities. The film did not simply show the stereotypical low-SES African American and high-SES Caucasian. Finally, the participant uses himself as an intervention in teaching the course. The participant emphasizes the fact he is a walking intersection of identities, including social class, for his students to conceptualize social class through a different means.

Findings / Summary / Themes

There were several themes developed from this case related to instructing CITs on social class. On a personal level, themes that influenced how the participant integrated social class within their multicultural counseling course include:

1. Conceptualization of social class based on their upbringing

- a. I'm like I said we grew up in a housing project my mother raised my brother and me, we got public assistance, I still miss that government cheese, that was the best cheese in the world. So you know we got free and we got free lunch rode the school bus and so that was my experience up until I got to the ninth grade we moved out of the projects and to a to a home. it was in a better neighborhood, and I mean we still were on public assistance, but you know we moved out and live in a home, so that was kind of our move out of you know, low SES to like lower middle class.
- b. You know my grandmother always said birds fly high, but they come down, and you know they always say you know don't ever forget where you've come from, and I think you know that's something that that that was with me that's something that made me who I am, and so my thinking did not change, obviously, the same person, you know I'm and I would feel inauthentic if I were to change.
- c.

2. A desire for financial security. This is a value of the participant.

- a. So I went straight into a faculty position a tenure track faculty position after completing my doctorate and so I went straight from a broke doc student to a professor and I have say that I enjoyed making money and I enjoyed
- b. I have to say that after I finished my doctorate I was able to do more things financially and jump social class

As a counselor educator, themes on how the participant taught social class within their multicultural course were:

1. Deconstructing the language of privileged social class

- a. If I wanted if I want to say Fuck I'll say Fuck if I want to say shit I will say shit you know I'm if I want to talk about people sex practices and how that you know is tied into their social class the race and ethnicity, gender, sexual orientation or whatever I'll talk about those things and talk about them in a way that their clients will talk to them
- b. I want them to know how their clients will talk to them and how to respond to that so when they leave my class, they will A) have a more knowledge about who they are culturally and B) have more knowledge about their clients, culturally and how to bridge that gap
- c. [Cussing is not condoned] because it's unprofessional But a professional professionalism, is just steeped in whiteness. So for me that's a way to decolonize academia and hell I mean I look, I will cuss out a preacher if he if he crosses me wrong. So why change, who I am in the classroom.
- d. That is that what happened because you know back in the day, the lower class we're using these words and so those of the upper-class marginalizes these words and made them curse words you know, but I mean just the just regular four-letter words. Well, some of them are some of them are more letters. Like motherfucker is one of my favorite words to use.

2. Social class, in multicultural courses, needs to be taught as an important part of your clients' identities, instead of a separate category.

- a. We talked about that, but I talked about how you know I talked about it in a way that it intersects with race, ethnicity, education, all of that. morals and values on the foods

- you eat one of the movies, that I like to show was called people like us it's an older movie, but it really runs the gamut of social class it talks about your arm.
- b. It just comes out because I mean I mean I mean I am a walking example of intersectionality and so, and one thing I said this morning, one of the presentations my presence decolonizes academia. So I'll for damn sure gonna be decolonized that what I teach you know, and so, with what I talked about I don't talk about these concepts as singular concepts. You know, and I can't stand where multicultural classes taught like that they will talk about Asians tomorrow we'll talk about black folks then talking about white folks no okay this person sitting in front of you, and they experienced racism.
 - c. Our society everybody is it is one pie. And not it could have been the pieces is one pie, and you have to bring it all in and in every instance that you can in class.
 - d. If you if folks are going to teach multicultural. You got to get out of that pie mentality of teaching and teaching it in a way, where these concepts are intertwined because they are you can't teach them independent of each other you're doing yourself to class and the students a disservice
3. **You are who you are when you teach multiculturalism in counseling course, and this includes social class.**
- a. On this, you have to be aware of what they bring to the room and how they can color how that how that in color the relationship they have with their clients. okay case in point, the black mother who had to leave her kids in the hotel room to go to work. You may have a counselor who that has never been his or her or their experience. So you know they may have always had access to childcare their parents actually the childcare and didn't have to worry about that, so if that person was your client.
 - b. Well, you know I can't divest myself from my experiences, and so my experience is going to color how I teach all my classes.
 - c. One thing that I have my students do, especially when we're discussing a multicultural a social justice counseling competencies, I asked him so you know, looking at me and which ways in my privilege. Which means I'm oppressed and I always take that time to talk about how I have you know SES privilege because of my education privilege, you know, and so you know I make a point to talk about how.
 - d. You know I respect at 45 years old I'm too fucking old to code switch.

Course Artifacts

Social class was addressed early in semester

- a. Social class is multicultural topic the 2nd (Privilege and Class Socio Economic Status Advantages/Disadvantages) and 3rd (Social Class and Classism) day of classes.

The participant requires two texts that devote an entire chapter to social class and how it intersects with other identities.

- b. *Exploration in Diversity: Examining the complexities of privilege, discrimination, and oppression*
- c. *Developing multicultural counseling competence: A systems approach*

The participant shows the movie “People like us” which focuses on social class, but not insolation or in the typical ways social class is addressed in popular media. Instead, the movie

looks at social class through a more complex lens with non-typical characters (e.g., a rich African American and working-class White).

The participant intentionally addressed social class in their course. The intentionality stems from the impact of growing up in poverty, then climbing the social class ladder due to receiving their doctorate.

For this participant, social class is a deeply embedded part of their identity and they are conscious of it. This consciousness is highlighted by the artifacts (e.g., textbooks) that were intentionally integrated in the class.

CITs should leave this participant's course with a greater understanding of the complexity of counseling clients through a social class lens. In particular, CITs should be able to, at least, be aware of stereotypical images and biases associated with different classes.

Appendix K

Case Report Aurora

This case study aimed to understand how Aurora attended to social class within a master's-level multicultural course. Primary forms of data collected included syllabus, instructor questionnaire, interview, and textbooks. The case report includes contextual information, a summary of pedagogical strategy, and analysis of themes in the case.

Instructor and Course Context

Instructor

The participant identified as a cisgender, White, Hispanic female Assistant Professor. The participant identified with a middle-class SES background and had 8 years experience as a counselor and 4 years as a counselor educator. Since her PhD was conferred, the participant identified as lower-middle class. The participant has clinical experience at the school, Clinical Agency, and private practice settings.

Program/University

The participant is a Counselor Educator at a public institution located in the Rocky Mountain region of ACES. The institution is a brick-and-mortar institution with a primary focus on research.

Course Overview

The multicultural course is a requirement for all masters-level students, as the course is part of the CACREP requirements. Course objectives included, but were not limited to, teaching the basic understanding of multiculturalism and social justice in counseling while developing the necessary skills needed to be a culturally competent counselor.

Social Class in Course

The participant was intentional and thoughtful in their integration of social class within the multicultural counseling course. The participant developed the course from CACREP standards. They supplemented learning objectives in conjunction with colleagues in the program. The participant was aware of their geographic location and how the location and financial hardships impacted their students. For example, the participant made a comment on how their dress can impact the CE/CIT relationship.

Findings / Summary / Themes

There were several themes developed from this case related to instructing CITs on social class. On a personal level, themes that influenced how the participant integrated social class within their multicultural counseling course included:

1. **Geographic location of origin can impact how CE's conceptualize social class**
 - a. Um, 'cause I think, like, here as I'm getting to know the community more, where I grew up, you had to project a certain type of status in everything that you did, in the way that you talked. Like, if your Southern accent was too thick, then that wasn't a good thing. And you have to dress a certain way so you look like you're well off, and you don't talk about money, and you don't talk about your family struggles.

2. **Childhood experiences and relational images impacted the participant**
 - a. I got to go to a private school.
 - b. had a nice house with a yard and a playground, and, like, lots of presents at Christmas
 - c. we always got new clothes for school.
3. **Childhood financial trauma impacted the participant**
 - a. And, and at the time, my mom said that it was because they were gonna have us start wearing uniforms, and she didn't like that idea, but then later told us it was because they couldn't afford the tuition any longer to go to the private school
4. **Keeping up with peer groups, which includes a college degree, in childhood was emphasized**
 - a. my parents made it a big deal because I needed to go to college to earn a certain type of living and to be able to maintain a certain type of lifestyle.
 - b. Um, and that was, like, at the time, going to trade school or, or doing something more in a trade manner was, was a less than sort of thing in that community.
 - c. So I mean, it, like, it is an emotional thing for me. And I struggle with it a lot, with, like, feeling like I have to kowtow to, like, what other people think about my life, versus what feels right for my family.
 - d. it was not an acceptable thing to do in my family, was to want to go into any, like, cosmetology school or, like, anything other than a traditional four-year college was just not an option for me.
5. **Hard work can get the “American Dream.”**
 - a. Because that was always sort of the impression that I had, is like if you worked hard enough, then you would have everything you needed and, and most of the things you wanted.
 - b. Because all of a sudden, I had to buy my own food and pay my own rent, and make sure my grades were good so I didn't lose my scholarship, and put gas in my car, and, like, get part-time jobs, plural, to, like, support myself through college.
 - c. And so I just, when I moved out to go to college, I was out. I didn't really go back. Um, and I was pretty independent financially on my own.
6. **Reality of achieving the “American Dream” impacted by financial difficulties, which contributed to a shift in their conceptualizing social class.**
 - a. "You need to go to college, but we're not gonna pay for it, so you need to find a way to pay for it."
 - b. So I mean, it, like, it is an emotional thing for me. And I struggle with it a lot, with, like, feeling like I have to kowtow to, like, what other people think about my life, versus what feels right for my family.
7. **Feelings of imposter syndrome of being a CE based on financial strain**
 - a. And so, you know, like, as a faculty member, you know, would, like, you're supposed to have it together, and you're supposed to, you know, be able to go to conferences without stressing about the money part of it, or, like, you know, be able to do these things and, and set that standard for my students.

- b. You know, 'cause that, I mean, my, my student loan payments are more than my car payments. I mean, it's, it's a very large chunk of money every month. And, like, I question all the time if it was worth it to, to, like, have a status or have a degree, or, like, be able to go to a conference just so I can have a line on my CV or whatever it is.
 - c. So I mean, it, like, it is an emotional thing for me. And I struggle with it a lot, with, like, feeling like I have to kowtow to, like, what other people think about my life, versus what feels right for my family
8. **CE and the profession could be compensated better.**
- a. And now it feels like one of the only things my spouse and I ever argue about. Um, it's, like, kind of the underlying factor in a lot of our decision making, is the finances behind it and if it's going to negatively impact our family.
 - b. Um, and, like, I can't even tell you the last time that we got to actually go on an honest to God vacation that wasn't, like, a conference trip that my work was paying for my half of and the hotel room for, and he got to just come along. So, like, things like just taking a vacation somewhere like we used to when I was growing up is just not an option for us.
9. **CEs social class worldview is impacted by their institution's geographic location and CIT's SES**
- a. Like, when you teach, when you're at work, when you're... You know, that's just what everybody wears. And so when I wear nicer stuff, you know, they're like, "Oh, you're trying to be fancier than us," or, like, you know, one of my students said, like, "You dress like you came from the East Coast."
 - b. Um, and in our state, I mean, there's, there's a lot of issues related to poverty.
 - c. So, like, you know, this person has, you know, grows up in this type of social class or socioeconomic status environment, but then, like, the coal mine shuts down, which influences them.
 - d. Um, I'd like to think that it would be, but I don't know for sure. Um, but it is, it's such a huge, a huge part of my career here, is to attend to issues of social class. So I mean, it's, it's a huge part of teaching. It's a huge part of what my students are gonna have to do as clinicians, as [inaudible 01:02:45] and internship, and then out in the community.

As a counselor educator, themes on how the participant taught social class within their multicultural course were:

1. **CACREP standards drive the course, but supplemental instruction is needed to effectively teach social class.**
 - a. Yeah. So a lot of that is, is driven by CACREP, so there's learning objectives that we have to meet in that course, and we as a faculty sit down and decide what learnings objectives are going to be in what courses.
 - b. Um, but I think, like, my main objective for that class is really to help broaden a student's worldview beyond just their own experience.
2. **Addressing empathy in relation to a client's social class is important consideration for this participant to teach CITs about**

- a. 'Cause I think there's something about, um, socioeconomic status where empathy gets harder, and I'm not, like, I think it's a, it's a perception, and it's a, like, the way that people are, like, socialized, and the way that it, that certain issues, economic issues are represented, that I, something about that, empathy is harder for them in those situations.
 - b. So, like, people choose to be in those situations, versus you don't choose, like, your ethnicity, you're just born with it, or, like, ability level, or, like, learning disabilities, or, like, the, like some of these things are, at least for my students, I've, I've observed, like, it's a little bit harder for them to see those things as, as part of who a person is and part of their culture, as opposed to a choice that they've made or that their parents made, versus some other aspects of multiculturalism that we talk about that are perceived to be something that are, like, innate or something that you're born with and don't choose. And so, like, you get more empathy for the stuff that you don't have a choice in, but, you know, having a lower social class is something that you would, they perceive you to have control or power over.
- 3. **Conceptualizing clients through multiple identities is important lesson for CITs to learn. A way to through this is through a systems lens in teaching multicultural courses**
 - a. So, um, tried, I tried to really focus on not just talking about race and ethnicity in that course, but talking about all of the different pieces that make up a person's story, and how that story gets written, and what kinds of influences help write that story. And that's really how I framed all of our discussions, was like, "What is this person's story? What other influences are writing parts of their story even if they're not choosing for them to get to write parts of their story?"
 - b. And so we, we start with the systems model and talk about how different things influence your life, and then walk them through scenarios based on different aspects of diversity.
 - c. So, like, you know, this person has, you know, grows up in this type of social class or socioeconomic status environment, but then, like, the coal mine shuts down, which influences them.
 - d. Um, and I did review several textbooks to try to choose one. Um, and I think the primary factor for me was trying to find one that didn't just, like, here's the chapter about Asian people. Like, here's the chapter about (laughs) Black people. Here's the chapter about poor people. And so what I liked about that text is that they really have an integrative way of talking about all of these different issues of multiculturalism and identity throughout the textbook. And they really do lean on a, a systems perspective in talking about, like... Like, each chapter does have a focus, but then there's also a section of each chapter that talks about how this identity then meets with other identities that a person holds.
- 4. **Addressing social class should not be limited to the multicultural class**
 - a. And, um, so it was not in this... I talk about this in a lot of classes and not just the multicultural class.
 - b. So, and not just in, in the multicultural class, but we talk about it throughout.

5. **Talking about money can be a taboo subject. CEs need to bring money into the discussion with CITs to normalize the discussion**
- a. Let's talk about money. I don't need to know how much you have, but you're gonna know how much your clients have, so we gotta be okay with that.
 - b. And so I wonder, and I'm sure that this is probably the case, that sometimes they don't feel like they can be open about their views or their experiences about things because they perceive that I wouldn't understand. Um, and then they may be in the classroom, you know, trying to play the role of the grad student, trying to seem like they fit into that social class or that socioeconomic level.
 - c. And so as we're talking about these things, they may not want to disclose their experiences because they don't want to alienate themselves from their classmates. And so I found that, like, once somebody was brave enough to be open about their experience, everybody else was, too. And it was this really interesting shift of, like, the whole class pretending to be something versus the whole class really connecting with each other over shared experiences that they didn't realize everybody else had.
6. **As a profession, CEs need to consider a CIT's SES as a consideration in the gatekeeping function**
- a. And, and I see a lot of them struggling, and have advising appointments with students all the time where they're struggling with, like, "I can't do my homework because I don't know how I'm gonna pay my rent." Or, like, I have a student now who's falling asleep in class all the time because they're working multiple jobs just to be able to survive and try to do their internship. So they, like, having to add free labor on top of all of the jobs that they have to do just to sustain themselves. And so, like, or, like, I had a, I have students who come from... We have a, a reservation that's not in our town, but, um, my students come from all over the state. So the, my program is structured to cater to the students who have less resources anyway-
 - b. So I learned very quickly that I can't make that my expectation, because it's just not realistic for them. It's not why they chose my program. It's not, it's not fair. And so trying to have a very stringent and strict... I feel like I have drifted very far from your question, but, like, process-wise, like, we have to talk about it, and I have to be aware of it all the time.
 - c. And so sitting in a classroom and trying to say, "Oh, these are issues that some people in our community struggle with, and here's how you should handle them," is not really acknowledging the fact that they are those people that are struggling with these issues and don't know how to handle them.
7. **How faculty dresses, which is tied to the program, university, and geographic setting, can elicit assumptions with CITs about the CE's social class.**
- a. I had the privilege of growing up somewhere else and moving into this community, which makes me often labeled as an outsider, um, because I'm just from a different cultural background than, than folks who have grown up here. And, and it manifests in interesting ways, too, 'cause things like, my colleagues and my students make comments about my clothing, and that I dress too fancy, 'cause the culture here is very much, like, like, plaid and denim kind of situation all the time.

- b. Like, when you teach, when you're at work, when you're... You know, that's just what everybody wears. And so when I wear nicer stuff, you know, they're like, "Oh, you're trying to be fancier than us," or, like, you know, one of my students said, like, "You dress like you came from the East Coast." (laughs) Which was interesting.

Course Artifacts

Social class was intentionality highlighted in the course syllabus in assignments and textbook utilized. Of particular interest was the system view the participant used in ensuring CITs conceptualized client through a holistic lens. The textbook choice for the course, *Developing multicultural counseling competence: A systems approach*, could be attributed to the participant's systemic thinking philosophy. The participant also assigned outside readings to supplement the textbook.

The participant used the experiential exercise *Privilege Walk*, which includes a piece on social class, to reinforce how social class is an integral part of client's life.

The participant intentionally addressed social class in their course. The intentionality stems from the shift of dropping on the class ladder, teaching at a university surrounded by financial hardships, and having CITs that live through those financial hardships as they strive to complete their counseling degree.

For this participant, social class was a deeply embedded part of their identity and they were conscious of it. It was noted that the participant believe they dropped in social class based on an SES worldview, even though they achieved the pinnacle of education by having a doctorate. This appears to be an internal struggle that is connected to the participant's personal life. This is reflected in the participant's teachings on social class.

CITs should leave this participant's course with a greater understanding of the complexity of counseling clients through a social class lens. In particular, CITs should at least be aware of how complex social class is and they can climb the social class ladder by gaining education or drop on the social class ladder due to no fault of their own (e.g., being in an accident and having additional financial responsibilities).

Appendix L

Case Report Samantha

This case study aimed to understand how Samantha attended to social class within a master's-level multicultural course. Primary forms of data collected included: syllabus, instructor questionnaire, interview, and class assignments. The case report includes contextual information, a summary of pedagogical strategy, and analysis of themes in the case.

Instructor and Course Context

Instructor

The participant identifies as a White woman Assistant Professor teaching at an online, private, non-profit institution located in the Western region of ACES. The participant identifies that they come from a middle-class to upper-middle class professional background with over 5 years of experience in counseling and 4 years as a counselor educator. Since their PhD was conferred, the participant identifies as upper middle-class. The participant has clinical experience at the University and Clinical Agency settings.

Program/University

The participant is a counselor educator and MA Clinical Mental Health Program Coordinator at an online, private, non-profit institution whose physical presence is located in the Western region of ACES. The institution has a heavy emphasis on social justice.

Course Overview

The multicultural course is a requirement for all masters-level students to take, as the course is part of the CACREP requirements. The course objectives include, but is not limited to, examining and understanding diverse populations and the role that privilege, marginalization, impact the client, family, and community experience.

Social Class in Course

The participant was intentional integrating social class into the curriculum. The participant did not have a required textbook for the course because they did not find one, they liked. Instead, the participant opted to supplement core areas of study (e.g., social class) with journal articles, case studies, and videos. The participant framed social class as more of an equity and access issues, highlighting the systemic issues faced by individuals living poverty. The participant emphasized social justice and advocacy as a duty of counselors as it relates to social class in their course.

Findings / Summary / Themes

There were several themes developed from this case related to instructing CITs on social class. On a persona level, themes that influenced how the participant integrated social class within their multicultural counseling course include:

1. **An awareness of their social class status and how it afforded them opportunities and a level of security**

- a. I'm s-... Um, yeah, uh, so I grew up in, you know, professional, kind of, upper middle-class, um, family and household. Um, although, neither of my parents came from, um, the background.
- b. Um, which is something I, kind of, realized later (laughs) that, uh, lived in, um, a fam-... And it's, and it's something that, um, that definitely changed over the course of my lifetime that, um, my parent's income became more affluent and they, um... And so the lifestyle we lived reflected, um, that.
- c. Um, I think, you know, I think it meant for me, especially as a, as a teenager and kind of more of that consciousness of, um-... a certain sense of freedom? Um, of, of economic freedom, of poss- like possibility freedom, um... But not feeling, um, not feeling constrained? In the sense that, you know, I was always encouraged that I could be anything, I could do anything.
- d. Um, because I spent my, um, most of my adult life working in, um, pretty low-wage jobs in non-profit sectors. Um, and so, you know, having the cushion of family support, if needed, Um, and things like that. Um, but definitely not having a lot of disposable income, in the same way.
- e. And knowing that, um, my family had the financial means to help support in a crisis, if needed.

2. Education equals privileges

- a. Um, but the idea that, you know, along with that there's certain values in terms of, being a productive member of society. Um, you know, going to college. Um, (laughs) the, uh, being sort of that, that idea of continuous success and striving for, continuing to, to improve, um,-
- b. And then, going into, into doctorate and, um, having post-doc, um, income is, has shaped a lot of, um, sort of, thinking about what privileges come with that?
- c. How I want to enact-... Um, really economic justice with the income that, um, that we now have.

3. Education can equate to maintaining a certain lifestyle

- a. Um, that was expected, um, to, to continue to cho-choose a, like a, like respectable profession, I guess? (laughs) In that sense that's like, there's a certain, certain pressure of, you know, it wasn't a conversation of, "Will I go to college?" It was, "You are going to college. Where would you like to go?" Um, and, and from going to college, doing something that, um, that held that certain status with it as well.

As a counselor educator, themes on how the participant taught social within their multicultural courses were:

1. Systemic thinking in conceptualizing the client

- a. Um, so instead of looking at, um, you know, competencies and being able to serve, um, specific, like, individualized populations. Um, rather, looking at how interlocking systems im- impact our clients.
- b. And then, also the, the awareness of a client identities and th-the broad spectrum of class experiences.

- c. Um, and so, we're sort of trying to stay away from, as much as possible, the, um, kind of, monolith perspective of,
2. **Social justice and advocacy was key learning outcome in relation to social class**
- a. And, what does our role as advocate and counselor in deconstructing those barriers and increasing access to care? Um, recognizing that, um, you know, financial means, um, freedom of time, um, with paid time off, and childcare and all those, um, economic burdens are, are significant issues when it comes to the counselor-client and client access relationship.
 - b. um, how they relate to those more big picture systems of repression and liberation and white supremacy versus like, "Now we're gonna study a population." But, looking at... Okay, so social class, what does economic privilege mean?
 - c. How, how ingrained that is with the Protestant Work Ethic in, in that aspect of white supremacy.
 - d. Mm-hmm (affirmative). Yeah, well, and, and part of the, the myth in our society is that class is moveable. And, it's not nearly as moveable as the, you know, American Dream will lead you to believe. (laughs) And that we live in a classless-society which, you know, began as a fallacy.
 - e. Um, and that it's designed for a very, very specific client. Um, but, and so, when we're providing services, are we providing counseling services exclusively through that lens for that client. That needs, you know, dominant identities of being white, middle-class, upper middle-class, um, I mean, affluence being, um, Cisgender, heterosexual, you know, all those, all those pieces.
3. **Cultural humility and authenticity also guided the participant**
- a. Yeah, so, um, I teach a multi-cultural course from, uh, a framework of a cultural humility.
 - b. All right. Um... Yeah, so the, the two-part piece of, um, engaging a cultural humility includes, um, the counselors own, um, self awareness of themselves as an authentic cultural being.
 - c. Which includes, um, current cl-, current, um, social class as well as, um, you know, their b Um, so that they're able to pay attention to what biases come up for them. background and, uh, childhood experiences
4. **The textbook was limiting and needed supplement material to effectively teach social class**
- a. Counselors-in-training. And they don't necessarily attend to the development of all, um, identities of counselors, counselors-in-training. Um, and so, divesting from a textbook allowed me to introduce multiple perspe- perspectives of really bringing in, um, more of the resources written from the perspectives of the issues and populations that we're, we're reading about and, and working through.
 - b. Like, when we do s-some of the case studies on the module of, um, class and classism.
5. **The importance of attending to social class directly influenced by the research of colleague on the subject**

- a. Um, gosh, you know, one of the things... Um, I had a colleague in my doc program, who actually did their dissertation research on, um, counselor-in-training... Counselors-in-training perspectives on, um, client socio-economic status, um, status and, and social class. Um, and so that... You know, have it talking with him about his, his dissertation research and everything, um, helped put it on my radar, in terms of the importance of addressing, um, social- class within multi-cultural counseling.

Course Artifacts

The participant appeared intentional in their integration of social class into their multicultural counseling course. The participant devoted one week of the course to social class and deconstructing barriers to access based on class. During this week of instruction, the participant presented a case study, assigned several readings on social class, including on Ruby Payne.

The Ruby Payne assignment was of particular interest because of the controversial nature of the author's work. However, including Ruby Payne's work aligns with the social class pedagogy of the instructor, which focuses on access to barriers, social justice, and advocacy based on class.

Appendix M

Case Report Rose

This case study aimed to understand how Rose attended to social class within a master's-level multicultural course. Primary forms of data collected included syllabus, instructor questionnaire, interview, and class assignments. The case report includes contextual information, a summary of pedagogical strategy, and analysis of themes in the case.

Instructor and Course Context

Instructor

The participant identified as a White woman Assistant Clinical Professor. The participant identified from a lower-class background with over 18 years of experience in counseling and 6 years as a counselor educator. Since her PhD was conferred, the participant identified as middle-class. The participant has clinical experience at the University, School, and Clinical Agency settings.

Program/University

The participant was a counselor educator at public university located in the SACES region of ACES. The institution had a heavy emphasis on scholarly production and used a cohort training model for their program. The university is in a rural setting with a predominantly white student population in the program.

Course Overview

The multicultural course was a requirement for all masters-level students, as the course is part of the CACREP requirements. Course goals included "responsibility of counselors to all people regardless of race, sex, gender, socioeconomic status..." ([Rose], p.1). The participant explicitly highlighted SES in the course description.

Social Class in Course

The participant was intentional integrating social class into the curriculum. The participant used a common textbook, *Becoming a Multiculturally Competent Counselor*, in the profession for the course. The participant supplemented the textbook with journal articles addressing the relationship between social class and academic achievement, classroom exercises addressing class privilege, and guest speakers, including this researcher, that provides both a practical and theoretical overview on social class.

Findings / Summary / Themes

There were several themes related to instructing CITs on social class. On a personal level, themes that influenced how the participant integrated social class within their multicultural counseling course included:

1. Personal experience at an early age of development as a driving force

- a. I would say probably my own experiences. Um, I know I've, I talked about my own experiences a lot in the class, growing up. Um, both growing up and currently with having a multi-racial family and all of that. Um, I brought in a lot

of my own experiences in all, in a lot of the conversations. Um, so I'm sure that impacted, impacts, you know, my passion for talking about multiculturalism and all the ways and bringing in my own experiences.

- b. Um, and I worked, you know, growing up, as soon as I remember even living in the trailer park I babysat people to earn my own money.
 - c. So when I was 16 I worked at a restaurant.
 - d. But I worked all through college, all the, every single time I've been in college I've always worked one or two jobs.
 - e. Um, and just kind of... I felt, I feel like always kinda scraping by in a way.
2. **Race and the intersection of social class impacted the participant [participant is in a interracial marriage]**
- a. Um, so it was, it was difficult, and that was one of the main factors for why I left that university. It wasn't because of the program or the university or my job, it was mainly my husband not being able to find a job
 - b. I think a lot of it was racially-based, in my opinion. And just being an outsider from the area. And so he was unemployed for almost the whole time we lived there (Laughs) so that was very difficult. And the jobs he would find were kind of entry-level or below his capabilities and experience, so he was not making the money that he would want to make.
3. **Hard work, aligned with the Protestant Work ethic, was important for the participant**
- a. Um, so work-ethic was a strong value from just seeing my dad working all the time, and just something that they instilled in me as far as education and work ethic. So, um, you know I did little jobs like that until I turned an age that I could get a real job.
 - b. Um, and so, for me, you know, I definitely want them to have awareness about that. And, um, what that might bring into the sessions that they're having when they're counseling. And how perceptions on both sides can factor into our interactions and relationships. And that it's okay to bring that up and broach the subject, and that they should do that to open the conversation and let the clients feel like it's a safe space. And that although, you know, we're not gonna totally understand their experiences, that we wanna know their experience and support them and want to understand where they're coming from.

As a counselor educator, themes on how the participant taught social within their multicultural courses were:

1. **Participant would be more intentional in multicultural class about a definition of social class**
- a. Hmm... I don't know. I guess just, um, for the future, I guess now reflecting on it thinking that maybe being more intentional about us coming to, um, a consensus on what the definition is. So it is a broader, uh, view of what we're talking about besides SES. And that they can kinda see better how, um, what comes into play with the construct of social class

2. Create a sense of awareness in the students and be aware of clients' identities

I think going into the course, especially having lived, um, in Miami where I was the minority most of the time, as a white woman, um, I just loved that, those experiences and diversity. Whereas coming to where I am now, it's more rural and white predominantly. And same with out, so then our program tends to be that way.

3. Systemic thinking

- a. So I guess, yes and no. I guess I felt like the book was good and thorough but I wanted another layer for the school counseling piece. You know, especially 'cause they're working within a s-, another system, right?
- b. With the students, that they're having to deal with those systemic issues that might be happening in the school-
- c. Whereas in an agency setting, you're not really gonna deal with that as much, necessarily. I mean the, if you have children or adolescents coming to you with issues that they're having in school, they'll, they'll bring those in. But you're not gonna have to deal with those other relationships and systems that you have to navigate.

4. Cohort model helped facilitate open discussions between CITs

- a. It's a cohort model and they all have a pretty, by that point in the program, a pretty good relationship with each other.
- b. So I think that they probably felt a little bit more comfortable talking about different things, regardless of the make up of the class, um, than some might because of that, those relationships.

5. The participant taught through a lens of intersecting identities, so their CITs would understand that clients are more than one identity at a time.

- a. And, um... and then the other piece is just having understanding of our own processes and client's process and understanding those intersectionalities of ourselves and our identity development.
- b. I try to focus on each of those areas. I think you, you can't really have one aspect to focus on, obviously, if we're looking at multicultural from, like, the intersectionality aspect, and just the diversity that's in our populations. That you have to, kind of, look at, um, you know, different, different aspects.

Course Artifacts

The participant appeared intentional in their integration of social class into their multicultural counseling course. The participant devoted one week of the course to social class and deconstructing barriers to access based on class. The participant brought in guest speakers to speak about social class. Additionally, the participant researched and incorporated scholarly articles related to poverty within the course.

Appendix N
Cross Case Analysis
Common Themes
Social Class Awareness

1. All four participants were deeply impacted by finances in their development, which led to social class awareness as salient part of their identity.

- a. I would say probably my own experiences. Um, I know I've, I talked about my own experiences a lot in the class, growing up. Um, both growing up and currently with having a multi-racial family and all of that. Um, I brought in a lot of my own experiences in all, in a lot of the conversations. Um, so I'm sure that impacted, impacts, you know, my passion for talking about multiculturalism and all the ways and bringing in my own experiences. [Rose]
- b. Um, and I worked, you know, growing up, as soon as I remember even living in the trailer park I babysat people to earn my own money. [Rose]
- c. So when I was 16 I worked at a restaurant. [Rose]
- d. But I worked all through college, all the, every single time I've been in college I've always worked one or two jobs. [Rose]
- e. Um, and just kind of... I felt, I feel like always kinda scraping by in a way. [Rose]
- f. i'm like I said we grew up in a housing project my mother raised my brother and me, we got public assistance, I still miss that government cheese, that was the best cheese in the world. So you know we got free and we got free lunch rode the school bus and so that was my experience up until I got to the ninth grade we moved out of the projects and to a to a home. it was in a better neighborhood, and I mean we still were on public assistance, but you know we moved out and live in a home, so that was kind of our move out of you know, low ses to like lower middle class.[1911DEAC]
- g. I'm s-... Um, yeah, uh, so I grew up in, you know, professional, kind of, upper middle-class, um, family and household. Um, although, neither of my parents came from, um, the background. [Samantha]
- h. Um, which is something I, kind of, realized later (laughs) that, uh, lived in, um, a fam-... And it's, and it's something that, um, that definitely changed over the course of my lifetime that, um, my parent's income became more affluent and they, um... And so the lifestyle we lived reflected, um, that. [Samantha]
- i. Um, I think, you know, I think it meant for me, especially as a, as a teenager and kind of more of that consciousness of, um-... a certain sense of freedom? Um, of, of economic freedom, of poss- like possibility freedom, um... But not feeling, um, not feeling constrained? In the sense that, you know, I was always encouraged that I could be anything, I could do anything. [Samantha]
- j. Um, because I spent my, um, most of my adult life working in, um, pretty low-wage jobs in non-profit sectors. Um, and so, you know, having the cushion of family support, if needed, Um, and things like that. Um, but definitely not having a lot of disposable income, in the same way. [Samantha]
- k. And knowing that, um, my family had the financial means to help support in a crisis, if needed. [Samantha]

- l. And, and at the time, my mom said that it was because they were gonna have us start wearing uniforms, and she didn't like that idea, but then later told us it was because they couldn't afford the tuition any longer to go to the private school [Aurora]
- m. I got to go to a private school. [Aurora]
- n. we always got new clothes for school. [Aurora]

Unique Themes Social Class Awareness

- 1. A theme of hard work leading to personal success was present in two participants' interviews, which aligned with the Protestant Work Ethic embedded in American society.**
 - a. Because that was always sort of the impression that I had, is like if you worked hard enough, then you would have everything you needed and, and most of the things you wanted.[Rose]
 - b. Um, so work-ethic was a strong value from just seeing my dad working all the time, and
 - c. just something that they instilled in me as far as education and work ethic. So, um, you know I did little jobs like that until I turned an age that I could get a real job. [Rose]
- 2. These two participants were also aware of external issues outside of their control that impeded their success.**
 - a. Um, so it was, it was difficult, and that was one of the main factors for why I left that university. It wasn't because of the program or the university or my job, it was mainly my husband not being able to find a job.
 - b. "You need to go to college, but we're not gonna pay for it, so you need to find a way to pay for it."
 - c. So I mean, it, like, it is an emotional thing for me. And I struggle with it a lot, with, like, feeling like I have to kowtow to, like, what other people think about my life, versus what feels right for my family.

Social Class Pedagogical Practices Common

- 1. All participants taught through a lens of intersectionality lens in the course.**
 - e. We talked about that, but I talked about how you know I talked about it in a way that it intersects with race, ethnicity, education, all of that. morals and values on the foods you eat one of the movies, that I like to show was called people like us it's an older movie, but it really runs the gamut of social class it talks about your arm. [1911DEAC]
 - f. So, um, tried, I tried to really focus on not just talking about race and ethnicity in that course, but talking about all of the different pieces that make up a person's story, and how that story gets written, and what kinds of influences help write that story. And that's really how I framed all of our discussions, was like, "What is this

- person's story? What other influences are writing parts of their story even if they're not choosing for them to get to write parts of their story?" [Aurora]
- g. And, um... and then the other piece is just having understanding of our own processes and client's process and understanding those intersectionalities of ourselves and our identity development. [Rose]
 - a. Our society everybody is it is one pie. And not it could have been the pieces is one pie, and you have to bring it all in and in every instance that you can in class [1911DEAC]
 - b. If you if folks are going to teach multicultural. You got to get out of that pie mentality of teaching and teaching it in a way, where these concepts are are intertwined because they are you can't teach them independent of each other you're doing yourself to class and the students a disservice [1911DEAC]
4. **Three of the four participants supplemented the textbook to augment the learning process for CITs. One participant did not use a textbook because none addressed the learning outcomes to their likening.**
- b. Counselors-in-training. And they don't necessarily attend to the development of all, um, identities of counselors, counselors-in-training. Um, and so, divesting from a textbook allowed me to introduce multiple perspe- perspectives of really bringing in, um, more of the resources written from the perspectives of the issues and populations that we're, we're reading about and, and working through. [Samantha]
5. **Creating a sense of awareness about social class in CITs was important.**
- a. Let's talk about money. I don't need to know how much you have, but you're gonna know how much your clients have, so we gotta be okay with that. [Aurora]
 - b. And so I wonder, and I'm sure that this is probably the case, that sometimes they don't feel like they can be open about their views or their experiences about things because they perceive that I wouldn't understand. Um, and then they may be in the classroom, you know, trying to play the role of the grad student, trying to seem like they fit into that social class or that socioeconomic level. [Aurora]
 - c. I think going into the course, especially having lived, um, in Miami where I was the minority most of the time, as a white woman, um, I just loved that, those experiences and diversity. Whereas coming to where I am now, it's more rural and white predominantly. And same with out, so then our program tends to be that way. Um, and so, for me, you know, I definitely want them to have awareness about that. And, um, what that might bring into the sessions that they're having when they're counseling. And how perceptions on both sides can factor into our interactions and relationships. And that it's okay to bring that up and broach the subject, and that they should do that to open the conversation and let the clients feel like it's a safe space. And that although, you know, we're not gonna totally understand their experiences, that we wanna know their experience and support them and want to understand where they're coming from. [Rose]
 - d. Which includes, um, current cl-, current, um, social class as well as, um, you know, their b Um, so that they're able to pay attention to what biases come up for them. background and, uh, childhood experiences [Samantha]

6. **Social justice, related to social class and other identities, was a strong theme**
- a. And, what does our role as advocate and counselor in deconstructing those barriers and increasing access to care? Um, recognizing that, um, you know, financial means, um, freedom of time, um, with paid time off, and childcare and all those, um, economic burdens are, are significant issues when it comes to the counselor-client and client access relationship. [Samantha]
 - b. One thing that I have my students do, especially when we're discussing a multicultural [and] social justice counseling competencies [1911DEAC]
 - c. So, um, part of it was, it was the one that was already being used, but I think it was being used because it was a good textbook. And the other person in my faculty who teaches the multicultural class, um, is, is a, like, social justice is her research agenda, and she's, she's very thoughtful and very passionate about that course. And so she was the one who chose that textbook, so I kind of felt like it would be good because I knew she chose it. [Aurora]
 - d. Yeah, so, um, I teach a multi-cultural course from, uh, a framework of a cultural humility. [Samantha]

Unique

1. **One participant acknowledged the linguistic impact on social class.**
- a. If I wanted if I want to say Fuck i'll say Fuck if I want to say shit I will say shit you know i'm if I want to talk about people sex practices and how that you know is is tied into their their their social class the race and ethnicity, gender, sexual orientation or whatever i'll talk about those things and talk about them in a way that their clients will talk to them [1911DEAC]
 - b. I want them to know how their clients will talk to them and how to respond to that so when they leave my class, they will A) have a more knowledge about who they are culturally and B) have more knowledge about their clients, culturally and how to bridge that gap [1911DEAC]
 - c. [Cussing is not condoned] because it's unprofessional But a professional professionalism, is just steeped in whiteness. So for me that's a way to decolonize academia and hell I mean I look, I will cuss out a preacher if he if he crosses me wrong. So why change, who I am in the classroom [1911DEAC]
 - d. That is that that's that's what happened because you know back in the day, the lower class we're using these words and so those of the upper-class marginalizes these words and made them curse words you know, but I mean just the just regular four letter words. Well, some of them are some of them are more letters. Like motherfucker is one of my favorite words to use [1911DEAC].
2. **One participant saw the cohort modal as beneficial to the learning process.**
- a. So I think that they probably felt a little bit more comfortable talking about different things, regardless of the make up of the class, um, than some might because of that, those relationships. [Rose]

CONCLUSION

The findings from this study embody how counselor educators' social class awareness impact their pedagogical practices in multicultural courses. Social class is a salient, yet not readily conscious, identity which impacts how individuals navigate their ecological systems (Bronfenbrenner, 1979; Liu, 2001; Liu, 2011). Exploring this important construct in counselor education is a crucial step in further multicultural counseling pedagogical practices.

Recently, scholars began framing social class beyond objective measure by taking a more holistic approach in exploring how individuals perceive both objective and subjective variables impact one's social class identity, development, and understanding (Cook & Lawson, 2016; Cook et al., 2020; Liu, 2001; Liu, 2011; O'Hara & Cook, 2019; Pietrantonio & Glance, 2019; Pietrantonio, 2013). Up to this point, most of the literature has informed how counselors' awareness and understanding of social class influences the counselor-client relationship (Cook & Lawson, 2016; Liu, 2011; Smith, 2005; Smith, 2005). Little research has been devoted to the social class pedagogical practice of counselor educators in multicultural courses (Cook & Lawson, 2016; Liu et al., 2004; O'Hara & Cook, 2018). This study addressed that gap in the literature.

All participants affirmed that social class is a salient identity for them; however, participants' meaning, and experiences related to the term varied. The common factor associated across all participants was the framing of their social class identity and its tie-in to monetary factors, which reinforced previous research on how counselors describe their social class identity (Cook & Lawson, 2016). This study expands the conversation to counselor educators and pedagogical practices associated with helping student counselors navigate social class in the counselor-client relationship effectively.

All participants believed social class was a salient construct to address in their courses. Assertions drawn from this study were (1) a need to create self-awareness about social class with their students, (2) a need to address social class through an intersectional lens, and (3) a need to frame social class as a matter of social justice for individuals from a lower-class status. Despite these commonalities, no unified practices emerged in this study. Rather, participants used their personal experiences to guide decisions regarding how to attend to social class in the curriculum, what about social class was important to address, and how to teach this salient construct.

These assertions are critical and deserve further exploration to further the profession's mission of providing culturally competent counselors (ACA, 2014). It is of critical importance for the profession address the lack of a unified teaching approach that emerged from this study. Each participant tackled the construct with their students through various means, including, but not limited to, addressing through a lens of cultural humility (Sue & Sue, 2016), the intentional of infusing of self in class teaching, and the decision regarding whether to use a textbook. Furthermore, how participants addressed Liu's (2011) SCWM-R, the theoretical framework for this study varied. Participants addressed classism, the economic culture, and social class consciousness in tangential terms, but none were not clear in the direct connection with the model. The findings in this study provide an understanding of how counselor educators perceive their social class identity and influence this awareness has on the pedagogical practices in multicultural counseling courses.

The counseling profession is grounded in empowering clients from diverse backgrounds and cultural identities (ACA, 2014; Kaplan et al., 2014). For counselor educators to uphold this central tenant of the profession, the profession must make a more concerted to address social

class within multicultural counseling curriculum. One step for the profession could enact would entail taking an intentional intersectional framework during research studies (Chan et al., 2018) that includes attention to social class worldview (Cook & Lawson, 2016; Liu, 2011). Another step could be the inclusion of pedagogical practices (counselingstudentc, 2021) that take into account the financial barriers lower-class status individuals face given the burden of intensive, unpaid field experiences. Finally, the profession could take a more intentional approach in how of individuals from a lower-class status background navigate graduate education. Studies have been conducted on the barriers marginalized racial and ethnic individuals face trying to enter profession (Day-Vines et al., 2009; Hayes et al., 2006; Proctor & Truscott, 2012). Finally, conducting a study on barriers (e.g., financial, cultural) individuals from lower-status backgrounds face in counseling deserves further research.

VITA

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