Overview

- This presentation serves to provide a general overview of the issues and responses for working with LGBTQ+ from both multicultural and social justice standpoints.

- To that end, we will:
  - Identify how/why discussions of multiculturalism and social justice are ethical practice.
  - Provide foundational elements when considering multiculturalism and social justice competency for LGBTQ+, especially in light of the new MSJCC.
  - Identify multicultural issues for LGBTQ+ and how to ethically address them.
  - Identify social justice issues for LGBTQ+ and how to ethically address them.
  - Provide resources for post-workshop use with LGBTQ+ individuals.

How is this ethics? multiculturalism

- American Counseling Association’s ACA Code of Ethics (2014)
  - Preamble 2.
    - Honoring diversity and embracing a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts” (p. 3).
  - Standard C.2.a: Boundaries of Competence
    - “…multicultural counseling competency is required across all counseling specialties” (p. 8); additionally, competency relative to specific populations is expected.
  - Multicultural considerations based on specific work, including:
    - Assessment (Standard E.8)
    - Supervision (Standard F.2.b)
    - Counselor Education (Standards F.7.c. and F.11a-c)
    - Ability services (Standard H.5.d)
    - Glossary of Terms

How is this ethics? multiculturalism (cont.)

- ACA Code of Ethics (2014)
  - Standard C.5: Nondiscrimination
    - Not only is multiculturalism a core foundation for who we are as counselors and what we do in the profession of counseling,
    - but sex/sexuality/gender minorities are now specifically called out as part of protected groups of people.

How is this ethics? social justice

- ACA Code of Ethics (2014)
  - Preamble 3
    - “promoting social justice” (p. 3).
  - Standard A.7.a: Boundaries of Competence
    - “…counselors advocate at individual, group, institutional, and societal levels to address potential barriers and obstacles that inhibit access and/or the growth and development of clients” (p. 5).
  - Section C: Professional Responsibility, Introduction
    - “Counselors are expected to advocate to promote changes at the individual, group, institutional, and societal levels that improve quality of life for individuals and groups…” (p. 8).
  - Glossary of Terms
How is this ethics? ACA Divisional Structure

- If this was not viewed by the ACA as imperative for counselors, there would not be three national divisions for each of these issues:
- Association for Lesbian, Gay, Bisexual, and Transgender Issues in Counseling (ALGBITC)
- Association for Multicultural Counseling and Development (AMCD)
- Counselors for Social Justice (CSJ)

The new Multicultural & Social Justice Counseling Competencies (MSJCC)

- Competency is now based on:
  - Knowledge
  - Attitude
  - Skill
  - Action

Multicultural and Social Justice Counseling Competencies

Rani, Singh, Nova-McMillian, Butler, & McCullough, 2013

Culture, not Behavior

- It is important to remember that the gay community is a culture.
  - Shared experiences, language, resources, and much more are included in the gay community.
  - It is a culture, it is a community.
- Homosexual, homosexuality, etc. refers to behaviors, identification, and the like.
  - Being 'gay' is not the sum of behavior - it is identity and cultural.
- Many people have homosexual activity yet identify as heterosexual or 'straight'.
  - Behavior is but one component of how someone identifies.

Holism, not Behavior

- Often individuals think of
  - homo- or bi-sexuality strictly as behavior, and
  - heterosexuality as being all encompassing of emotion, companionship, partnership, sexual desire, etc. as a collection of things.
- For homo- or bisexuals, focus is only on the sexual desire/activity.
  - This ignores the emotional, intellectual, and spiritual components.

One's sexuality is not determined merely by behavior.

Affectional orientation, not merely sexual.
Multiculturalism
Individual & Group Levels

- Sexual Identity (who you are attracted to)
- Sexual Behavior (what you do)
- Gender Identity (what you call yourself)
- Gender Expression (how you present yourself)

"...sexual orientation is who you choose to go to bed with, while gender identity is who you choose to go to bed as."
- Janet Mock, Transgender author of Redefining Realness

Multiculturalism
Individual & Group Levels (cont.)

- Some of the most common presenting mental health needs for LGBTQ are (Berg, Mimiaga, & Salmen, 2008; Harcourt, 2006; Mayer et al, 2008):
  - Depresssion
  - Anxiety
    - Especially as relates to familial and societal oppression.
  - Substance-use Disorders
  - Adjustment Disorders
  - Gender Dysphoria (for trans*)
    - Although many will disagree, or even be offended by, with the term ‘disorder’, or having their gender identity considered psychopathology.

Multiculturalism
Individual & Group Levels (cont.)

- Domestic Violence / Intimate Partner Violence (DV / IPV)
  - As professionals counselors, we must be ever mindful of DV warning signs (for all clients).
  - Throughout Ohio, Buckeye Region Anti Violence Organization (BRAVO) provides services for LGBTQ DV situations including supportive and legal services.
    - http://www.bravo-ohio.org/
  - Same-sex couple domestic violence rates are as high as mixed-sex couple rates (BRAVO, 2016).
  - Often DV among LGBTQ+ goes un-reported.
  - When police are called for help they often do not treat the situation as a DV situation (e.g. ‘just two women fighting’).
  - LGBTQ+ are frequently hesitant to seek assistance for DV.
    - For all the same reasons as any DV situation, but compounded by fear of stigma, phobia, etc. of same-sex or gender-variant situation.

Multiculturalism
Individual & Group Levels (cont.)

- HIV/AIDS
  - HIV is not a gay disease. However, gay/bisexual men are overwhelmingly disproportionately impacted.
  - HIV/AIDS was the first time a disease united a community (the LGBTQ+ community).
  - The red ribbon, created by the gay community was the first support ribbon ever created.
  - Utilizing a ribbon to show support for a cause is owed to the gay community.

Multiculturalism
Individual & Group Levels (cont.)

- Suicide
  - Now more than ever bullying is contributing to LGBTQ suicide. The Gay, Lesbian and Straight Education Network’s GLSEN, 2014 national study on LGBTQ+ youth in schools found that, because of their actual or perceived sexual orientation:
    - 45% had been verbally harassed at school,
    - 50% heard homophobic and transphobic remarks by teachers & school stuff
    - 25% had been physically assaulted at school,
    - 53% had been physically assaulted at school, and
    - 70% had been physically assaulted at school.
  - Additionally, according to the National Gay and Lesbian Taskforce, LGBTQ+ youth can expect to hear an average of 40 anti-gay comments per day in high school (Bert, 1998).
**Multiculturalism**

*Individual & Group Levels (cont.)*

- Sex/sexuality/gender minorities have higher risk of suicide.
- 4.6% of overall US population, 10-20% for LGTBQ, 41% of trans & gender-non-conforming (Haas, Rodgers, & Herman, 2004).
- 8 times more likely to attempt suicide when rejected by family (Family Acceptance Project, 2010; Ryan, Huebner, Diaz. & Sanchez, 2009).
- Each episode of victimization (verbal or physical), increases on average 2.5 times more likelihood of self-harm behaviors (Mustanski, Garland, & Emerson, 2009).
- Risk of suicide is further directly linked to psychological distress caused by stressors, victimization, negative work experiences, and housing discrimination (Heck, Flentje, & Cochran, 2011; Hass et al., 2014).

**Convergence of Issues**

Human trafficking and LGBTQ+ equality are two of the social justice issues of our time.

LGBTQ+ trafficking is frequently overlooked and not reported.

Consequently, the convergence between the two is often overlooked.

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**What convergence and why?**

Primary reason is because...

what is one of the top risk factors for youth to be trafficked?

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**Convergence of Issues**

**Human Trafficking Screening**

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<td>F</td>
<td>Educational problems</td>
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<td>Sexual assault</td>
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<td>Using drugs and/or alcohol</td>
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<td>Influential others</td>
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<td>L</td>
<td>Loving someone much older</td>
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<td>D</td>
<td>Difficulty making friends</td>
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Note how many of these which many LGBTQ+ experience as a result of their sexuality and/or gender.

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**Multiculturalism**

*Ethical Response*

- ACA Competencies for Counseling with Transgender Clients - most recent 2010
- Association for LGBT Issues in Counseling, Competencies for Counseling with LGBTQIA Individuals - most recent 2013
- Both documents can be found at https://www.aiclc.org/competencies.html
- Common literature resources for LGBTQ+ are also available from AICLC:
  - https://www.aiclc.org/lgbt-resources.html

**Multiculturalism**

*Ethical Response (cont.)*

**Affirmative Therapy Core Elements** (Rose & Baltrinic, 2016)

1. Understanding & combating heterosexism
2. Challenging heterosexual privilege
3. Affirming all sex/sexuality/gender identity & expression (“tolerance” is not good enough)
4. Address homophobia (homo-avoidance & true internalized homophobia)
5. Proper pathologizing mental health issues
6. Address elements of countertransference (handle one’s own level of comfort with sex/sexuality/gender minorities)
7. Consistent reflection of society’s heteronormative and binary-assumed views
8. Act/ive social justice & advocacy
Multiculturalism
Ethical Response (cont.)

Addressing Sexual Minorities Suicide Risks

- Create safe spaces and clearly identify yourself as an ally (Heck et al., 2011)

Schools
- Gay-Straight Alliances (GSA; Heck et al., 2011; Toomey, Ryan, Diaz, & Russell, 2011)
- Inclusive curriculum (GLSEN, 2013) and health education
- Inclusive recognition, such as LGBT History Month (October)
- School counseling prevention, education, and programming (Luke & Goodrich, 2012)
- Free resources such as the Gay, Lesbian, and Straight Educational Network (GLSEN)

Clinical

- Familiarization with local, state, national, and online resources (American Psychological Association, 2011)
- Inclusive terminology and using client's own words (Shallcross, 2011)
- Become self-aware about how possible heterosexual privileges can impact therapeutic relationship (Ratts et al., 2015; Shallcross, 2011)
- Picture of marriage or family in the office
- What's in your lobby/waiting area?
- Inclusive options available on paperwork and during initial assessments (Shallcross, 2011)

Social Justice
Institutional

- Often under state-specific Religious Freedom Restoration Acts, there are 15 states with "conscious law legislation" which allow for denial of services or products based on "strictly held beliefs".
- Often times, although not always, such laws include the term "religious" when noting these strictly held beliefs.
- Additionally, there are 12 states with previous failed attempts at having such conscious law legislation passed, most of which have legislation in progress which attempt to still get such laws passed within their state.
- These laws are not specific to professional counselors. Rather, they allow any business or individual a legal manner in which to deny services or products based on strictly held beliefs.

Social Justice
Institutional (cont.)

- Individuals with non-heterosexual and/or trans' identities are often not legally protected from discrimination or termination, or work in environments where sexuality and gender identity are not part of the organization’s non-discrimination policy.
- Discrimination against sexual minority workers is not explicitly illegal under federal legislation (Muñoz and Thomas, 2006).
- There can be formal or interpersonal discrimination (Hebl, Foster, Mannix, and Dovidio, 2003).
- Distancing may occur in the workplace, which can prevent sexual minorities from having access to important professional experiences or networking (Muñoz and Thomas, 2006).
Social Justice
Institutional (cont.)

- Employment discrimination continues to be a critical problem facing the lesbian, gay, bisexual, and transgender (LGBT) community. In more than half the states, employees lack explicit workplace protections on the basis of sexual orientation, and those same employment protections based on gender identity in 32 states. For too many LGBT people, these issues are often invisible to the public, and for many LGBT people, the workplace is the last place they feel safe.

Human Rights Campaign, 2016

Social Justice
Institutional (cont.)

- Such minority individuals consequently face discrimination, harassment, exclusion, and isolation in the workplace with little-to-no support.
  - 10-14% of those in the workforce identify as sexual minorities (Muroz & Thomas, 2006).
  - Research shows anywhere between 15-43% of persons who identified as homosexual reporting experiences of discrimination in the workplace (Sangha, 2015).
  - Approximately 1 in 10 sexual minorities have resigned from a position due to an unwelcoming environment (Pineda & Cooper, 2015).
  - “Social Gymnastics” of coming out in the workplace (Frable, 1993).

Social Justice
Institutional (cont.)

- An ethical and social justice model of justice addressing workplace discrimination (Murro & Thomas, 2006):
  1. Setting the context
  2. Preparing for resistance
  3. Leadership commitment
  4. Affinity and resource groups
  5. Creating opportunities for continuous learning

- Providing safe spaces for individuals to discuss their identity and how it affects their work lives.

Social Justice
Marriage

- June 26, 2015 - the Supreme Court rules to legalize same-sex marriage.

- Despite this ruling, discrimination still exists:
  - Persons claiming religious freedom
  - States targeting “conscious law legislation”

- Research shows that the social and legal climate affect stability of same-sex relationships (Santos, 2015).

- As attitudes change, so too does sustainability of these relationships.

Social Justice
Adoption

- May 23, 2007 - Adoption Equality Act is introduced, designed to further mandate that lesbian and gay couples not be discriminated against by adoption agencies (Samuel, 2010).
  - This bill was not enacted.

- 2011 - the United Nations Human Rights Council passed resolution that recognizes LGBT+ individual’s rights, and urging all countries to enact laws protecting basic civil liberties for sexual minorities (Dougherty, 2011).

- Many states continue to discriminate against LGBT+ adoption, including through legal legislation.

- Many cases where agencies disregard laws and refuse adoption based on professed personal or religious values (Montes, 2014).

- Priority is often given to heterosexual parents (Dougherty, 2011).

Social Justice
Adoption (cont.)
Social Justice General

Social Justice Ethical Response

- Step-up! Get involved! Social justice is ethical response!
- Some general guidelines include (Troutman & Packer-Williams, 2014):
  - Awareness
  - Serving as allies and advocates
  - Offering culturally sensitive services
  - Setting standards for training competent counselors
  - Affirmative language
- At state and/or national levels, join (and consider service)
  - AMCD (OMCD),
  - ALGBTIC (ALGBTICO)
- CSJ... why don’t we have an OCSJ?
  - New interest group has begun!

Social Justice Ethical Response (cont.)

- We hear of negative things about social media but it seems it’s doing a lot of good.
- Utilize it to advocate for change and bring awareness!
- Barack Obama’s tweet reached 150 million people!
- “Today’s DOMA ruling is a historic step forward for #MarriageEquality #LoveIsLove”
- It Gets Better Project
- Social media campaign to provide support for gay and straight teenagers in distress
- KPAR Founder, Dan Savage posted about boycotting Russian Vodka in response to 2013 law, resulting in bars across many countries to stop serving the brands
- Human Rights Campaign and GLAAD (Gay and Lesbian Alliance Against Defamation)
- Working to bring political and societal barriers for LGBT+ to light in order to raise awareness of the problems that still exist
- GLSEN
  - Educational network for curricula, programming ideas, and professional development for educators

Social Justice Ethical Response (cont.)

Consider your own ability and impact!

Additional resources for social justice through social media are included in your packet.

Questions Discussion
References


survey. American Foundation for Suicide and The Williams Institute, WilliamsInstitute.


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and Supervision, 6*(1), 1-17.

Werner, K. (2014, April 14). Fight for hope and freedom: Human trafficking, Montana, & the
world [Web log post]. Retrieved from http://ywcaofmissoula.org/2014/04/fight-hope-
freedom-human-trafficking-montana-world/

Williamson, C., Perdue, T., Belton, L., & Burns, O. (2012). Domestic sex trafficking in Ohio:
Ohio Human Trafficking Commission’s Research & Analysis Sub-Committee Report.
Columbus, OH: Ohio Attorney General.
Additional Resources

- **Advocacy Competencies**
  - Endorsed and provided by the ACA.
  - *Copy included with these handouts* (see below).

- **Good Ground Press**
  - Provides a list of resources and websites of active social justice movements in the U.S.

- **Critical Multicultural Pavilion**
  - [http://www.edchange.org/multicultural/](http://www.edchange.org/multicultural/)
  - Provides educators, students, and activists resources and dialogues on equity, social justice, and multicultural education.

- **Teaching for Change**
  - [http://www.teachingforchange.org/](http://www.teachingforchange.org/)
  - Provides teachers and parents with tools to create schools where students learn to read, write and change the world.
## Multiculturalism in the Internship Experience

Questions and discussion topic points for counselors in training

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<th>QUESTION</th>
<th>Always / Mostly</th>
<th>Sometimes</th>
<th>Rarely / Never</th>
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<tr>
<td>1)</td>
<td>At my site the displayed materials (e.g. pictures, posters) reflect cultural backgrounds of the clients we serve.</td>
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<td>2)</td>
<td>At my site the printed materials (e.g. magazines, brochures) are of interest and reflect cultural backgrounds of the clients we serve.</td>
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<td>3)</td>
<td>At my site the media materials (e.g. videos, films) in reception area and/or used with clients reflect the cultural backgrounds of the clients we serve.</td>
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<td>4)</td>
<td>At my site the nutrition education includes foods that are unique to cultural backgrounds of the clients we serve.</td>
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<td>5)</td>
<td>At my site the children’s toys and other play accessories represent various cultural backgrounds of the local community we serve.</td>
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<td>6)</td>
<td>I attempt to learn and use key words in language/dialect/slang used by clients which are different than the English I am accustomed.</td>
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<td>7)</td>
<td>I attempt to determine and use any familial colloquialisms that impact assessment and/or treatment of my clients.</td>
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<td>8)</td>
<td>I use visual aids, gestures, and physical prompts with clients who have limited English proficiency.</td>
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<td>9)</td>
<td>I/We use bilingual staff or certified interpreters during assessment and treatment planning with clients who have limited English proficiency.</td>
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<tr>
<td>10</td>
<td>I/We use bilingual staff or certified interpreters during education, family meetings, or other situations with clients who have limited English proficiency.</td>
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<td>11</td>
<td>I keep in mind with clients who have limited English proficiency that it does not reflect their cognitive/intellectual functioning, ability to communicate in their language of origin, nor their literacy in their language of origin.</td>
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<td>12</td>
<td>When possible, I ensure written communication to clients is in their language of origin.</td>
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<td>13</td>
<td>I understand that alternative communication may be necessary for some clients (e.g. word of mouth, family involvement).</td>
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Personal notes:
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<th>Rarely / Never</th>
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<tr>
<td>14</td>
<td>I avoid imposing my attitudes, values, and beliefs that conflict or are inconsistent with my clients’.</td>
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<td>15</td>
<td>I discourage clients from using offensive words or slurs by helping them understand certain words can hurt others.</td>
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<td>16</td>
<td>I screen books, movies, or other materials for negative stereotypes before sharing with my clients.</td>
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<td>17</td>
<td>I intervene in an appropriate fashion when I observe other staff members at my site engaging in behaviors that show cultural insensitivity, bias, or prejudice.</td>
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<td>18</td>
<td>I understand that family is defined differently by different cultures (e.g. extended family), and interact with my clients accordingly.</td>
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<td>19</td>
<td>I understand that individuals from culturally diverse backgrounds may desire varying degrees of acculturation into the dominant culture, and interact with my clients accordingly.</td>
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<td>20</td>
<td>I understand that gender roles vary among culture and/or individual family structures, and interact with my clients accordingly.</td>
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<td>21</td>
<td>I understand that age and life-cycle factors vary among different cultures and/or individual family structures, and interact with my clients accordingly.</td>
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<td>22</td>
<td>I understand that my professional and/or moral viewpoints may differ from my clients but that they are the ultimate decision makers for individual, children, and family services, and interact with my clients accordingly.</td>
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<td>23</td>
<td>I understand that meaning/value of treatment and psycho/health education vary greatly across cultures, and interact with my clients accordingly.</td>
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<td>24</td>
<td>I understand that beliefs and concepts of emotional well-being vary greatly across cultures, and interact with my clients accordingly.</td>
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<td>25</td>
<td>I understand that beliefs and concepts of mental illness vary greatly across cultures, and interact with my clients accordingly.</td>
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<td>26</td>
<td>I understand that spirituality and religious beliefs may influence how a client responds to illness, disease, disability, and death, and interact with my clients accordingly.</td>
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<td>27</td>
<td>I understand that folk and religious beliefs may influence how a family reacts to a child born with a disability, or is later diagnosed with physical, emotional, mental, or other special needs, and interact with my clients accordingly.</td>
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<td>28</td>
<td>I understand that approaches to disciplining, dressing, feeding, and other child-raising behaviors are influenced by culture and family-of-origin upbringing, and interact with my clients accordingly.</td>
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<td>29</td>
<td>I seek information from clients or other key informants/reputable sources that assist in adapting to their needs and preferences.</td>
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<td>30</td>
<td>I advocate for the review of my site(s) mission, goals, policies, and procedures to ensure that they incorporate principles and practices that promote cultural diversity and cultural competence.</td>
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