3-C Models

Teaching Tools
to Promote Social Justice

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Introduction

Nearly a hallf a century has passed since multiculturalism made a forceful entrance into the academy, specifically in the fields of mental health and education. The term *diversity* followed multiculturalism closely, gathering other oppressed identities (aging, socioeconomics, gender, religion, sexuality, and disabilities) under its umbrella. In addition other academic disciplines (medicine, law, humanities, social sciences, and natural sciences) joined the multicultural movement as they began

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to understand the importance of inclusivity, the need for cultural competency and multicultural ethical guidelines, culturally responsive practice, and the critical role diversity plays in the survival of their individual fields of study.

Although there remains some friendly debate within academe in the United States on the origin of multiculturalism—for example, as to whether the field of counseling or the field of education is the forerunner of the multicultural movement—there is little doubt that social justice as a movement predates the multiculturalism movement. In some form or another, both diversity and social justice are global phenomena and have been around forever.

In its more contemporary form, the multiculturalism movement, hand in hand with social justice, can be traced to the Black, Civil Rights, and feminist movements and other social justice initiatives of 1960s in the U.S. Social justice efforts are ingrained in historical milestones that have brought equity and equality to many marginalized citizens in the U.S., such as the advent of schools for Black children and the Historically Black Colleges and Universities (HBCUs), as well as those initiatives outside of our country such as movements of European migrants into western English-speaking countries.

For African Americans, most of these elements of social justice and radical and revolutionary movements emerged out of the indigenous systems, the powerful spiritual entities within the African American community, such as HBCUs, Historically Black Greek Letter Organizations (HBG-LOs), and the Black Church.

Nevertheless, since the debut of the multicultural movement in counseling and education (Pedersen, 1999), predominantly White institutions (PWIs) have attempted to be more inclusive and increase awareness of multicultural issues by adding more cultural diversity programs and courses. They have also, without much success, beefed up initiatives to recruit more international students and students of color (antonio, 2003; Banks, 2004; Jackson, 2006; Merryfield, 2000; Smith, 2004).

More recent literature examining the effects of academic climate on the success of diversity groups calls for more to be done than just adding diversity courses and hiring more women and people of color; rather, it is imperative to create welcoming, growth-oriented, and supportive campus environments conducive to academic success (Adams, Bell, & Griffin, 2007; Cleveland, 2004, Cureton, 2003; Herndon & Moore, 2002; Neville, Heppner, Ji, & Thye, 2004; Turner & Myers, 2000; Wallace, 2000).

Nevertheless, equiping future professionals and educators with critical global multicultural competences and skills to work with people from diverse backgrounds is a challenge for both PWIs and HBCUs. In important ways, the teaching of diversity and multiculturalism is so closely intertwined with issues of oppression and privilege that it becomes inseparable from the need to teach social justice (Goodman,

2011; Kumagai & Lypson,, 2009). In this article, social justice is defined and contextualized in different ways depending on each authors' academic discipline and institutional type.

For us, as African Americans and international citizens, multiculturalism and social justice naturally go together. In that manner, introducing social justice to all students (regardless of grade level) is important. We also use our knowledge of teaching diversity as a logical stepping stone to teaching social justice to graduate and professional-level students. In essence, the models for teaching diversity presented here can also be used as a tool to take students to the next level of transforming their discipline to meet the needs of clients from oppressed backgrounds.

Thus, the major objective of this article is to introduce an adaptable model (Marbley, Burley, Bonner, & Ross, 2010) with an array of strategies from the authors' experiences teaching diversity that can be applied to teaching social justice. These strategic models and conceptual frameworks emerge from the authors' disciplines and their personal experiences as African American faculty teaching in PWIs and a HBCU. This approach is one that can be helpful to instructors, regardless of discipline, as they teach courses related to diversity, multiculturalism, and social justice.

Further, the article will provide a framework for instructors to evaluate their personal approach to teaching diversity and social justice. It is particularly useful in understanding some of the resistance and negativity that are inherent in courses that challenge students' values and belief systems. Women and people of color who teach these courses may find that the authors' stories affirm and validate their own experiences in both PWIs and HBCUs.

Accordingly, this article provides a snapshot of a social justice, philosophical, pedagogical, and practical conceptual framework for teaching social justice to culturally diverse college students which those students in turn can use to teach their students and clients to analyze systems of inequality and discrimination.

Frameworks
for Teaching Diversity

We codified our teaching diversity into a 3-C Perspective Model and now apply that model to teaching social justice. The 3-C (*Context*, *Characters*, and *Curriculum*) perspective model draws from several theoretical traditions (curricula) that we have used to simplify teaching about differences and social justice and challenge value

systems in order to ultimately call our students toward actions that eliminate social injustices for the individuals they serve. This includes multicultural counseling competences (Sue, Arredondo, & McDavis, 1992), self-authorship and college student development (Baxter Magolda, 1998, 2001; Kegan, 1982), cultural intentionality (Ivey, Ivey, & Simek- Morgan, 1993), and womanist and feminist pedagogy (Walker, 1983; Webb, Allen, & Walker, 2002).

Cross Cultural Competencies: Sue, Arredondo, and McDavis' (1992) standards for multicultural competence is one of the frameworks that underpinned the social justice models. It is a 3 by 3 matrix of cultural competencies that consists of roughly 31 multicultural competences that we have used to understand our *characters*' awareness, attitudes, beliefs, knowledge, and skills. One angle provides the three essential characteristics that professionals need to be culturally competent and the other angle provides the three dimensions of cultural competence—awareness of their own beliefs and values, awareness and knowledge of their *characters*' worldviews, and appropriate intervention skills.

Self Authorship: Self-authorship is defined as "A relatively enduring way of orienting oneself toward provocative situations that includes recognizing the contextual nature of knowledge and balancing this understanding with one's own internally defined beliefs, goals, and sense of self" (Baxter Magolda, 2001). In essence, it is a complex process of reorganizing one's values, beliefs, and thoughts in a way that invokes loyalty, trust, and fidelity to oneself and one's own judgment.

According to Baxter Magolda (1998), college students' self-authorship occurs in three distinct phases leading to a mature graduate: (a) following external formulas, (b) the crossroads, and (c) becoming the author of one's three dimensions (cognitive, intrapersonal, and interpersonal). Developmentally, students advance through ways of knowing that are absolute knowing, transitional knowing, independent knowing, and contextual knowing. As a result, Baxter Magolda (1998) describes self-authorship as "the ability to collect, interpret, and analyze information and reflect on one's own beliefs in order to form judgments" (p. 143).

Cultural Intentionality: Like Baxter Magolda's (1998; 2001) concept of self-authorship, Ivey and others' (1993) *cultural intentionality* practice for incorporating diversity in thought, feeling, and behavior is

also multidimensional. Perhaps self-authorship is a prerequisite of cultural intentionality, in that one needs a defined sense of self to appreciate the need to intentionally seek knowledge and gather the skills to work with differences. The person who acts with intentionality is a fully functioning person who has a sense of capability.

Further, a person who acts with cultural intentionality is armed with a variety of thoughts, words, and behaviors, and as a result is capable of generating alternative behaviors in a given situation. They are also able to approach a problem from different vantage points in order to effectively communicate with, formulate plans, and act on many possibilities affecting individuals from diverse culture backgrounds.

In essence, self-authorship and cultural intentionality are a dynamic duet, not just an individual characteristic, but rather a quality shaped by the environment. Thus, we believe that college students armed with self-authorship, cultural intentionality, and multicultural competency skills, respectively, are better prepared to and more willing to attack social justice issues.

Womanist and Feminist Pedagogy: Womanist, coined by Walker (1983), is a darker shade, more spirited and inclusive form of feminist research and praxis that more closely captures the African American culture. According to Walker, "Womanist is to feminism as purple is to lavender" (pp. 11-12). Nonetheless, Webb, Allen, and Walker's (2002) six basic principles of feminist pedagogy— (a) reformation of the relationship between professor and student, (b) empowerment, (c) building community, (d) privileging the individual voice, (e) respecting personal experience in its diversity, and (e) challenging traditional views of theory and instruction—can be potent ingredients in teaching social justice. In essence, feminist pedagogical principles challenge the Eurocentric teaching and traditional pedagogy, praxis, and theory and allow for more culturally specific pedagogy.

Further, feminist frameworks embrace diversity and respect the experiences culturally diverse students contribute to classroom learning which creates an authentic collaborative learning environment. Lastly, feminist pedagogy expands the college classroom beyond the university walls, bringing voices other than those of White men to the table, helping to foster and develop a sense of community.

Because of innate differences between cultures, we make no wide claims, but rather we offer strategies and techniques for teaching social justice from these perspectives as African American faculty who

work in two different settings. The readers are invited to borrow from our models, theoretical traditions, philosophies, and critical reflections on teaching social justice.

Fundamentally, our models hold universal truths that will draw out head nods from women and people of color, regardless of their academic discipline or their institutional types. We hope our experiences afford a much needed affirmation and validation to those women and professors of color who challenge the value and belief systems of students at both PWIs and HBCUs as well as to help to improve their teaching about social justice.

Each of the following sections begins with the authors' philosophies of teaching social justice, followed by an overview of their individual frameworks using the 3-C perspective, and ending with a personal critique of their individual models.

First Model
— aretha faye marbley —

The Truth Is a Constant—
It Is Our View of the Truth That Changes

From a teaching perspective, social justice is diversity in action—putting your money where your mouth is. Though often painful, I have taught or co-taught diversity courses in counseling and education for nearly 25 years. I have watched the field of diversity and multiculturalism evolve into a knowledge base and find its niche.

On the one hand, I have watched with anger as women and people of color, regardless of their level of expertise, are assigned (or forced) to teach diversity courses. There seems to be an erroneous underlying assumption that being of color and female qualifies an instructor to be an expert on teaching these courses. On the other hand, I have also witnessed some instructors do a superb job teaching this passionate and highly emotionally charged course, while others, especially those without the content knowledge, butcher it, harm the students, and to a lesser extent cause some students (specifically White students) to leave the course very angry.

Modestly, as a social justice academic instructor who is knowledgeable of and embraces a variety of pedagogical paradigms and ideologies such as critical race theory, feminism, and multiculturalism, and one who is culturally competent, I do a good job! From that perspective, I have come to accept the limitation of learning about diversity only from the viewpoints of differences (looks, values, cultures, experiences, physiology, biology, and beliefs) and the need to take teaching diversity to the next step—social justice. That is, I feel that we must now move our teaching from just knowing about our differences to *doing* something about the social injustices; first in own academic fields, those in the academy itself; and then to the ones existing in our neighborhoods and country. We must proceed to rectify the historical, pervasive, insidious injustices, and then, perhaps, we can create a space to address global social injustices.

Today, many college campuses and professional organizations are *pushing* social justice rather than *promoting* social justice, either defining it substantively or studying it as an important topic for a well-rounded college education. Yet, those of us with oppressed identities must work to prevent the condescension of teaching social justice. This is similar to the rationale and justification institutions have used for having integration and, to some degree, the one used for offering diversity courses. I see diversity courses being offered in response to ethical codes, legal statutes, and accreditation mandates rather than because of their intrinsic necessity.

Further, social justice and diversity courses should not be just squeezed in or seen as charity for the oppressed; rather, they must be courses of integrity and ones that honor integrity—viewed and taught to students from diverse backgrounds as their inalienable right. I believe that perhaps covertly and in the subconscious of academe these courses have very little academic value, and as such, they are primarily assigned to people of color (often with no content knowledge of the subject) and not to White people.

At the end of the day, higher education simply continues to be one of the institutions guilty of social injustices. Social justice must first pervade in the academy. Thus, philosophically, I boldly proclaim a commitment to social justice through the *telling of the truth*, not my view of the truth, but the *ageless truth*, the one that *does not change*. In addition, being committed to the truth (like social justice) is painful. It sometimes means silencing some voices in order to let the voices of the oppressed, not my privileged voice, be heard. It demands that I, without fear, though not without repercussions, use that truth to challenge and change the narrow sensibilities and insensibilities of my students and colleagues.

RCR Model

The Relational, Collaborative, Reciprocal (RCR) model (*curriculum*) emerged out of my experiences as a counselor educator and a licensed professional counselor teaching counseling and diversity courses (*context*) to graduate students and clinical interns (*characters*). The first R refers to *relationship* and the curvilinear and sinuous role that developing strong relationships plays in teaching social justice. This means we must grow healthy, egalitarian relationships that are respectful in nature, diverse in actions and thoughts, and yet passionate about changing injustices. I believe that as educators for social justice, we become models for those we teach, so that they will be able to do the same with those that they serve, help, and teach.

The C refers to *collaboration*—the need to develop creative partnerships that promote engagement outside of the classroom (such as those with communities and corporations) by valuing culturally different approaches to learning social justice such as collectivistic and village (it takes a village) approaches. This means embracing views from non-western cultures and communities of color and feminist paradigms, such as what feminism refers to as self-in-relation, where the "primary focus is on group goals with a strong orientation toward interpersonal cooperation and in-group interdependence" (Lee & Kelly, p. 254).

The last R stands for *reciprocity*—the giving back to and not just taking from or exploiting the people we learn from. Innately, to be a social justice advocate or activist means one tries to make right the historical social injustices; thus, educators are to be givers and not just takers and exploiters of those who allow us to observe, study, and learn from their misfortunes and their experiences.

From a 3-C perspective, the model is the *curriculum*, and expanding settings for teaching diversity and promoting diversity are the *context*. As I moved from teaching *diversity* to teaching of *social justice*, what has shifted are the *characters*, which are not only my graduate students and clinical interns, but what has become, in essence, a world platform. The *characters* (agencies, communities, businesses, churches, schools, and institutions of higher education) are now the key players, steeped in and the objects of both the *relational* and the *collaborative* aspects of this model. They include those who are oppressed, those who are privileged, and those involved in eliminating social injustices.

I begin the course by sharing some of my work and my journey as a critical social justice activist scholar and servant. I require my students to read the first five chapters of the textbook, *Promoting Diversity and Social Justice* (Goodman, 2011) and I integrate other pertinent readings throughout the course. During the second class session, students are placed into

groups. Each group selects a topic about social injustices, conducts an interactive Power Point presentation with the class, provides resources, and brings in a professional guest speaker(s) who works in that area of social injustice and who has personally experienced that social injustice.

There are three action plan assignments that are geared to take social justice beyond the classroom into the community to give students: (a) a first-hand experience of people who are suffering and oppressed; (b) experience collaborating with agencies and organizations focused on eliminating social injustices; and (c) experience developing professional partnerships with others with a similar social justice mission.

This collaborative reciprocity model of teaching diversity and instilling social justice is simple, but not easy. For educators and scholars committed to leveling the playing field and righting the wrongs, social justice requires making major sacrifices. In essence, it requires that we African American social justice folk give up and give away something. "To whom much is given, much is required" (Job 4:14). In essence, social justice is an action verb!

A Critical Reflection of the RCR Model

Cultural competencies are a prerequisite and, in rare instances, a co-requisite to social justice. Students in my introductory diversity course become culturally competent by becoming aware of different cultures and gaining the knowledge and skills to work with people from diverse backgrounds. At the end of the diversity course, my students are required to identify and contract to do a social justice initiative in an area of interest—such as housing, health care, education, or criminal justice—after the course has ended.

In action, social justice is comprised of advocacy, political and policy change, organizational realignments, self-reflection with change, and a thirst for justice for all. Although students of all ages and grade levels can and should be taught social justice, developmentally graduate students who have had one or more courses in diversity are advanced and are more primed for a social justice course. They not only know why social justice matters, they value differences and recognize social injustices, and are better able to tackle social injustices.

My course is geared to not only pick up where a diversity course ends, but to propel students beyond a social justice course into a life-time commitment to social justice issues. Further, teaching social justice, unlike diversity, means teaching without having a strong knowledge or well-developed scholarship base. At the end of the course, although there are no well-defined outcome measures, my students are transformed by the course. It is my job to provide them with the tools to transform; it is their job to roll up their sleeves and go to work. At the end of the day, I give myself a C so I won't forget *to see* all the work that is left to do.

Second Model
— Leon Rouson —

If the Truth Be Told

I am an artist and a mathematician by nature, and a school teacher at heart. The artist side of me reveals the truth and progressive elements in my expressions and thought processes, and the mathematician portion releases the logic, order, and sequence that frames my ideas and arrangements. The school teacher piece embodies my role as a professor at the university and enables me to support and uplift my students as humans, individuals, and many times in circumstances that are beyond their control.

The artist, mathematician, and school teacher parts combined allow me to inspire and motivate my students at a highly creative level, not only to respect their differences, but also to challenge the system to avoid oppression and injustices. I believe the notions of diversity and social justice are directly related to freedom and rights (human, civil, and constitutional) for all people. Thus my approach to teaching diversity and social justice was derived through my own personal view of seeing the world.

I believe as a teacher I can help my students appreciate, respect, and honor individual differences—which I see as central to diversity training and awareness. Taking it to the next level involves teaching for change and activism as it relates to diversity disadvantages. This is how social justice joins the bandwagon of diversity awareness.

Specific efforts are made in teaching social justice within the context of diversity. Teaching for social justice requires an involved stance, a bifocal mode that gravitates between diversity and social justice. It is a stance that focuses one eye on the students and asks hard questions such as: *Who are they? What are their objectives, goals and visions, their fears and pre-occupations? What strengths, weaknesses, and barriers does each one have in the classroom?* At the same time the other eye looks closely at the oppression cycles of the students, including their historical origins, cultural surround, and economic reality.

I allow my students to rethink, reshape, and re-engineer their approaches to differences and the many ways to honor and celebrate those differences in the classroom setting through real and concrete means. The integration of teaching diversity and social justice is a natural fit. I encourage my students to *free* and open their minds, dispositions, attitudes, experiences, fears, preoccupations, gifts, thoughts, ideas, expressions, and beliefs. I provide my students opportunities and engagement to see and witness the *truth, if it be told*. In essence, that is the mental foundation for conceptualizing both diversity and social justice.

My philosophical foundation for diversity and social justice is rooted in an excerpt from a 1963 commencement speech delivered by President John F. Kennedy at American University:

> So, let us not be blind to our differences—but let us also direct attention to our common interests and to the means by which those differences can be resolved. And if we cannot end now our differences, at least we can help make the world safe for diversity. For, in the final analysis, our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children's future. And we are all mortal. (Lieberson & Goddard, 1965)

This necessary end can be accomplished *if the truth be told* in the teaching of diversity and social justice to pre-service elementary school teachers.

REE-RA Model

I teach preservice elementary teachers (*characters*) at both the undergraduate and graduate levels. The majority of my students are urban and African American. Many of my students attended majority African American high schools, and have done most of their teacher education observations at urban majority African American schools. So in some ways, their broader view of diversity is very limited in the big picture of multicultural education and social justice. Most often their view revolves only around race and socioeconomic status. My students often become engaged and/or outraged when we discuss differences and injustices and their implications for teaching and learning (*context*).

The *Reflection, Equity, Evaluation—Recognize, Agent* (REE-RA) model (*curriculum*) illustrates how I teach diversity and social justice to preservice elementary teachers. In the REE-RA model the first R stands for *reflection* (to rethink). The reflection stage combines the students' personal past and current experiences

with specific diversity issues and concerns. In the reflection stage I give students an opportunity to reflect on their own experiences in personal journals and in group discussions after each class session.

The first E stands for *equity* (to reshape). In the equity stage, I allow my students to write and analyze lesson plans in a measurable and equitable sense for fairness and inclusion as they relate to diversity. Also in the equity phase, my students have to incorporate at least three art forms from different cultures in three different lesson plans and present two of them to the class to expose cultural differences through the arts.

The second E stands for *evaluation* (to re-engineer). In the evaluation stage my students have to create a rubric to evaluate lesson plans to measure the effectiveness and usefulness of the content and approach to accommodating and honoring differences. I then require that my students critique and score their own lesson plans and others to assess effectiveness as it relates to differentiation and diversity in their preservice teaching and learning process planning.

The last R stands for *recognize*, and the A stands for *agent*. According to Ayvazian (2001) there are seven general social structures of oppression: race, class, gender, (dis)ability, sexuality, appearance (age), and religion. All my students have to select a decade in the twentieth century and analyze at least three social structures of oppression that were prevalent during that decade. My students next develop a social justice plan for that time period aimed at eliminating the oppression and challenging an oppressive system.

In addition, my students have to create lesson plans that reflect diversity and social justice influences within specific cycles of oppression. Consequently, they acquire content and pedagogical knowledge at the same time that they recognize injustices. Ultimately my students are able to connect teaching and learning with diversity and social justice. That is the critical mission in my REE-RA model.

A Critical Reflection of the REE-RA Model

One of the goals of multicultural education and social justice is to transform the teachers and schools so that *all* students, including students of different genders, LGBT students, exceptional students, and students from diverse cultural, social-class, racial, and ethnic groups, experience an equal opportunity to learn (Banks, 1993). In today's school culture, student learning and achievement is paramount in the midst of teacher accountability and assessment. Research clearly supports the position that students achieve higher levels of learning when they have feelings of inclusion, importance, and significance in the processes of teaching and learning.

My concern is whether the information, opportunities, and experiences in my model will allow my students to apply their understanding of diversity and social justice to their real teaching and learning approaches in the classroom. I wish I could somehow eliminate the disconnectedness between theory and practice. The process of teaching and learning is so important and precious, and as school teachers we sometimes get caught up in the moment and lose focus on truth and change factors.

It would be most effective if my students could learn in real situations with real diversity and social justice issues, problems, and concerns. I probably need to spend more time helping students understand and transfer essential concepts that relate to diversity and social justice, and allow them to connect those concepts more to their own lives and experiences.

Thus, there is much complexity in teaching diversity and social justice. Teaching diversity and reaching for social justice demands a sacrifice, but it also brings with it a cost for me as a teacher; it creates both an emotional charge and a drain at the same time. There never seems to be enough time and space to uncover and discover all the major issues and factors in areas such as identity theory, cultural relevance, discrimination, disparity, and protection (legal ramifications).

My REE-RA model only touches the surface and could be much more expansive to include even more challenging and disruptive principles regarding cultural differences and civil justice. I would like to develop a gauge to measure the change in my students' dispositions and approaches related to diversity and social justice constructs after completing my course. This gauge could also be used to measure my realness and effectiveness in getting across the essential components of teaching diversity and social justice with the intention to celebrate differences, interrupt oppression and invent strategies to counter it, and work as true agents of change. I believe I can be what I teach *if the truth be told* in this dynamic process of teaching and learning.

Third Model
— Wendy Ross —

Opening the Mind

The clinical law course that my colleague and I co-teach is geared toward representing indigent populations—providing quality representation to indigent persons involved in civil law matters. As such, social justice is an inherent component and the primary goal of this course, and I feel it is my responsibility to invoke a passion and a commitment to protecting the legal rights of the poor.

Social justice requires that the playing field be level and fair. It means one must advocate for a blind justice—one without favoritism and bias. In order to truly understand the role of an advocate of social justice, one must understand that it is not static. It is not a concrete or absolute concept. For *justice* means different things to and for different people. It means that one is charged with helping the client in many ways.

This includes helping the client to define justice according to how the client understands it, and helping the client accomplish his or her goal. It means helping the client find his or her voice and be a participant in his or her legal problem. Therefore, to be an effective agent of social justice, one must be willing to step outside the natural tendencies of paternalism to accomplish *justice* as defined by the client. Of course, this also must be within legal and ethical boundaries as well.

In my practice as well as in my teaching, justice is not about playing it safe. For me, justice sometimes means that you must fight for some unpopular people (or less fortunate) and unpopular positions. Sometimes my clients are not always thankful or deserving. However, as an advocate and as their attorney, it is my job to make sure that I represent my clients to the best of my ability—showing up and fighting hard without expecting thanks or gratitude.

Social justice demands that each client's voice is heard and not silenced. These clients should be given an opportunity to make their voice known. Attorneys representing poor clients must show up for the fight. Sometimes, this is as simple as helping clients get an opportunity to tell their story in court. Unfortunately, I have lost a few battles along the way, but overall I feel the greater good has been served. In the end, true social justice is about doing the right thing and helping each client to say what is right for them and teaching students to respect and protect that right.

SMBP Model: An Impetus of Change

The Social Mirroring Bias and Privilege (SMBP) model I use serves as an impetus for change through which I teach clinical students about social justice. The SMBP reveals how the law is a reflection of us as individuals and society as a whole. The law reflects not only our values and our experiences, but also our prejudices. With respect to the 3-C format, in my model the *curriculum* is the clinical class. The *characters* are the students and their clients. The *context* is the classroom and the courtroom and other settings impacted by me and my students' transformation.

I co-teach this course with another clinical faculty member. We begin the process of helping each student look at the indigent world of the clients we represent in our clinic in a different way. This process starts during our clinical student orientation. This is where we begin to mold students' compassion for social justice through the use of Power Point presentations, lectures, and video clips. These lectures focus on problems particular to the indigent population and their way of life. In doing so, it helps the students see the client's legal problem through the eyes of the client, thus exposing them to worlds that may be different from any they may have known or have been exposed to before.

Some of the tools we use to introduce students to social justice include simulations or legal problems. Students are required to play the role of either the client or the attorney advising the client or as the client's advocate in the courtroom. It is here that we hope to break down preconceived images of the poor and encourage students to foster a relationship—a relationship where the student tries to understand the client and the client's case. This enables students to push for the client and the client's goals. Students are taught to avoid paternalism—making decisions based on what the student believes is best for the client according to the student's own biases, beliefs, or background.

Finally, students demonstrate their knowledge and understanding of social justice through case rounds and representation in the courtroom. The case rounds force students to share their client's cases and stories with their fellow classmates. Here, students learn vicariously the various lessons and stories of other clients. In the courtroom, students are taught that social justice requires that they step outside of themselves to be their client's voice and articulate their client's story and interests. In this process, students are forced to set aside their prejudices and walk in their client's shoes as they strive to convey the client's story and advocate for the client's goals.

Personal Critique of the SMBP Model

Teaching social justice in a clinical law class is often different from teaching other law classes. In the process, an instructor uses mostly unorthodox methods to teach students. Also, students are challenged (sometimes uncomfortably) to deal with their own biases and ideas in order to become an effective lawyer for their client. A lawyer who is an advocate for the true meaning of social justice is one who embraces a justice that includes people of diverse backgrounds and problems.

It is here—in the justice for all people—that I see major transformations. Students may experience glimpses of realities that may be different from their own. It is here in the space of justice that we see students grow. In the process, there is a metamorphosis—their eyes are opened.

Accordingly, students are able to help open the eyes of others (peers, friends, and clients). No longer are they blind to other worlds and people. They realize that everyone has a story to tell. They understand that justice may be different to each individual. Thus, they are able to effectively represent their client and communicate their clients' stories. It is through this understanding that my students and I are able to truly exemplify and embody the concept of being agents of *social justice*.

Fourth Model
— Hansel Burley —

A Philosophy That Enhances the Individual

I believe that an instructor's response to social justice issues must go beyond a curriculum that transmits culture (core curriculum) and even beyond one that transforms culture (simple multiculturalism) to one that enhances individual differences (Burley, 1996). I believe that successful student learning is a complex process bound in each student's perception and response to the various teaching and learning contexts.

An effective response must address and shape students' perceptions of and response to the hostility of majority hegemony. This is particularly important in a world where ideology is the product of economic interests (Beard, 1913), and these interests may not have in mind the best interests all. The measure of success is to see improved academic performance of students in public schools, regardless of their social standing.

With this in mind, social justice teaching is never neutral or passive. History, deterministic economic ideologies, and our own personal histories frame social justice. Philosophy, psychology, and state policy intersect on various levels, making the issues of social justice even more complex. This complex knot is always present in the classroom. For example, Steele and Aronson (1995) found that the ethnic composition of a room can affect performance on a test. In their study, African Americans underperformed when told that African Americans typically performed poorly on the test in question. The goal of my diversity course is to help future educators and educational leaders understand that the classroom is society in microcosm. For social justice to work in society, it first must work in the classroom.

Therefore, in enhancing individual differences, I help students construct their personal responses to social justice issues. Using increased academic performance of children as the goal, I help graduate students assess themselves, including their personal histories and philosophies, so that they can disentangle the knot that is social justice, and in any context, take positive action on the behalf of a child. My aim is to help students to analyze their own generalizations about a situation and to accept the need for social justice as it presents itself. For example, one graduate student created an afterschool program that used hip hop music to teach social studies, writing, reading, and music. He used this approach after studying the lived culture of his students and after working in the community.

Additionally, he reflected on his own past, and that of his family and community, to make sure that he would have strategies for dealing with his own personal issues which could surface at the most inconvenient times. In fact, he learned to expect that striving for social justice would be surprising and stressful, and that he must make a habit of being persistent in the face of the many challenges that he faced. Therefore, I tell all of my graduate students to have a portfolio of positive responses to the reactionary forces that almost certainly will appear when they are helping disenfranchised people to achieve.

Social Justice

I framed my 3-C model around resistance and resilience. By requiring students to observe authentic cultural events and interview minority elders and children, I have seen many students begin to break down walls erected by the driving culture of American narcissism (Lasch, 1979) in their personal lives. Through

these activities, students begin to think about how to form relationships across the societal hierarchy.

Many in class immediately realize that they do not have these relationships, nor do they possess the skills to form such relationships. We work on that. Some always make it clear that despite the fact that they have pledged to serve all students, they have no interest in forming relationships with the poor, minorities, or the disabled.

For those who can form these relationships, we discuss how educators need to collaborate with various community agencies and resources to solve problems and celebrate triumphs. Collaboration is a positive approach to resisting the relentless negative expectations of poor, minority, and disabled students. Finally, I have found that these collaborations produce resilient action, like the creation of a community-based afterschool tutoring program or simple meetings with parents—away from intimidating school walls—just to make sure that parents understand their rights, the effects of decisions, and school politics. Students who have moved to this level speak about the reciprocal nature of these relationships. As the educator becomes an asset to families, students become resilient to the effects of oppressive majority cultural characteristics.

A Critical Reflection—
How It Has Worked in the Classroom

My experience as a diversity educator has been less than perfect. The majority of students in my diversity class fall into *kumbaya-ism*, ending their papers with assertions as trite as "giving every child a hug, every day," "if we could just help one . . ." and "if everybody just loved everybody, everything would be ok." Interestingly, some of my *kumbaya-ists* invoke their faith as giving them permission to respond to the diverse needs of all children, rather than the children themselves and their needs. Perhaps this is a positive developmental stage.

Still, there are two sets of outliers on either side of the *kumbaya-ists*. First are the defiant, their psyches so deeply dependent on racial superiority that they cannot see their own insecurities. They end their papers consistently the way one student did: "This is America, get over it, or get out."

The other group transcends, moving away from cultural self-absorption to positive action. Their capacity for exceeding my expectations always surprises. Graduate students who have moved to this level speak about the reciprocal nature of relationships with people in various com-

munities. As the educator becomes an asset to families, children become resilient to the effects of oppressive majority cultural characteristics.

They report that striving for social justice pays well with positively changed lives in both the minority and majority communities involved. I have learned that it is these students who set the standard. While I would like all students to be so transformed by the experience of my course, I know that, in truth, there are few guarantees when working for social justice.

The Other Ice Ain't Cold: Historically Black Colleges and Universities

Although our experiences as Black faculty are similar, we know that because of the context, social justice in HBCUs and PWIs is vastly different. Thus, social justice at HBCUs is an important topic that warrants attention.

HBCUs were historically among the first responders and at the forefront for social justice and progressive change in the African American community. In fact, they were founded on a social justice platform of educational and economic equity, and their mission to serve simply acts on their founding principles and their vision for social justice (Allen & Jewell, 2002; Renzulli, Grant, & Kathuria, 2006). As advocates for social justice, they have taken the lead on complex issues of social justice such as fundraising, leadership, student activism, poverty, and student and civil rights (Brown, Donahoo, & Bertrand, 2001; Gasman, Baez, & Turner 2008).

In fact, from the start HBCU faculty members were trained to teach Black students survival skills and to identify and critically analyze social structures that hinder social justice for Black people. HBCUs continue to be vehicles of social justice and mobility, by enrolling, providing a quality education, and graduating students who would otherwise not have the opportunity to attend college—poor students and students at-risk for academic failure, and the students who cannot get in PWIs (Jewell, 2002).

On the other hand, HBCUs are not perfect and struggle internally with financial issues, issues of equity such as gender discrimination, and theoretical traditions and teaching practices grounded in Eurocentrism (Gaetane, 2006). According to Rouson, an educator at an HBCU, the feeling of comfort and idealism that comes from being at an HBCU sometimes feels like the glass as half full and the White people's ice is colder.

As a consequence, faculty and students often don't see, hear, or feel oppression. Some are essentially blind to the differences, issues, disparities, and concerns that must be confronted and combated first within their own institution and then beyond. Yet today, HBCUs' mission to serve still translates into making sure African Americans and other oppressed people have access to a better life through quality education

Years back, Black folk used to purchase ice from the Whites instead of their own race because it was thought that the Whites' ice was colder. Similarly, Rouson believes that Blacks at HBCUs sometimes believe that White people's ice is colder at HBUCs. In reality, he discovered that the other ice "ain't" colder, but it only seems colder in our minds.

Summary and Recommendations

From our four narratives, you can see that these African American authors are no strangers to social justice. We who are faculty members at PWIs face social justice challenges because of our race and gender. In contrast, Rouson, a faculty member at an HBCU feels largely sheltered from the harsh reality of the social injustices. Nonetheless, HBCUs as opposed to PWIs have fewer inequities and the campuses provide affirming cultural environments where African Americans get to see people who look like them and share their traditions and culture.

As evident in our different approaches and philosophies about social justice, African American faculty, regardless of the whether the context is a PWI or an HBCU, remain first responders and at the forefront for social justice and progressive change in the African American community and committed to eliminating social injustices all over the world. We believe that teaching social justice is "Never neutral or passive" (Burley); "Is a verb set in a world platform" (Marbley); "Has a responsibility to invoke a passion and a commitment to" (Ross); and "Demands a sacrifice" (Rouson).

We have not only grounded our models of teaching and promoting social justice in the theoretical frameworks of multicultural counseling competences—self-authorship and college student development; womanist and feminist pedagogy; and cultural intentionality—but also in our personal experiences of social injustices as people of color and global citizenship. If the truth be told, for us, teaching and promoting social justice are not only rooted in a historical tradition of social justice

advocacy, but are essential to our collective survival as marginalized faculty.

Thus, based on our collective experiences, we offer the following recommendations for teaching graduate and professional courses that focus on diversity from a social justice framework:

1. *Every student's culture should be in the classroom*. The instructor's classroom activities and assignments should be multicultural and have something about the culture of every student in the class. This could be accomplished by having students actively explore their own cultures and how their cultures interact with other cultures in our diverse society. Additionally the students could report their findings through and interactive presentation that attempt to immerse the student in the cultural idiosyncrasies of the presenting students' culture.

2. *Community partnerships are critical*. To make real change and impact, it is important to connect our social justice work to the larger community and society, and ultimately our world. This can be accomplished by having students participate in a cultural immersion experience where they are asked to become actively involved in a cultural institution (i.e., community centers, service providers, religious organizations) that are markedly in contrast to their own culture. For instance, a middle class White student may become actively involved with a local church that provides English language training to newly arrived immigrants or refugees.

3. *Be the change you expect from your students*. This means that the instructor need to be multiculturally competent, aware, and sensitive, and he/she must be a social justice advocate in consciousness and in action. This would also require that the instructor maintains the perspective and attitude that even though they may be knowledgeable of many diverse cultures, they are not the expert of all cultures. As instructors we must remain open-minded and open-hearted to the experiences of students, and people in general, who hail from all cultures. This concept is rooted in the belief that many counselors realize that a person's phenomenological perspective is unique, valuable, and impactful unto themselves and those

people who they come in contact with. This is a skill and quality that must be modeled for students to grasp the concept of being multiculturally competent.

4. *Accentuating the strengths of both historically oppressed and dominant culture populations is tremendously important in changing the tone of social justice moving forward*. If instructors begin to conceptualize social justice from a strength-based perspective they can engender opportunities for many groups to join together for a just common goal. To accomplish this call to action it is imperative that instructors highlight the skills, abilities, and actions of the cultures and subcultures their students are members of in order to get students to participate in social justice efforts. When instructors provide students with validation of the strengths, qualities, and skills that make them unique and valuable, they become more inclined to address the deficits that need to be addressed (Bernard & Goodyear, 2014; Edwards, 2013) in order to make social justice movements effective. By utilizing a strengths-based approach to social justice, the skills and abilities that are crucial to the plight of achieving social justice of marginalized and oppressed populations can become actualized.

Conclusion

Our collective hope is that by continuing the dialogue of different methods to teaching social justice, diversity, and multicultural competency, we can infuse a diversity of thought that will enable instructors to be more effective in their teaching practices. With that in mind, we understand that our collective viewpoints accentuate four distinct and different approaches to teaching the aforementioned principles that were, and continue to be, effective in our teachings.

The models we have shared in this article are steeped with our own trial and error experiences of teaching social justice, diversity, and multicultural competency. We welcome feedback on how we can continue to improve the instruction of these difficult concepts that are necessary for students to grasp in order to prosper.

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