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"What is 'privilege'?": a counseling curriculum tool to operationalize aca's msjcc framework for counselor trainees

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Abstract
This article describes the rationale and design of a "What is Privilege?" tool designed to help counselor trainees become aware of the privileges they hold and the role these may play in their personal and professional lives. This tool serves as a critical self-awareness assessment instrument that can be used to operationalize the American Counseling Association's Multicultural and Social Justice Counseling Competency (MSJCC) framework within counselor education programs, particularly the domain of "counselor self-awareness". It also serves as a critical training tool that defines the term of "privilege" within three pillars: powers, resources and freedoms, using probing prompts to identify how counselor trainees have experienced these, and/or from which they have benefitted.

INTRODUCTION

A main goal of master's in counseling programs is to facilitate counselor trainees' multicultural understanding and connection with the lived experiences of clients, in order to foster empathy and advocate for clients' diverse needs. To do so adeptly within a multicultural and social justice framework, most counseling programs train students in the American Counseling Association's (ACA's) Multicultural and Social Justice Counseling Competencies (MSJCC), which delineates that counselors must explore several developmental domains, the first of which is their own self-awareness of how their identities intersect to provide either "privileged" or "marginalized" status.

Acquiring self-awareness can help counselors better comprehend the ways in which social power and privilege of their myriad identities (or lack thereof) influence their own lived experiences. In addition, it can illuminate the ways in which socialization as a member of a marginalized or privileged social group can affect one's personal values, beliefs, and biases (Manivong J. Ratts, 2015). Specifically, the MSJCC framework asserts that counselors must "[a]cquire communication skills to explain how their privileged and marginalized status influences their worldview and experiences" and "[t]ake action to learn about their assumptions, worldviews, values, beliefs, biases, and culture as a member of a privileged and marginalized group" (Manivong J. Ratts, 2015).

In addition to the ACA MSJCC framework, the Council for the Accreditation of Counseling and Related Educational Programs (CACREP) requires counselor education programs to infuse "the effects of stereotypes, overt and covert discrimination, racism, power, oppression, privilege, marginalization, microaggressions, and violence on counselors and clients" within their foundational counseling curriculum (Ratts et al., 2016). Moreover, CACREP standards add that counseling programs should incorporate within

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the curriculum "guidelines developed by professional counseling organizations related to social justice, advocacy, and working with individuals with diverse cultural identities", such as the ACA's MSJCC framework.

Yet while counseling program curricula may expose counselor trainees to a "social justice framework" such as the ACA's MSJCC, it may fail to train graduate students adequately in how to operationalize and use the MSJCC successfully in clinical practice. This may stem in part from a lack of clear published guidelines for ways that counselor educators can apply and operationalize elements of counseling multicultural competencies (Wilson et al., 2020). Thus, while counselors-in-training may learn and discuss concepts such as the intersection of social identities, "privilege" and "marginalization" in graduate courses, such discussions may not be consistent or systematic across programs to encourage students to analyze the relevance and impact of these concepts in their personal and professional lives.

With respect to the MSJCC's first competency, "counselor self-awareness" as either a "privileged" or "marginalized" counselor, counselor trainees must not only understand the multiple privileges ---or marginalized statuses--- they hold within the intersectionality of their cultural identities, but the role that these may play in their attitudes, skills, knowledge and advocacy with clients. Thus, the purpose of this article is to review the research on ways to help students examine forms of "privilege" and "marginalization" status as a means of contributing to the MSJCC domain of counselor self-awareness, and to help them examine how these concepts may affect their personal and professional lives. Research on the concept of social "privilege" in counselor education is reviewed, followed by the presentation of the "What is Privilege?" critical thinking tool to operationalize this concept within the MSJCC framework. A discussion of the use of this tool in the context of counselor education is offered, with limitations and recommendations for future research provided.

Literature Review

In the early 1990s, Sue et al. (1992) suggested that counselor education programs focus on training in multicultural competence, with the first set of competencies published in 1992. Since then, many researchers have explored methods of and research in multicultural competencies in counselor education, with the latest set of competencies published and endorsed by the American Counseling Association in 2015 (MSJCC, ACA). Research in the counseling field on teaching various concepts of multicultural competency in counselor education programs have since flourished, including the importance of teaching implicit bias awareness (Boysen, 2010; Castro-Atwater, 2024) the impact of micro-aggressions (Yokoyama et al., 2011) color-blind practice implications (Hoskin & Smith, 2021) social justice advocacy (Charis, 2023) the concept of white privilege (Ancis & Szymanski, 2001) and multicultural counseling skills (Cates et al., 2007). Research in these specific areas of multicultural counseling competency have all aided in advancing the field of research and counselor educator practices in multicultural counseling development.

Yet while an abundance of research exists into these specific skills and concepts needed for multicultural competence--and reasons why counselors and counselor trainees should develop these in practice-- there is a dearth of research on exactly how to do so and "what works" (Wilson et al., 2020). In their work examining why it is difficult to apply the MSJCC framework in counselor education, Wilson and colleagues suggest that there may be an overemphasis on the cognitive, theoretical concepts of the MSJCC and social justice principles within counselor education programs and not enough focus on their practical application and behavioral operationalization. To date, the most comprehensive set of application/operationalization tools to be published in multicultural counselor education to establish multicultural competency is (Pope et al., 2011) handbook, Experiential Activities for Teaching Multicultural Competence in Counseling published by ACA. Yet this resource--which includes scores of curriculum ideas and activities, including those focused on understanding privilege (Kashubeck-West, 2011) was published several years prior to the ACA's updated MSJCC framework Association (2015), and does not align with the developmental domains or outlined within the MSJCC.

One concept new and central to the ACA''s 2015 MSJCC framework is the outlining of the "privileged" counselor/client and "marginalized" counselor/client, with the MSJCC model cross-listing these identities into four distinct quadrants see Figure 1, pg. 4, (Manivong J. Ratts, 2015). While social privilege and/or marginalization can be derived from a number of cultural identity variables such as skin color (Bennett, 2012), ethnicity, language, social class (Whiting & Cutri, 2015) and disability (Bialka & Morro, 2017) since Peggy MacIntosh's (1989) landmark article on White privilege over 30 years ago, much work has notably focused on White privilege as a set of unearned psychological and physical benefits stemming from skin color (Bennett, 2012; Collins, 2018; Teo & Rodkey, 2008).

The term "privilege" is not without its critics, many of who claim the term "privilege" misleads individuals by failing to capture the often unearned set of benefits to being part of an advantaged cultural identity group (Chizhik & Chizhik, 2002), nor does it further the conversation on to action steps to address systemic inequities (Applebaum, 2010). Specifically, Cabrera (2017) critiques McIntosh's use of the term "White privilege", arguing that a host of misconceptions about the term "privilege" and its connotation with a life of ease and wealth have made it difficult to engage in meaningful racial dialogue, since Whites who have struggled in their life often adamantly believe that they have not been "privileged". Instead, Cabrera (2017) argues for a replacement term, "white immunity" to more aptly identify the many benefits White-perceived individuals receive simply by their skin color. Similarly, Rankine (2020) opts for the term "white living" to express the unseen and often assumed benefits received simply by "being white".

Discussions about privilege can also be fraught with discomfort and tension; Greene (2003) reports that great discomfort can occur even among social justice-committed human service professionals when the discussion leads to an examination of the social inequities that are associated with membership of certain groups (i.e.an examination of social injustices).

According to Applebaum (2010) teaching about "white privilege" can also be problematic if taught in a trivial or superficial manner, as it may become reductionistic in nature, "lead[ing] to very superficial and simplistic analysis of privilege" and potentially to an "us/them" mentality that fails to engage students to think critically about the nuances and realities of racism in everyday life" (Applebaum, 2010). Ratts et al. (2016) emphasizes this point, arguing that given our penchant to reducing terms into more simplistic linguistic categories for understanding, it can be easy to focus solely on a person's marginalized status, while ignoring other aspects of identity that lead to privilege (or vice versa). In reality, identity, marginalization, and privilege are often inexplicably intertwined, and the complex relationship between them is important for counselor trainees to understand as it impacts the daily lives of both counselors and clients.

In 2015, Torino noted several classroom strategies that do encourage a deeper, affective understanding of White privilege, including Carter and Henderson (2005) use of small group interviews, often lasting several hours, in their Racial-Cultural Counseling Lab at Columbia University. This "deeper dive" into confronting White privilege was found to be essential to the development of cultural competency in counselor trainees (Torino, 2015), as counselor trainees are grouped in diverse groups, then interviewed and challenged to answer structured questions about their understanding of White privilege. This intense exercise allows counselor trainees to identity and confront the stereotypes and biases that may impact their practice, and to gain a sense of the impact of these racial understandings in front of their peers. However, Torino (2015) points out that this experiential approach, while found to be effective, should be combined with cognitive, didactic methods and can be problematic, with difficult emotions and denial often arising in White counselor trainees, as well as the imperative to have a skilled facilitator on hand.

Other than Torino (2015) work, there appears to be a dearth of research-based tools that provide an analysis and understanding of how counselor educators can specifically encourage counselor trainees to become self-aware of how the concepts of privilege and marginalized identities play out in their lives

personally and professionally– despite this being a major focus of the updated 2015 MSJCC framework. An operationalizing tool to understanding identities, privilege and marginalized status within professional counselor and client relationships, the MSJCC-Assessment Form, was put forth by Ratts (2017) and walks counselors and clients through an intake analysis of their myriad marginalized and privileged identities and how these may impact clinical sessions; but a thorough and honest reflection of the intersectionality of their identities—including reflecting and "unpacking" areas of "privilege"—is sorely needed before counselors enter the field and utilize such intake tools. Specifically, an operationalizing tool to assist counselor trainees in understanding their own intersection of identities, privilege and marginalized status prior to entering the field could prepare them for important and critical assessment tools such as the MSJCC-Assessment Form and help them further understand the four quadrants of the MSJCC model. Thus, this article developed such an operationalized tool based on existing research and applied it to counselor education.

METHODS

The author utilized a variety of resources, including a thorough, systematic review of sources found in education and psychological electronic databases, textbooks' tables of contents, web-based news searches, and Google Scholar to locate as many models of understanding and unpacking the components of "privilege" as possible. It was particularly important to move beyond "White" privilege to incorporate the many other cultural identities that individuals hold that may either privilege or marginalize their status in a counseling scenario, including variables of age, race, gender, sexual identity, class, disability, and acculturation status, among others. A review of components of privilege that included a broad conception of attitudes, skills, and behaviors and that described privilege within a holistic context of one's professional identity were reviewed. Concepts of privilege were then grouped thematically into three areas, or "pillars": "power" (or lack of) provided to a privileged (or marginalized) individual; "resources" that an individual either inherited, grew up with, accessed or earned/lacked; and "freedoms" of behaviors that one believed they could willingly engage in without fear of consequence and used to create a "What is Privilege?" cognitive prompt tool for counselor trainees.

Since many definitions and discussions of privilege in the review focused on its dynamic, ever-changing aspect, question prompts created for counselor trainees on the "What is Privilege?" tool focused both on the individual's past privileges (growing up) and current privileges, with a focus on when/why these aspects changed. Finally, in order to operationalize the aspect of the MSJCC that emphasized the need for counselors to understand the impact of their privilege and/or marginalized status on both their personal and professional identity, follow-up questions focusing on impact on professional practice and personal beliefs/values for the "What is Privilege?" tool were added. Overall, the "What is Privilege?" tool was designed to be empirically tested as both an effective pre- and post-test measure on the cognitive identification and understanding of this dynamic concept in counseling curricula.

RESULTS AND DISCUSSION

Results

The purpose of this study was to synthesize the literature on the concept of "privilege" as it pertains to counselors engaged in adhering to the ACA's MSJCC framework, and apply it to counselor education. In our search, over twenty sources were relied upon in academic, news and web-based searches to conceptualize, define, and operationalize privilege as grouped by three thematic elements. Rather than reviewing each of them individually in a step-by-step, superficial way, sources were synthesized into a broad, overarching operationalizing tool: the "What is Privilege?" critical thinking activity prompt (Figure 1). Please see Figure 1 for a detailed view of this tool as it applies to counselor education. (Note: This tool is designed to be reproducible for use by faculty in counselor education programs provided full citation is included).

In Figure 1, three thematic constructs of privilege are delineated that emerged from the research: powers, resources and freedoms. Although there are limitations in conceptualizing privilege into three tidy, unique pillars, the descriptions of each of these pillars, in and of themselves, can be useful heuristics for understanding the overarching impact of privilege in its many forms. For example, for faculty who encounter the counselor trainee who reacts negatively to being "privileged" (e.g. White-identified trainees who may protest, "But I grew up poor, I was never 'privileged'"), such pillars can further break down and assist such trainees in understanding the many nuances and forms that privilege can take in addition to socio-economic status (e.g. "freedom to walk freely in certain spaces without fear of misinterpreted intentions or reprisal"). As Claudia Rankine (who prefers the term "white living") (2020) states, "'[W]hite privilege' is the ability to simply live your life—to walk down the street or enter your house without thinking about being stopped or shot. But it's often misunderstood as being about economic advantage' Rankine (2020) as quoted in (Hober, 2020). Thus, instructors are encouraged to view the pillars as flexible, penetrable, and dynamic ways to broaden the understanding of the term "privilege" in ways that assist counselor trainees in probing deeper into their own sense of dynamic privilege and/or marginalized status.

Power

In their book, Kendall (2013) defines White privilege as "having greater access to power and resources than people of color [in the same situation] do". Thus, the first thematic construct of privilege, power, encompasses an individual's ability to "make things happen": to be able to make decisions that affect others; advocate for ones' self and those one chooses to advocate for; to have influence or sway

What is Privilege?:

A Counselor Self-Awareness Tool To Assist in the Operationalization of the ACA MSJCC Framework

"Privilege" = P,R,F (POWER, RESOURCES and FREEDOMS)

The American Counseling Association's Multicultural and Social Justice Counselor Comptetency (MSJCC) Framework asserts that counselors must "[a]cquire communication skills to explain how their privileged and marginalized status influences their worldview and experiences" (Manivong J. Ratts, 2015).

But what is "privilege" and does it capture what we want it to mean? Some argue that the term "privilege" can be misleading, as many individuals equate "privilege" with economic advantage (Cabrera, 2017; Rankine, 2020) and fail to recognize the term as one of unearned psychological benefits due to identity markers, such as skin color, race, or gender.

The activity prompt below is designed to help future counselors recognize the privileges they hold in terms of power, resources, and freedoms. What privileges – or marginalized status-- do you have because of your skin color, age, race, religion, or gender? What about your sexual identity, class, disability, level of acculturation/immigration status, or an intersectionality of the above? Work with a partner or in small groups to answer and discuss the questions below. It is hoped that this deeper reflection will allow you to practice reflecting on and speaking about your own cultural identities and the status they hold.

Power

This includes the power to:

- Make decisions that affect others
- Advocate for yourself and those you choose to advocate for
- Influence/sway over others who make decisions
- Give and take resources from others and society (e.g. purchasing power)
- Voice your thoughts and opinions and have others listen

Questions:

- How much did you have as you were raised? How much did your family have in the community? Society?
- How much do you have now in your role within your job/career? Over whom?
- Discuss how this aspect of privilege relates to your personal values; and how it impacts your professional identity.
- What cultural identities contributed to the power you have or had?

Resources

Resources include:

- Money and access to make money
- Food/shelter/clothing - and access to those regularly
- Goods/services that assist you and/or those you are serving/caring for; and access to those services (e.g. educational resources; financial resources, land/home resources; social/community resources)

Questions:

- How many of these resources did you have growing up? How much access to these resources did your family have?
- How much do you have now, economically? Educationally? Financially?
- What cultural identities contributed to the resources you have or had?
- Discuss how this aspect of privilege relates to your personal values; AND how it impacts your professional identity.

Freedoms

Freedoms include:

- Perceived ability to walk, talk and socialize in any social and public spaces without fear
- Perceived ability to communicate with others, including "authority figures" with confidence
- Consistent ability to be given "the benefit of the doubt" in ambiguous situations (e.g. when it looks like you've set off a store alarm; when walking at dusk in a public park; when your credit card is declined)
- Consistent ability to access goods, services, and resources without negative judgment/consequences based on how you look or are perceived (e.g. to test drive the latest car model, to walk in to your own home, etc.)

Questions:

- How much freedom did you and/or your family members have as you were raised?
- How much freedom do you have now as defined as above?
- What cultural identities contributed to the freedom you have or had?
- Discuss how this aspect of privilege relates to your personal values; and how it impacts your professional identity.

Who make decisions; to have the power to purchase good and services (e.g. give and take resources from others and society) and to voice one's thoughts and opinions and have others listen (e.g. to not be ignored).

Applied to counselor education, power occurs when counselors and counselor trainees are able to freely see clients and dictate the time, date and length of sessions; to change or move session times and logistics if needed; to advocate for one's own needs and those of the client freely and easily within a system; and to have "a voice at the table" of decisions being made about client inclusion, population, interventions, resources provided, and treatment options. For example, within the MSJCC framework, a

counselor with the privilege of power would be one who is aware of their abilities to influence both clients and the systems within which they operate; to be able to ask for, purchase or receive resources necessary (such as insurance coverage, translated materials, etc.) for client treatment and advocacy; and to be able to connect with others in an organization to receive such resources with relative ease. If counselors lack this form of privilege and are marginalized within the system with little power, treatment outcomes may be affected.

Resources

Access to recourses is a particular form of privilege that may or may not be earned; again, it may be dependent and predicated on one's skin color, wealth, access, system manipulation, demographics, language, experience, gender, or socio-economic status. Resources include: money and access to make money; food/shelter/clothing (and access to those regularly); goods/services that assist you or ones you are serving/caring for; and access to those services (e.g. educational resources; financial resources, land/home resources; social/community resources).

Applied to counselor education, resources begin at the time of training and can include the type and level/degree of counselor education and ongoing professional development received and utilized; access to income through salary and insurance reimbursement; the quality of the space and room in which the counselor provides client services; and the level and amount of goods and services provided and accessible to both counselor and client.

Freedoms

Freedoms is perhaps most synonymous to Rankine's version of "white living", or Cabrera's notion of "white immunity"; it refers to the perceived ability to walk, talk and socialize in any social and public spaces without fear; communicate with others, including "authority figures" with confidence and ease; and the consistent ability to be given "the benefit of the doubt" in ambiguous situations (e.g. when one has set off a store alarm upon exit; when walking at dusk in a public park; when one's credit card is declined, etc.). Moreover, "freedoms" also include the consistent ability to access goods, services, and resources without negative judgment or consequences based on how you look or are perceived (e.g. to test-drive the newest car model; stand in line at an exclusive store; be honored by your organization, or in the case of Harvard Professor Henry Louis Gates, to walk into your own luxury home (Thompson, 2009).

Applied to counselor education, freedoms occur when counselor trainees and counselors are able to walk freely on and around their higher education campus or mental health clinic, including after hours (when many graduate classes occur); to be granted additional time and space for clinic use to see clients; to hold clinical sessions in alternative settings; and even to walk clients to/from their car to the clinic without fear of reprimand or consequences.

Discussion and Application to Counselor Education

Although much of the literature on social justice competencies in counselor education highlight characteristics and competencies that counselor trainees need; their descriptions often fail to operationalize how these competencies can be acquired. To date, the most comprehensive set of operationalization tools to be published in multicultural counselor education to establish multicultural competency is the handbook Experiential Activities for Teaching Multicultural Competence in Counseling (Pope et al., 2011), which pre-dates ACA's updated MSJCC framework by several years.The limited research on "what works" to engage counselor trainees in understanding and operationalizing the notion of 'privilege', specifically, is a necessity given its prominence as a key construct in the ACA's MSJCC (Ratts et al., 2016).

Thus, the purpose of this study was to define, delineate and synthesize the literature on "privilege" in order to create an operationalized tool for use within counselor education. The extant literature in

counselor education abounds with the need to infuse social justice principles into the curriculum so that counselor trainees will understand the role that both individual and systemic racism and notions of privilege and marginalization play in client's lives, the counselor-client relationship, and client outcomes. Yet very little research has been done to apply and operationalize the Manivong J. Ratts (2015), the framework of social justice and cultural competency to which most counselor education programs adhere (Charis, 2023; Wilson et al., 2020). Moreover, the research to date on the successful deconstruction of "white privilege" in counselor education points to the need to go beyond superficial discussions in order to engage counselor trainees in both experiential and cognitive "deeper" discussions in which trainees' personal and professional identities and histories are shared (Applebaum, 2010; Torino, 2015). This is especially critical given that the term "privilege" is often a misunderstood and overused term in the social justice counseling and educational literature; yet highlighted as an essential component of the American Counseling Association's 2015 Multicultural and Social Justice Counseling Competency (MSJCC) framework, on which most counselor educator programs rely. Moreover, studies to date have yet to operationalize the most recent MSJCC framework into practical applications for counselor trainees.

Using Kendall (2013) definition of "White Privilege" as a starting point, and conducting a thorough, systematic review of sources found in education and psychological electronic databases to locate as many models of understanding and unpacking the components of "privilege" as possible, it was postulated that "privilege" consists of three inter-related constructs: power, resources, and freedoms. Power relates to an individual's ability to "make things happen": to be able to voice and make decisions that affect others and not be ignored, advocate for ones' self and those one chooses to advocate for, influence others who make decisions, and give and take resources from others and society. Resources relates not only to basic food, shelter and clothing, but to money and access to make money, including goods and services that assist you and/or those you are serving/caring for; and access to those services (e.g. educational resources; financial resources, land/home resources; social/community resources). Finally, freedoms refer to the perceived ability to walk, talk and socialize in any social and public spaces without fear, to communicate with others, including "authority figures" with confidence, and to be given "the benefit of the doubt" in ambiguous situations (e.g. when setting off a store alarm; when walking at dusk in a public park; when walking in your own home, etc.).

After delineating these three aspects of "privilege", this study then created cognitive question prompts for each form of privilege that encourage deep reflection of both counselor trainees' personal and professional identities and family histories, culminating in a "What is Privilege?" worksheet tool that can be replicated for use in counselor education programs. When prompted to reflect on "privilege" within the "What is Privilege?" worksheet, counselor trainees are introduced both to Rankine (2020) notion of "white living" and Cabrera (2017) notion of "white immunity" as alternative terms for this construct that provides them access to powers and resources that others do not have, and allows them "immunity" to be judged, or to receive consequences for, being in a certain place, at a certain time, simply due to skin color.

Limitations and Recommendations for Future Research

One of the most prominent limitations of our study is the presumption that "privilege" can be captured by examining only three domains of personal and professional experience that emerged as themes from the literature review: power, resources, and freedoms. It may be argued that a much more nuanced view of the development of specific components of privilege (e.g., examining privilege within professional identity, situational constraints of how privilege is experienced and used; cognitive complexity of the privilege-marginalization dynamic between counselor and client) is needed. It is hoped that by breaking down the overarching construct of "privilege into these three distinct domains, counselor trainees can gain some insight into how privilege has operated throughout their life and how they can extract and apply this reflective knowledge into their own practice as it relates to the privileged counselor-

marginalized client relationship (or conversely, the privileged-privileged, marginalized-privileged or marginalized-marginalized relationship), as these relationships are specifically delineated with the ACA's MSJCC framework. Moreover, if used at a critical time in their education, it is hoped that the examination of these elements of privilege can capture the dynamic and ever-changing ways that "privilege" manifest in their personal and professional identity.

However, a second limitation is that this model has yet to be empirically validated, which would lend weight to the accuracy (or inaccuracylk) of the three elements of privilege as they are described. Future researchers are encouraged to utilize qualitative and qualitative methodology to validate (or invalidate) this model.

Finally, this "What is Privilege?" operationalized tool may be woefully inadequate if used outside of or in place of a context of rich, structured discussion of responses provided from the prompts – both for the counselor trainee and in the reflection process. Counselor trainees are diverse individuals with a host of nuanced experiences that bring to light the changing dynamics of privilege status and marginalization status. The model we have proposed dissects privilege into three sometimes overlapping domains of "power" "resources" and "freedoms", and these can all change across a lifetime and in differing contexts. Furthermore, within these domains, there is a lack of attention toward counselor trainees' understanding of the multicultural components of privilege going on within their classrooms as well. A decolonized classroom could look very different and cast counselor development and an understanding of "privilege" in a completely different perspective. More research is needed in this area.

CONCLUSION

This study intended to address the dearth in practical applications of the widely-utilized ACA Multicultural and Social Justice Counseling Competencies (MSJCC) framework, particularly to define and synthesize one of its core concepts, "privilege", so that counselor trainees can better understand how socialization as a member of a marginalized or privileged social group can affect one's personal values, beliefs, and biases (Ratts et al., 2016) A three-element "What is Privilege?" reflective tool was created that can be utilized in counselor education programs to provide cognitive and historical prompts for counselor trainees to identify privilege within their personal and professional lived experiences. This framework of privilege divides it into three elements: power, resources, and freedoms, and is distinctive in its application to social justice within the field of counseling and counselor education. Even while aware of the inherent drawbacks of dividing "privilege" into these three elements, these divisions may allow important distinctions to be made for counselor trainees confused about what "privilege" means and how it manifests in everyday personal and professional identities and situations. However, it's crucial to approach these elements adaptably because the impact of privilege is dynamic and influenced by a variety of elements, such as individual experiences, the sitautional environment, and one's decisions and actions. As a result, rather than offering a strict framework, this model acts as a heuristic, giving a comprehensive perspective about an often-misunderstood, and rarely operationalized, term so prevalent in counselor education today. The author is hopeful that the concepts and questions provided in the "What is Privilege?" tool will be used throughout counselor education programs as one way to spur deeper meaning and reflection on the impact of privilege on the counselor-client relationship, as delineated and outlined within the MSJCC.

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