Multiculturalism and Social Justice in Group Counseling

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Abstract

With the increased awareness of multicultural issues and the need for social justice in the field of counseling, those working in group counseling also need to adapt and include these issues into group work. For the group counselor to proficiently deliver sound group work that provides for multiculturalism and social justice, they will need to know what the Association for Specialist in Group Work deems as competency and what current research reveals as effective. Additionally, the Counselor Educator also needs to include these competencies in a manner that implements current research into curriculum building. This paper endeavors to highlight the necessary skills as they pertain to on-going research and how they can all be in a counselor education program.

Keywords: *multiculturalism, group counseling, social justice, competency*

Multiculturalism and Social Justice in Group Work

Promoting social justice and implementing multicultural competence within counseling

has become keenly relevant, and many counselors who deliver individual and marriage and

family therapy strive to gain competency in this area. There are many opportunities to obtain

such skill through continuing education and counselor education programs are trying to include

training for the student to learn some level of multicultural awareness. The Association for

Specialists in Group Work has called for increased competency in multicultural issues in group

work and others promote research and increased inclusion in the counselor education curriculum.

Multicultural and Social Justice Competency

Principles for Group Workers

The Association for Specialists in Group Work (ASGW) developed competence

principles for group workers that recognize the issues of multiculturalism and social justice. The

competencies seek to help counselors develop positive change within how the group's process,

the dynamics of the group, outcomes of the group, and individual members of those groups,

facilitate training and research. The purpose of the ASGW is also to shine a light on any

oppressive systems, such as racism, classism, sexism, heterosexism that would affect everyone

within the group. The belief is the only way to shine the light is through awareness of personal

biases and worldviews and how those can affect the population the group counselor is working

with and evaluating. It is only through this process of self-evaluation one can effectively lead

groups with confidence and competence (ASGW, 2018).

The current ASGW Preamble and Principles for the Multicultural and Social Justice

Competencies, adopted in 2012, includes updates regarding integration in multicultural and

social justice competencies. Additionally there is a call for merging awareness of group leader

and members worldviews into single subsets to avoid repetition and streamline information. The

focus is to integrate the ASGW best practice guidelines from 2008 and introduce social justice

advocacy principals.

Terms and Definitions

In the understanding of multicultural issues, there are terms used frequently. While many

counselors are aware of these terms, it is useful to have a working knowledge before going

further into the competency principles set aside by the ASGW. The first term is diversity,

defined by ASGW (2012) as different types of people in a group or society. The second term

defined is multicultural, looking into how our diversified population holds to particular beliefs

and activities that help shape them as a person (ASGW, 2012). Social Justice is the influence of

privilege and oppression that form the emotional, mental health of individuals, groups, and

communities (ASGW, 2012; Singh & Salazar, 2010a, b, c). When social privilege occurs, the

dominant group is provided or feels an entitlement to, or possibly born into a place of power and

advantage that provided the ability to receive immunities amongst other minorities (ASGW,

2012; Black & Stone, 2005). Oppression occurs when a particular group or community is limited

to resources due to prejudice and discrimination. Persecution may also occur because of racism,

sexism, ageism, and classism (ASGW, 2012). In counseling, it is part of the code of ethics to

take action, and this can be in the form of on-going self-reflection, learning, and activist work.

By identifying how oppression functions within the systems counseling functions, one can begin

to facilitate change and become agents of change for one's clients (ASGW, 2012).

Guidelines

The ASGW provides guidelines for group leaders with regards to multicultural and social

justice issues. The group leader should address issues by developing awareness, knowledge, and

skills, as well as be aware of biases, values, and beliefs (ASGW, 2012). Preferences, values, and

ideas can impact how groups form, are facilitated, participation, and evaluated. For this reason emerging group leaders should be knowledgable in facilitating groups that are diverse on many levels and be able to lead with competence and integrity (ASGW, 2012). The ASGW divides the multicultural and social justice competence principles into three domains: Awareness of self and group members, strategies and skills, and social justice advocacy (ASGW, 2012). Further delineation is made within the strategies and skills section, having two subsets; group worker planning and group worker performing and processing (ASGW, 2012).

Awareness

Awareness of self and group members allow the group leader to evaluate the worldview biases that may be emerging when topics become deep or delicate. The group leader will need to be increasingly aware and sensitive to his own multicultural identity and how experiences and history impact that. Also, be increasingly aware and sensitive to other multicultural differences. The group leader may need to pay attention to different connecting and communication styles, and how they relate to one's cultural worldview and be aware of any assumptions and stereotypes they may hold that could exclude or devalue others thereby impacting the group dynamics. It is also essential to be self-aware of the group leader's role and function within the group. The group leader is responsible for recognizing signs of oppression within the group both by people and systemically and continually to educate themselves by being immersed in other culturally-based practices (ASGW, 2012).

Strategies and Skills

Within the strategy and skills, the group leader's first responsibility is planning. Planning begins with a demonstration of respect for group members' multicultural worldviews that affect emotional and mental health by using an interpreter if needed. The group leader must educate

themselves on the life experiences, cultural heritage, and sociopolitical background of those displaced due to trauma, violence, or oppression. Be aware of how differences may affect formation, for example, socio-economic status, and what theoretical approach will be best for group work. Model relationship skills within and between multicultural group members recognize and be aware of group needs and goals with regards to multiculturalism and use assessments, leaders, and techniques appropriately. Set up a suitable meeting time and place that works well for the group as a whole. The group leader should question if the group should be culture-specific. Address differences and negotiate differences if an issue should emerge. Use culturally grounded frameworks and be prepared to change roles as needed: teacher, mentor, ally, or advocate. It is essential to identify cultural nuances, consider multicultural impacts and differences and their impact, and use culturally appropriate pre-group screening methods (ASGW, 2012).

Another aspect of strategies and skills is group worker performing and processing. Within this area, the group leader's focus is on the establishment of group norms and respecting differences, as well as attending to differences. It is essential for group leaders to avoid stereotyping and labeling, show just and fair leadership, address covert and overt cultural conflicts in the group, and respond to language needs. For some group members, spirituality is vital to healing; in this case, the group leader will need to incorporate spiritual healing or refer. Finally, as with all practices, use culturally grounded frameworks and techniques and use culturally appropriate assessment and evaluation tools (ASGW, 2012).

Social Justice Advocacy

The last puzzle piece to multicultural and social justice competency in group work according to the ASGW (2012) is social justice advocacy. In this facet, the group leader focuses

and discusses why these are important and how they influence group work. The group leader

must develop awareness and opportunities for activism in the community and participate in

conscious raising groups within the community. It is important to volunteer as part of gaining

knowledge. One option the group leader has for activism is to use technology. The group leader

is also able to address equity, access, participation, and wellness while working with the group,

as well as become familiar with policies and how they can affect the group. It is vital to know

your community advocacy resources and initiate discussions and training to provide awareness.

Group leaders should also directly address issues by writing to those in the office of change to

support advocacy. Finally, when possible, serve as an advocate and expand the concept of the

client to include the community you serve (ASGW, 2012).

Current Research and Discussion about Multiculturalism in Group Work

As the ASGW highlights the need for multiculturalism awareness and competency within

group work, the need for continued research and dissemination of such research is also part of

what group counseling work must include (ASGW, 2018). To determine what multicultural

counseling within group work should entail, Anderson (2007) defines the specialization to add

the same components necessary as outlined by Yalom and Leszcz (2005) for group work, such as

screening, assessing, and diagnosing the dynamics of the group system. However, Anderson

(2007) pushes further when highlighting the need for multiculturalism in group work, stating that

it must include these elements while being informed by knowledge of multicultural counseling

skills and abilities to establish the goals, outcomes, processes, and interventions when doing

group work. The best way to gain this knowledge is through research, continued discussion, and

dissemination of this knowledge.

The call for continued research in multiculturalism group works from Anderson (2007), to promote better assessment and treatment planning along with supporting intentionality, cannot be ignored. This call is as pertinent today as it was when it was first made. The answer to the call for research resulted in the development of assessment tools and research that highlights the benefits of multicultural work, not only for the group participant but also for the group leader.

Assessment

One such assessment tool is the Multicultural Orientation Inventory-Group Version (MOI-GV) which built upon the adaptation of the Multicultural Orientation Inventory (MOI) (Kivlighan, Adams, Drinane, Tao, & Owen, 2019). This assessment was developed to highlight cultural humility, cultural comfort, and possible missed cultural opportunities that take place in group therapy. With therapy groups built upon interpersonal relationships and the interactions that take place because of these relationships, the MOI-GV can help highlight the role of cultural processes within active psychotherapy groups as well as highlight what role these processes may have in ineffective therapy groups. This insight gained from the MOI-GV can give the group counselor an understanding of how this cultural knowledge can help with treatment planning, as indicated by Anderson (2007).

Counselor Education

With the use of an assessment such as the MOI-GV, research has shown that counselor education programs can help teach the burgeoning student counselor to learn how to be culturally sensitive within the group setting (Kivlighan et al., 2019). An additional way to increase the counseling student's cultural sensitivity, shown through a qualitative study, is a counselor education program that implements facilitation of a support group for international students by counseling students (Choi & Protivnak, 2016). This type of multicultural immersion in group

therapy proves beneficial for both the international students participating in the support group and the student counselors. The research shows that this type of program had benefits for the participant by giving the international students a place to feel heard and supported by cultural others that may be experiencing the same kinds of multicultural struggles they are working through (Choi & Protivnak, 2016). However, an even more significant benefit was for the multicultural growth and understanding gained by the master's level counseling student. These student facilitators experienced growth in their knowledge by raising their critical consciousness of cultural issues, increased awareness of structural oppression, increased sensitivity to their position in society, and increased their desire to reach out for social justice (Choi & Protivnak, 2016). This multi-beneficial outcome has further research and educational implications.

Microaggressions

To provide competent multicultural group, psychotherapy microaggressions must recognize and addresses when it takes place between members of the group (Owen, Tao, Imel, Wampold, & Rodolfa, 2014). Recognition of a microaggression may be difficult for the counselor who comes from a majority of cultural worldview. Microaggressions are the everyday slights, indignities, and putdowns that are delivered either consciously or unconsciously from the majority culture when interacting with those from other cultures (Owen et al., 2014). The harm that microaggressions have on the racial or ethnic minority (REM) reaches further than in the counseling session. These slights that the REM may encounter daily can put them in a defensive stance when entering the group counseling setting with any evidence of a microaggression interfering with therapeutic progress (Owen et al., 2014).

The group therapist needs to be aware of the existence of microinvalidations, microassaults, and microinsults, all of which pertain to microaggressions but with different ways

of slighting the person from the cultural minority. Microinvalidations deny the existence of

racism, micro assaults are more direct racism but done in perceptions as a safe setting, such as

group therapy, and microinsults pathologize the cultural norms of another culture, which further

invalidates the person from the cultural minority (Owen et al., 2014). Owen et al. (2014) found

that even when microaggressions, reported in therapy that 76 percent of the time, the

microaggression was ignored and not discussed at any time after that in treatment. This blatant

ignoring of the problem further cements the need for increased multicultural training that

Anderson (2007) pointed out over ten years ago. The use of the MOI-GV will help the group

counselor who desires to do better see where they may have missed opportunities such as the

ones reported by Owen.

Advocating for Social Justice

How the group counselor can support for those harmed by social injustices is to develop

and implement groups that target these populations. Such populations include ethnic minorities,

racial minorities, gender, and sexual minorities, or those who find themselves identifying as

belonging to a different nationality, value system, having a different language, physical

appearance, or religious or spiritual background than those in the cultural majority. An example

of such a program is that of the "Invincible Black Women" that was developed by Jones and

Pritchett-Johnson (2018). This program targets Black American college women who find mental

health issues that are specific to their cultural subgroup. Without the development of this process

group that is multiculturally sensitive to their needs, these women would continue to suffer alone

from the burden of sexism, racism, loneliness, marginalization, body image, and stereotyping,

which all can hamper their academic and psychological wellbeing (Jones & Pritchett-Johnson,

2018). This program demonstrates the need for other such applications that purposefully

promotes self- and sociocultural awareness, connect persons from the cultural minority with each other, and challenge the members of these populations to address the distorted self-beliefs they may have of themselves.

Religion and Spirituality

An area of multiculturalism that is avoided by secular counselors in a group practice is religion and spirituality. Part of this avoidance may be from the complexity that addressing religion and spirituality within the context of interpersonal relationships brings (Cornish, Wade, & Post, 2012). Counselors providing individual counseling tend to view prayers and scripture reading inappropriate unless the client brings up the topic or desire to include it into the counseling sessions. Even though a vast majority of clients identify with some level of spirituality or religion (Cornish et al., 2012), most group counselors rarely if ever used interventions that included spirituality or religion. This lack of use can be partially attributed to the absence of training in the multicultural area of religion and spirituality with 79 percent of group counselors never participating in a group incorporating spirituality or religion and gaining their training and experience through journal magazines, reading books, or attending conferences on the subject (Cornish et al., 2012). Those delivering group counseling are inadequately equipped to handle religion or spirituality if it arises within their groups, much less if there is an interpersonal conflict between group members along the lines of religion or spirituality. The interpersonal nature of group counseling dictates that the group counselor must be better trained to handle religion and spirituality so that they can address these topics when they present in session in a manner that doesn't damage the cohesiveness of the group which is necessary for progress.

There is an exception when integrating religion into group counseling, and that is when the counseling group takes place in a Christian setting. Cornish et al. (2012) found that 100 percent of group counselors who work in a Christian environment utilize prayer as an intervention. Not acknowledging religion in group counseling may be unethical with 90 percent of Americans indicating that they identify religion as being very important to them.

Call for Research

Just as Anderson (2007) called for an increase in research and implementation of assessment and treatment plans that concentrates on multiculturalism, the call for continued research on this necessary subject matter continues and is given again by Moss, Pennamon, Springer, and Singh (2017). Moss et al. (2017) advocate for intergroup dialogue that asks the contemporary group counselor to engage in social identity development, provide opportunities to learn about other social groups, increase understanding of forces behind difference and dominance, develop the ability to analyze issues from various perspectives, develop skills to work with cultural variations and conflicts, and ultimately to develop approaches to build alliances across different cultures.

Recommended Strategies for Implementing Social Justice into Group Curriculum

Working with groups is primarily working with individuals, who form a miniature world, with all kinds of attributes that engage and describe its members (Bemak & Chung, 2004) (Yalom & Leszcz, 2005). The group represents more than a unit of individuals, but rather an amalgam of how each views the world, and the meanings that accompany those views (Hays, Arredondo, Gladding, & Toporek, 2010). This diversity among group members is the composite of need that calls for social justice. Social justice emphatically pushes in when groups of unlike peoples congregate (MacNair-Semands, 2007). So social justice and group work are always

inherently connected (Hays et al., 2010). A group is a way to identify and uncover social justice concerns that promote bias, oppression, or discrimination (Cheng, Chae, & Gunn, 1998). Therefore, strategies that advance the knowledge of social justice issues and cultivate a societal change within group work must be an integral part of the group curriculum.

How and what strategies to use when infusing social justice issues into the group curriculum then becomes a necessary piece of a program to support diversity in groups (Hays et al., 2010). Research emphasizes the importance of knowing how to bring social justice into group work through education and application (Singh & Salazar, 2010). Even The Association for Specialists in Group Work (ASGW) recognizes the importance of providing instructional material and developed the *Principles for Diversity-Competent Group Workers* to lay the groundwork for strategies to be implemented (Singh & Salazar, 2010).

Strategies

Beginning with a program description and continuing through mission, goals and course content, assignments, and field experiences, all aspects of a group curriculum should have the same commitment to social justice (Hays et al., 2010). Three simple ways to infuse social justice issues into group curriculum is through required reading, consciousness raising, and experiential learning experiences.

Having reading requirements as part of the group curriculum is a good starting point in addressing these issues. Books such as *Theory and Practice of Group Counseling* (2012) by Corey, which has strategies for social justice in group work, *Promoting Diversity and Social Justice: Educating People from Privileged Groups* by Goodman (200l), and *Leading Multicultural Groups* by Salazar (2009) can be assigned. Articles from *The Journal for Specialists in Group Work* by Burnes & Ross (2010), Smith & Shin (2008), and Getzel (2003),

gives attention to social justice. Facilitating a discussion that includes details of social justice issues, a process called conscious raising, is another simple way to infuse social justice in the classroom (Hays et al., 2010). A third strategy is with experiential learning experiences which might include a self-reflection paper, an interview with a community leader, an assignment to a community setting, or a project of identifying a need to address and finding a solution (Wilczenski, Cook & Hayden, 2013).

These are different ways to turn from a traditional approach to education and use a method that places the focus on objectionable and burdensome ways of treating people and on reversing the healthy habits that people use to judge others that even come before academics (Wilczenski et al., 2013). From the Multicultural and Social Justice Competence Principles for Group Workers (Singh, Merchant, Skudrzyk, & Ingene, 2012), Social Justice is "…Not only the awareness of how social locations of social privilege and oppression influence group work process and dynamics, but also identifying ways to take action related to these social locations and the various social justice issues group members and workers experience (p. 314)". To specifically address oppression, privilege, and culture in mixed groups, specific strategies are employed that allow for the application of these principles. Some of these strategies encompass "values clarification, empowerment of ethnicity and gender statuses, self-disclosure, consciousness raising, social and gender role analysis, bibliotherapy, and the establishment of a structure to maximize group cohesion (Hays et al., 2010)". These strategies are better understood in the way they are utilized through practice, training, and research (Hays et al., 2010).

Practice

Taking a social and gender role analysis and a cultural assessment is a part of putting some of these strategies into practice (Hays et al., 2010). Through a pre-screening process or even in the beginning group sessions, the group leader becomes aware of both past and present concerns of the group members. Group members with past experiences might not share easily about their oppression, and other members might not want to listen to the sharing because of their own experiences (Comacho, 2001). The group leader who is aware of these issues can better guide the sharing. The leader prompts the conversation by urging communication between members about the pain of their experiences (Chen & Rybak, 2018).

For this miniature world called a group to go through a natural process of growth, the members need the freedom to have mutual and reciprocal interaction (Yalom & Leszcz, 2005). Equality is encouraged when the members feel free to take an active part in the group and are informed of their right to do so by the group leader (Hays et al., 2010). As well, the leader who continually checks back with the group members to be sure that conversation is appropriate from their cultural perspective is a leader who is mindful of social justice within the group (p. 182). Group leaders are in a prime spot to change perception and perspective within the group and to promote health among the members rather than allow detrimental communication or influences to continue (Corey, 2016). The Association for Specialists in Group Work (ASGW) Best Practice Guidelines (2008) state that "Group workers practice with broad sensitivity to client differences…".

Training

Another way to address social justice is by expanding services to different groups in the community, whether in a shelter, church, synagogue, temple, mission or a political setting, identifying groups in the community and then reaching out to them (Hays et al., 2010). Working

in the community fits in with the training of group workers and becomes a part of strategies favorable for group curriculum. Just as a pre-screening analysis of group members, so a community analysis is necessary to find what groups are nearby or even in the broader surrounding community (Hays et al., 2010). This analysis involves both instructors and students assessing cultural groups, crime rates, offenses against groups, what programs are available to various groups in the community (Hays et al., 2010). The question is, then asked as to what skill set among the students is needed to develop ideas to help in the community.

Constantine, Hage, Kindaichi, & Bryant (2007) defined collaborating with various "community organizations in democratic partnerships to promote trust, minimize perceived power differentials, and provide culturally relevant services to identified groups (p. 27)", as one of nine social justice competencies. A university is a natural conglomerate of opportunities that allows for exchange information between its systems on campus, such as multicultural groups, criminal justice classes, or residential life resources (Hays et al., 2010).

Hays, Arredondo, Gladding, and Toporek (2010) suggests a strategy of taking note of a conventional conflict within each member that can be discussed with other members and dealt with according to each member's input and ideas. Empowering and validating group members who have believed the messages of being less than or incapable, and modifying these beliefs to counteract this mindset, is another proposed strategy (Han & Vasquez, 2000, Hays et al., 2010).

Part of the training in education is listening to stories of how others are affected by social justice. Gladding (2009) is an advocate of the narrative in the form of storytelling where members tell about their lives, suggesting that this is a more effective way than instructing a class. Storytelling helps group members better understand the world of another and empathize and support that person (Leszcz, 1992).

Inviting a community leader to speak about needs among different groups in his or her community so the members can identify with them, contributes to a foundation of social justice within the group curriculum. Having educators and students review different definitions of social justice within the literature, and seek ways to apply them, deepens understanding of social justice needs (Arredondo, Toporek, Brown, Jones, Locke, Sanchez & Stadler, 1996).

Samuel Gladding, a past president of ASGW, suggests having psychoeducational and task work groups for learning and solving problems, and Rebecca Toporek, one of the founding members of Counselors for Social Justice, supports designing training models and conducting counseling training to address community needs (Hays et al., 2010). Making the shift from a traditional curriculum, where the majority of learning comes from didactic instruction, to a community-based hands-on learning experience calls for active, forward-thinking educators who can advocate for social justice in creative ways (Hays et al., 2010).

Research

Advocating for social justice involves research and the call for research by educators. The knowledge of what is useful in group work drives curriculum goals and course content, making it essential to know what interventions are evidence-based from research (Hays et al., 2010). Compared to the amount of research accomplished in the personal counseling field, group efficacy has a long way to go to catch up to the same scope of inquiry (Gladding, 2008). As more attention is given to group counseling, Jacobs, Masson, Harvill, & Schimmel (2012) are concerned with the dearth of research from either universities or private researchers.

Two suggestions to encourage research are to make research assignments a part of the curriculum and have research teams as part of a Master level course content (Stockton & Morran, 2010). Another is having students act as apprentices, learning how to research as part of a

collaboration with researchers already in the field (Stockton & Toth, 1997). Inviting students

who have done advanced studies in other therapy fields, or asking people from groups

considered insignificant by society to contribute their ideas, can bring new perspectives about

blending social justice into group work (Hays et al., 2010).

      Group curriculum assignments can encourage the submission of articles around social

justice issues: the role of group workers and their attitudes toward that role; what changes may

occur in group members from attending the group; whether there is a new openness among

group members to social justice issues (Hays et al., 2010). There is much to research when it

comes to group work and curriculum, but always, the research begins with an individual's self-

reflection.

Self-Reflection

Any changes of groupthink in a university, community, or curriculum must be precluded by an

educator, group leader, or community leader as to what values and beliefs are present within

himself or herself. Optimal teaching of a concept or behavior requires that the teacher be an

excellent example of the desired behavior and a believer of the idea (Corey, Corey, & Corey,

2009).

      A pre-and post-assessment survey developed by Holcomb-McCoy (2007), designed to

rate students on their mastery of multicultural competence and social justice, rated the students

on four skill or strategy traits: ability to point out differences in cultures; ability to foster good

relationships with students different than themselves; ability to come alongside and champion

another's differences; ability to understand the impact of words towards others in diverse cultural

relationships (Wilczenski, Cook, & Hayden, 2013).

The challenge of group workers is to diligently keep social justice issues in the forefront of groups so that the group members can be aware, and not only change perception but also advocate for those who might be oppressed by social injustices (Gladding, 2009). Staying knowledgeable about social justice issues means accessing a broad range of resources (Appendix A) and be an active participant in social justice (Hays & Erford, 2014).

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Peer Review Form
Brandon Waggoner

Category	Advanced	Proficient	Developing	Not Present	Points Assigned	Reviewer Comments
Introduction	16-18 points Strong introduction of topic's key question(s), terms. All questions related to topic are addressed. Clearly delineates subtopics to be reviewed. Specific thesis statement. Grabs audience attention	14-15 points Somewhat strong introduction of topic's key question(s), terms. All questions related to topic are addressed. Somewhat delineates subtopics to be reviewed. Somewhat specific thesis statement. Somewhat grabs	1-13 points Weak introduction of topic's key question(s), terms. Does not address all questions related to topic. Does not clearly delineate subtopics to be reviewed. Lacks a specific thesis statement. Does not grabs audience attention	0 points	14	There is needed a clear thesis statement and outline for the remainder of the paper. This was missing and added to some of the confusion when reading.

		audience attention				
Focus & Sequencing	16-18 points All material clearly related to subtopic, main topic. Strong organization and integration of material within subtopics. Strong transitions linking subtopics, and main topic. Content indicates synthesis of ideas, in-depth analysis on the topic.	14-15 points Most of the material clearly related to subtopic, main topic. Mostly strong organization and integration of material within subtopics. Mostly strong transitions linking subtopics, and main topic. Content mostly indicates synthesis of ideas, in-depth analysis on the topic.	1-13 points Most of the material is not clearly related to subtopic, main topic. Weak organization and integration of material within subtopics. Weak transitions that lack linking subtopics, and main topic. Content reflects a lack of synthesis of ideas, in-depth analysis on the topic.	0 points	14	Some issue with focus and organization. I realize this is difficult with multiple writers. Transitions in several placed could be better to increase linking to the main topic. Some topics were stated more than once.
Citations	15-16 points Strong peer reviewed research-based support for thesis. All assertions are supported by citations.	13-14 points Mostly strong peer reviewed research-based support for thesis. Most assertions are supported by citations.	1-12points Weak peer reviewed research-based support for thesis. Most assertions are not supported by citations.	0 points	16	Great job here, well done on nearly all research and citations.
Conclusion	16-18 points Strong review of key conclusions.	14-15 points Mostly strong review of key	1-13 points Weak review of key conclusions. Weak	0 points	13	You never came back to summarize

	Strong integration with thesis statement. Insightful discussion of impact of the researched material on topic	conclusions. Mostly strong integration with thesis statement. Insightful discussion of impact of the researched material on topic	integration with thesis statement. Lack of insightful discussion of impact of the researched material on topic			the thesis or purpose of the paper. Another paragraph would help to review key conclusions.
Grammar & Mechanics	9-10 points The paper is free of grammatical errors and spelling & punctuation. Headings and subheadings present. Scholarly style of writing. Writing is flowing and easy to follow. Uses an economy of words. Language and style professional, pays attention to race/ethnicity/gender bias. Avoids overuse of quotations. Avoids use of rhetorical questions.	7-8 points The paper is mostly free of grammatical errors and spelling & punctuation. Headings and subheadings present. Scholarly style of writing. Writing is somewhat choppy and difficult to follow. Uses an economy of words. Language and style professional, pays attention to race/ethnicity/gender bias. Somewhat overuses of quotations or use of rhetorical questions.	1-6 points The paper contains significant grammar, spelling & punctuation errors. Headings and subheadings not used. Scholarly style of writing is lacking. Writing is choppy and not easy to follow. Does not use an economy of words. Language and style not professional, evidence of race/ethnicity/gender bias. Overuse of quotations. Uses rhetorical questions.	0 points	8	Over all well done. The spelling, grammar, and scholarly writing all improved in the latter half of the paper. Beginning, there were some significant errors and many run-on sentences. Flow could be better, but I understand is hard with multiple writers.

	9-10 points	7-8 points	1-6 points	0 points		
APA Style	9-10 points No errors in APA style. Running head present. Title accurately reflects thesis of paper and is <12 words. Abstract is focused, accurately reflects content of paper, and < 250 words. Headings and subheadings reflect accurate apa style.	7-8 points A few errors in APA style. Running head incorrectly formatted. Title accurately reflects thesis of paper and is <12 words. Abstract is mostly focused, accurately reflects content of paper, and < 250 words. Headings and subheadings mostly reflect accurate apa style.	1-6 points Many errors in APA style. Running head not present. Title does not accurately reflect thesis of paper or is too long. Abstract is not focused, and does not accurately reflect content of paper, or is > 250 words. Headings and subheadings do not reflect accurate apa style.	0 points	9	A few minor errors with quotations, but otherwise very well done with formatting.
References	9-10 points All references and citations are correctly written and present within body of paper and in reference page. In text and reference page references match.	7-8 points Most references and citations are correctly written and present within body of paper and in reference page. In text and reference page references match.	1-6 points Several references and citations are not correctly written and present within body of paper and in reference page. There is a mismatch between in text and reference page references	0 points	10	Great job on the references. Good support and formatting of the reference page.
Total	-				84	Great job, thanks for letting me evaluate this. We are

						all learning together and I did learn some things in reading your paper.