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The authors present a model for helping students and supervisees to move beyond competence and toward action-based advocacy utilizing the Multicultural and Social Justice Counseling Competencies and extant literature in counselor and ally development. Four developmental stages are posited based on the MSJCC domains, and various strategies for teaching competencies at each level are provided.

Keywords: LGBT ally development, advocacy, MSJCC

Introduction

LGBTGEQIAP+ individuals encounter various challenges and potential negative mental health outcomes as a result of oppression, harassment, bullying, and violence based upon their sexual or gender identity and/or orientation (Asta & Vacha-Haase, 2012; Donatone & Rachlin, 2013; Ji, 2007; Singh & Moss, 2016). Others' attitudes and prejudices can negatively impact an individual's sense of self, sense of safety, actual safety, and sense of belonging, leading to higher rates of depression, suicidal ideation, dropping out, decreased school attendance and academic achievement when compared to their hetereosexual and cisgender peers (Green, Willging, Ramos, Shattuck, & Gunderson, 2018; Diaz, Greytak, & Kosciw, 2008). Counselors in all settings need to be prepared to work with and advocate for clients and students all along the gender and sexuality continua. Counselor educators and counseling programs are responsible for preparing future counselors to work with diverse populations, and to meet the needs of gender and sexuality diverse clients and students (Council for Accreditation of Counseling and Related Educational Programs [CACREP], 2016; Association for Multicultural and Counseling Development [AMCD], 2015).

Our profession is calling counselors, counselor educators, and supervisors to move beyond competency (Moe, Perera-Diltz, & Sepulveda, 2014). Counseling's seminal professional guidelines, such as the Advocacy Competencies (ACA, 2003), Code of Ethics (ACA, 2014), Standards (CACREP, 2016), the Multicultural and Social Justice Counseling Competencies (MSJCC; AMCD, 2015) resoundingly call counselors to action. The preamble of the Code of Ethics calls counselors to promote social justice (ACA, 2014), and the Standards (CACREP, 2016) require counselor education programs to train counselors to recognize and eliminate oppressive and discriminatory practices (Standard F.2.h). This trend towards action-oriented forms of advocacy speaks to a paradigm shift within our profession. Rivers and Swank (2017) stressed that mere acceptance of individuals who identify as LGBT is no longer acceptable, and that the time has come to train allies who stand with members of LGBT community. As counselors are called to be social justice advocates, the need for counselor preparation programs to be thoughtful and intentional in curriculum and student development is increased.

The Association for Lesbian, Gay, Bisexual, and Transgender Issues in Counseling (ALGBTIC) presented a change to the acronmyn used to denote members of the LGBTGEQIAP+ community (Ginicola, 2019). Per the ALGBTIC website (ALGBTIC, n.d.), "With the recognition that no abbreviation of our communities' identities are perfect, this is not intended to disrespect any identity, but rather to provide the most inclusive initialism as a starting point to discuss and advocate for our shared communities' identities and rights and our individual identities" (para. 1). The new acronym refers to (L) Lesbian, (G) Gay, (B) Bisexual, (T) Trans, Transgender: & Two-Spirit, (GE) Gender Expansive, (Q) Queer & Questioning, (I) Intersex, (A) Agender, Asexual, Aromantic, (P) Pansexual, Pan/Polydender, Poly Relationship Systems, (+) other related identities. In keeping with our commitment to inclusivity and in support of personal identities, we will use this new acronym except when citing previous work that used a previous version of the acronym.

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In response to the MSJCC (AMCD, 2015), counselor development scholarship, and extant literature in ally development, we propose a scholarship-based developmental model for training counseling students and supervisees to move beyond LGBTGEQIAP+ competency and reinforce the call to advocacy and ally-ship. In developing the MSJCC, one of the primary goals of the AMCD Multicultural Counseling Competencies Revision Committee was to "address the expanding role of professional counselors to include individual counseling and social justice advocacy" (p. 29). Scholars continuously invite counselors to appropriately advocate for LGBTGEQIAP+ populations (ACA, 2003, 2014; ALGBTIC, 2012; Asta & Vacha-Haase, 2012; CACREP, 2016; Neuer Colburn, Whitman, Elliott, Kemer, & Choudhuri, 2017; Rivers & Swank, 2017; Walker & Prince, 2010). Specifically, CACREP (2016) requires programs to provide advocacy and social justice training (see Standards 1.X, 2.F.1.e, 2.F.2.b, 6.A.3, 6.B, 6.B.5). Concurrently, a growing number of authors have posited specific strategies for LGBTGEQIAP+ competence and advocacy (Donatone & Rachlin, 2013; Fingerhut, 2011; Grove, 2009; Lynch, Bruhn, & Henriksen Jr, 2013; Rivers & Swank, 2017). In an effort to bring these offerings together, we will first review counselor and ally development literature. Then, using the MSJCC developmental domains of Counselor Self-awareness, Client Worldview, and Counseling Relationship, along with a fourth stage we named "Public Advocacy," we will point to various literature-based strategies, developmentally arranged, to address attitudes and beliefs, knowledge, skills, and action competencies within each stage.

Ally Development

One of the primary goals of training students in multicultural competence is to help them become effective allies to marginalized communities and to prime them for social justice advocacy (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016). The term "ally" has been described and defined in various ways (Asta & Vacha-Haase, 2012). The most basic definition, according to the Merriam-Webster dictionary, is "one that is associated with another as a helper; a person or group that provides assistance and support in an ongoing effort, activity, or struggle" (Ally, 2018). This definition supports both passive observers and those who engage in more active involvement. To be sure, ally-ship exists on many levels, starting with simply claiming support of the 'other,' to being willing to hear what the 'other' has to say, all the way to initiating policy changes and taking legal action to change systems that continue to harm marginalized people. Straight for Equality (n.d.), a program of PFLAG offers a spectrum model including new ally, everyday ally and super ally for LGBTQ+ ally development and offers resources within each stage to improve LGBTQ+ ally effectiveness. Despite the good intentions of those who wish to

support LGBTGEQIAP+ communities and some of the political advances made over the past 15 years, many are concerned that simply professing to be an ally is not enough to help LGBTGEQIAP+ communities. Persons identifying as LGBTGEQIAP+ need true advocates to step up and take a more proactive stance in establishing social justice.

As applied to counselors striving to serve as allies, Lynch, Bruhn, and Henricksen (2013) designated the word *stray* to refer to a non-GLBT identified counselor who has knowledge of GLBT issues and some confidence in their ability to work with identified clients, as separate from ally, which comes with a greater responsibility to advocate for the entire GLBT population. To be sure, the counseling field is calling for activists who, as persons of privilege, will stand with members of marginalized communities, and not just for them. The stray term denoted by Lynch et al. (2013) parallels our interpretation of standing for the LGBTGEQIAP+ population. Counselors standing for LGBTGEQIAP+ populations parallel with the beginning of the PFLAG spectrum. Notably, Woodford, Kolb, Durocher-Radeka and Javier (2014) found that even most college campus-based ally training programs tend not to prioritize preparing allies to confront prejudice and discrimination. Counselors standing with the LGBTGEQIAP+ population, on the other hand, take action in the presence of injustices and engage in public advocacy behaviors, paralleling with the "super ally" end of the PFLAG spectrum.

In addition to improving the lives of people who have been marginalized, embracing ally-ship may improve one's own life. Rotosky, Black, Riggle, and Rosenkrantz (2015) found that being an ally is inherently rewarding and can improve overall well-being, suggesting that when counselors serve as allies, they are helping themselves in addition to helping others. We concur, and therefore encourage the development of true LGBTGEQIAP+ allies. In this article, we will use the term "ally" to denote a social justice-minded person who takes action to stand with members of LGBTGEQIAP+ communities to reduce systematic oppression and promote equality.

Some students and supervisees may be well-prepared to become such allies; perhaps they are already supporters of the LGBTGEQIAP+ community. Others may tout moral or religious biases against members of the LGBTQIAP+ community, and still others may come with implicit/blind biases. This complicates the work of developing social justice minded allies. To date, there is no tested protocol for fully developing allies. However, researchers have identified constructs positively associated with claiming an "ally identity," including knowing members of LGBTGEQIAP+ communities and/or perceiving that they have had adequate training, being female and highly educated, and being politically liberal and religiously inactive (Fingerhut, 2011; Goldstein & Davis, 2010; Lynch et al., 2013). Additionally, Asta and Vacha-Haase (2012) highlighted the importance of social

justice values, feedback from others, and being a member of multiple groups that are marginalized as additional factors.

Scholars have also identified barriers to becoming allies, including time, confronting derogatory language, lack of awareness of terminology, and religiosity (Asta & Vacha-Haase, 2012; Rivers & Swank, 2017). Lassiter and Sifford (2015) cautioned that the process of change from lack of awareness to ally-ship often comes slowly. This is one of the reasons the current model is rooted in counselor development.

Student and Supervisee Development

Counselor educators carry the responsibility of facilitating students' movement through various stages of personal and professional identity development as they navigate becoming LGBTGEQIAP+ social justice advocates. An understanding of the stages of development and the corresponding tasks to master at each stage is required to adequately meet the students where they are. Ronnestad and Skovholt (2003) identified six phases of counselor development. The initial 'Lay Helper' phase refers to students prior to entering their programs and points to how their personal worldview is often what draws them to pursuing counseling degrees. The 'Beginning Student' phase is characterized by the struggles and doubts that students experience at the beginning of their coursework. During this phase, the learning and initial mastery of basic theories, models, and skills assists the students in gaining some confidence. In the latter half of a student's training program, they move into the 'Advanced Student' phase, during which students navigate their internship or field placement and strive to become the professionals they hope to be. Caution and striving for perfection characterize this phase, and supervision serves as a key influence throughout this phase. Once students graduate and enter the early stage of their careers, they begin the 'Novice Professional' phase. Again, supervision is influential in assisting fledgling professionals as they define and refine their personal identities. The final two phases include the 'Advanced Professional' and the 'Senior Professional' stages, which are characterized by advanced conceptualization, confidence, and expertise.

Our proposed model aligns with Ronnestad and Skovholt's (2003) phases of beginning student, advanced student, and novice professional. Movement within and through developmental stages is fluid; earlier stages are not necessarily complete when students move into later stages (i.e., self-awareness is not complete when a student moves from being an early student to a mid or advanced student). Furthermore, a consideration of Bronfenbrenner's (1994) Ecological Model and the intersection of individuals with their own systems is beneficial to understanding context of counselor development. Bronfenbrenner focused on the development of individuals within four systems:

the microsystem or their interpersonal relationships, the mesosystem or the interaction amongst these relationships, the exosystem or the indirect influences on an individual, and the macrosystem which encompasses the social, political and cultural norms that impact the individual. The confluence of these systems inform the development of implicit bias, defined as "actions or judgments that are under the control of automatically activated evaluation, without the performer's awareness of that causation" (Greenwald, McGhee, & Schwartz, 1998, p.1464). Self-awareness, knowledge, and specific skills related to implicit bias are paramount to becoming an effective social justice advocate.

Developmental and contextual models should inform the timing of certain training interventions for counseling students. If educators and supervisors try to move students too soon to a certain social justice mindset, students may not be receptive to the training, resulting in a "lost opportunity" to meet the goal of ally development. In order to help students and supervisees move beyond competency and into ally-ship and action-oriented advocacy, counselor educators must be aware of student development and appropriately designed tasks at each stage to assist students in their development. In assembling our model, we utilized the MSJCC (AMCD, 2015) as a framework to understand and focus on the evolution of counseling competencies and tasks needed in order to develop into an effective, action-oriented ally.

One important aspect of any training and development effort is to evaluate the degree to which goals and objectives have been achieved. Therefore, strategies for supporting ally development should also include measurements of ally identity, so that educators, supervisors, and trainees may evaluate the efficacy of their efforts. Ji and Fujimoto (2013) developed the LGBT Ally Identity Development (LGBT-AID) instrument to measure the overall level of ally identity. The instrument is based on their model of ally development, rooted in social identity theory, self-concept formation, and multicultural counseling theory. Utilizing Rasch analysis, the authors found two primary dimensions of ally development. The internal/interpersonal dimension included internal beliefs and views of a person, along with the feedback they received from others about their ally identity. The activity dimension referred to the actions people took based on the internal/interpersonal dimension. The following year, Jones, Brewster, and Jones (2014) developed the Ally Identity Measure (AIM). This measure established knowledge and skills, openness and support, and oppression awareness as the primary dimensions of ally development. Despite the importance of measurement and evaluation in any training program, we were unable to find any empirical studies utilizing either of these tools for measuring ally development

A Developmental Ally Training Model

Utilizing the MSJCC (AMCD, 2015) as a foundation, our model blends extant knowledge of LGBTGEQIAP+ Ally Development and Counselor Development. The model is presented in Table 1. The goal of the model is to provide an initial attempt at bringing these three bodies of literature together. Stages One through Three are named directly from the MSJCC and include Attitudes and Beliefs, Knowledge, Skills, and Action competencies. Additionally, Stage Three also includes the Intrapersonal and Interpersonal competencies (MSJCC IV.A.IV.B). Stage Four, Public Policy, includes MSJCC competencies IV.C-F. For each stage, we have estimated the chronological point in a training program during which students might identify with that stage. Obviously, these estimates will vary based on program structure. We propose this as a model for all students, regardless of their sexual or gender identity status. Identifying as a member of the LGBTGEQIAP+ population does not necessarily mean that one is equipped and prepared for advocacy.

Stage One - Counselor Self-Awareness takes place at the beginning of the students' training, typically during the first two terms of the master's in counseling program. Stage Two - Client Worldview occurs once introductory courses are complete, typically during the third and fourth terms of the program. Stage Three - Counseling Relationship occurs at advanced stages of training during terms five and six, and Stage Four - Public Advocacy takes place after completing a master's in counseling and while pursuing state licensure. Following developmental literature, the model builds upon itself so that the competencies addressed in earlier stages of development inform the competencies developed at later stages, and all are in the mix. For example, an advanced student focusing on the Counseling Relationship and Interpersonal advocacy interventions should still be tending to their own Self-Awareness and understanding of Client Worldview. Per the MSJCC (AMCD, 2015), we encourage intentional analysis of privilege, marginalization, and oppression at every stage of development, repeatedly analyzing the MSJCC quadrants of privilege and oppression.

Stage One - Counselor Self-Awareness

The MSJCC (AMCD, 2015) should be introduced during the first few terms in Stage One - Beginning Student. Counselor educators should work with privileged and marginalized counseling students during this stage of developing self-awareness to understand their own individual attitudes and beliefs, acquire knowledge, develop skills, and respond with action (MSJCC, I.1). Stage One tasks include developing the critical thinking skills and ability to compare, analyze and evaluate their worldview and social status, as well as how these interact with one another. As students may not have ever considered their attitudes and beliefs are around

the LGBTGEQIAP+ community, this early developmental stage is the time to initiate awareness and examination of attitudes, beliefs, values, biases, social status, and privilege, and how oppression and marginalization impact their worldview (Ratts et al., 2016).

Rivers and Swank (2017) pointed to the importance of exercises that foster self-awareness when training allies. Counselor educators can utilize various values self-assessments and self-awareness exercises, including reflection papers that allow exploration of personal biases (MSJCC, I.1). These exercises will help students become aware of their own beliefs and value systems as well as their assumptions and limitations. Additionally, this stage calls for an understanding of the invisible privilege that coincides with not identifying as a member of the LGBTGEQIAP+ community. The Heterosexual Questionnaire (Rochlin, 1998) can be administered at this point to help students gain perspective. Following an initial understanding of heterosexual privilege, additional reflection papers on personal bias and the impact of privilege can be assigned to help students further explore their own social status. Additionally, educators and supervisors should introduce exercises that facilitate students' examination of statistics and stereotypes. Assignments should be focused on assisting students' understanding of the ways their worldview is impacted by their bias, beliefs and social status.

Students in this stage should begin to assess where they are in comparison to their peers in terms of awareness and acceptance (Rivers & Swank, 2017). Counselor educators and supervisors should select activities designed to engage students in open discussions about values conflicts and their reactions to social justice related articles in order to understand the perspectives of their peers. Assigning students to attend a PFLAG meeting and then write a reflection paper may serve to assist students with this task (Lynch et al., 2013), further enhancing their understanding of how worldview is impacted by privilege, power, and social status (AMCD, 2015, I.4). Since this could be the first time a student has thought about differences and the way they impact their own belief system, counselor educators should guide them through this stage using an appropriate blend of challenge and support.

Stage Two - Client Worldview

During the second stage, generally during terms three and four of the counseling program, the focus is on Client Worldview, while still maintaining consistent Counselor Self-Awareness. At this point in their development, having become familiar with the notion of privilege and oppression and having been introduced to the MSJCC (AMCD, 2015), students are ready to become more fully aware of the lived experiences of members of LGBTGEQIAP+ populations and their history of oppression, acknowledging that fully understanding the marginalized or privileged status of their LGBTGEQIAP+ clients is truly a lifelong process (MSJCC,

Table 1
MSJCC-based Developmental Ally Training Model

MSJCC-based Stage	Developmental Level	Term in Program	Examples of Interventions
Counselor Self Awareness	Novice Student	Terms 1-2	**At** – self-awareness exercises; understanding values, self-assessment (MSJCC I.1); Heterosexual Questionnaire (Rochlin, 1998) **K** - paper on own biases, understanding privilege (MSJCC I.2) **S** - access acceptance level compared to peers (Rivers & Swank, 2017); values conflicts discussions (MSJCC I.3) **Ad** - attend a PFLAG meeting and write a reflection paper (Lynch et al., 2013)
Client Worldview	Novice Student	Terms 3-4	**At**- fuller understanding of LGBTGEQIAP+ lived experiences; history of oppression (MSJCC, II.1) **K**- understand terms (Rivers & Swank, 2017); differences between and among terms; ALGBTIC website (MSJCC, II.2) **S**- acquire critical thinking and reflection skills in understanding straight privilege (MSJCC, II.3) **Ad**- attend professional development workshops; Pride parade; pursue own counseling to facilitate understanding of own biases (MSJCC, II.4)
Counseling Relationship	Advanced Student	Terms 5-6	**At**- take Ally Identity Measure (Jones et al., 2014) or LGBT AID (Ji & Fujimoto, 2013) **K**- conducting a scavenger hunt (Lynch et al., 2013); papers/presentations: needs of LGBTGEQIAP+/intersectionality clients; develop a resource file for the community (Lynch et al., 2013) **S**- role play exercises in supervision; debate game (Bayne, Conley, & Neuer Colburn, in press) **Ad**- consider set up of counseling office, for example the "You can be yourself with me" campaign (M. Lebeau, Personal Communication, 11/18/17); add LGBT course (Ji, Bois, & Finnessy, 2009; Lynch et al., 2013) **Intrapersonal**- critical analysis of privileged and marginalized statuses (MSJCC, IV.A) **Interpersonal**- assignment on evaluating strengths and weaknesses of relationships with individuals with similar and different social statuses (MSJCC, IV.B)
*Public Advocacy	Novice Professional	Grads	**Institutional**- examine LGBTGEQIAP+ support within local institutions; connect clients with LGBTGEQIAP+ friendly resources in their schools, churches, and community; lead LGBTGEQIAP+ related sessions at conferences (MSJCC, IV.C) **Community**- interview local GLBT leaders to identify needs (Lynch et al., 2013); conduct an advocacy project in the community, partner with LGBTGEQIAP+ leaders (MSJCC, IV.D) **Public Policy**- offer free psychoeducational workshops for local policymakers and leaders; help start a GSA at a school in your community (MSJCC, IV.E, Lassiter & Sifford, 2015) **International**- conduct research on global politics and policies impacting the LGBTGEQIAP+ persons (MSJCC, IV.F.)

Note. *We named this stage as a place to address advanced counselor advocacy competencies (MSJCC items IV.C-F.); At = Attitudes; K = Knowledge; S = Skills; Ad = Advocacy

II.1). Depending on the setting they are in, LGBTGE-QIAP+ clients may be marginalized or privileged. Their privileged/marginalized status is further impacted by intersectionality or identifying as a member of more than one marginalized group (Peters, 2017).

Members of LGBTGEQIAP+ communities may also be members of certain racial and ethnic, religious, and/or socioeconomic groups, or have a variety of disability statuses (Peters, 2017). Ratts et al. (2016) posited that within these multiple identities, clients, counselors, counselor educators/supervisors, and students/supervisees also have privileged and marginalized statuses. Putting this lens of intersectionality on the privileged/marginalized client/counselor quadrants of the MSJCC (AMCD, 2015) can assist students and supervisees in developing Client Worldview competencies. Educators and supervisors should help students and supervisees acquire culturally responsive critical thinking skills to gain insight on how stereotypes, discrimination, power, privilege and oppression influence privileged and marginalized clients (MSJCC, II.3).

In particular, classroom discussions addressing the language of LGBTGEQIAP+ in the counseling discipline are useful. Students should understand the history of the acronyms used to describe members of this marginalized population. Rivers and Swank (2017) found that many students acknowledge their lack of understanding around transgender issues. Hence, students need to understand the differences between transgender (T), gender expansive, lesbian-gay-bisexual (LGB), and sexually diverse populations. Gender diverse clients have been grouped with sexually diverse clients over the years, even though ALGBTIC (2014) published specific competencies for working with transgender clients ten years ago. The reality that LGB denotes sexual preference, while T refers to gender identity, and that a person has both sexual and gender identities, is paramount in understanding members of both groups. Additionally, the new acronym LGBTGEQIAP+ suggests that students need instruction around the additional issues of gender expansion, queer and questioning, intersex, agender, pansexuality and other related identities.

Other ideas for building competencies for Client Worldview include examining the ALGBTIC website and hosting a discussion about the use of pronouns. Rivers and Swank (2017) presented an ally training model that included a matching game during which terms and definitions were presented and discussed. A great way to build client worldview competency is to bring in speakers from the community (Grove, 2009; Rivers & Swank, 2017), and encourage students to participate in immersion experiences, such as attending a Gay Pride or Trans Pride event in their community or attending other pro-LGBTGEQIAP+ events. Lynch and colleagues (2013) suggested having students write a paper describing what it would be like to live as a heterosexual person in a world where same-sex relationships and/or gender diverse identities are the norm and where being straight is highly discouraged.

Sexuality is a construct that many counselors report feeling underprepared to work with (Dupkoski, 2012). Limited curriculum in the scope of one multicultural course may not provide a vehicle to fully examine beliefs and biases while building adequate content knowledge and preparation for interventions with clients around aspects of their sexual identity. Sanabria and Murray (2018) advocated for the infusion of human sexuality concepts into all areas of counselor education, as opposed to being confined to a certain specialty course. They offered a variety of strategies for faculty through the lens of the CACREP 2016 core curricular standards (CACREP, 2016). Additionally, they suggested exercises that can be integrated in specific courses to reinforce counselor awareness and competencies for working with clients around sexual diversity and sexuality issues.

Developing a lifelong plan to continue acquiring knowledge of LGBTGEQIAP+ clients' privileged and marginalized status (MSJCC, II.2) will reinforce the importance of cultural humility (Hook, Davis, Owen, Worthington, & Utsey, 2013) in the quest for being an ally to the LGBTGE-QIAP+ population. Students and supervisees should assess their own limits and strengths and revisit the MSJCC quadrants around LGBTGEQIAP+ issues when working with privileged and marginalized clients (MSJCC, II.4). Finally, students should consider seeking their own counseling to address the biases they discover in themselves when viewing the world through the lens of people who identify as LGBTGEQIAP+ (MSJCC, II.4).

Stage Three - Counseling Relationship

Near the fifth and sixth terms in the counseling program, the Advanced Student phase of development focuses on the Counseling Relationship, while still tending to Counselor Self Awareness and Client Worldview. In this stage, students should have a beginning understanding of both intrapersonal (MSJCC, IV.1) and interpersonal (MSJCC, IV.2) counseling and advocacy interventions. Additionally, students should examine how the intersection of multiple worldviews, multiple social statuses and attitudes, and beliefs converge to impact the counseling relationship in positive and negative ways (MSJCC, III.3). In this stage of development, some students will be compelled to acknowledge and begin the often difficult challenge of resolving conflicts from deeply held conservative religious beliefs (Asta & Vacha-Haase, 2012; Bayne et al., in press; Farmer, 2017; Neuer Colburn et al., 2017).

Ally development measures such as the AIM (Ji & Fujimoto, 2013) and LGBT-AID (Jones et al., 2014) should be utilized to help students increase their awareness and understanding of their own ally development in collaboration with

their client relationships. Furthermore, counselor educators and supervisors should utilize role play for experiential learning, as well as more action-oriented activities such as conducting advocacy projects in the local community (Lynch et al., 2013, MSJCC III.4). One way to help students and supervisees promote advocacy in the counseling relationship is to challenge them to intentionally consider the decor in their offices (Benton & Overtree, 2012; Sheedy, 2016). For example, the Alabama chapter of ALGBTIC (ALGBTICAL) sponsored a silent auction for framed art created by their members using the theme "You Can be Yourself with Me." Each picture was hand-painted in pastel rainbow colors and included an image in addition to the theme words. The pictures were purchased by other counselors and supervisors for display in their own offices (M. Lebeau, Personal Communication, 11/18/17).

Introducing the competencies for working with Lesbian, Gay, and Bisexual (ALGBTIC, 2012), sexually diverse, transgender (ALGBTIC, 2014), and gender diverse clients will help students critically assess their level of LGBTGEQIAP+ competency mastery. This assessment can be enhanced by holding active discussions in class pertaining to ethical situations and dilemmas, participating in activities such as a "debate game," in which students are assigned to advocate for a position on an issue regardless of their personal stance (H. Bayne, personal communication, October 1, 2016), and playing games like Counselor-opoly (Howard, Tran, & Hammer, 2013) that invites students, based upon the space on the board which they land, to respond to game cards categorized as Competency Reflections, Role Plays, Vocabulary Challenges, Bias Bonanza, and Ethics Violations.

Counseling interns should begin using an inclusive intake form such as the Transgender/Gender Non-Conforming Intake form (Donatone & Rachlin, 2013; Sheedy, 2016). This expands students' awareness of gender-affirming language and provides them with questions and tools for respectfully building initial trust with their clients as well as being sensitive to their needs. Assigning a paper on the needs of clients who identify as LGBTGEQIAP+ can help students to identify how to better serve their clients and begin to develop an understanding of what resources and supports are needed within both the university and community. Community-focused activities can include conducting a scavenger hunt to identify resources in the community, having the university's GLBT office present a workshop to students and stakeholders, as well as tasking students to create resource files for the community (Lynch et al., 2013, MSJCC III.4). In this stage, students should examine LGBTGEQIAP+ clients' relationships with friends and family and assist them in fostering healthy relationships. Additionally, they should examine intersectionality issues associated with LGBTGEQIAP+ clients and utilize culturally appropriate interventions (ALGBTIC, 2012). Students in this stage would

benefit from an elective course on LGBT issues (Ji et al., 2009).

A student in Stage Three should be moving beyond the counseling relationship and toward addressing intrapersonal (MSJCC IV.A) and interpersonal (MSJCC IV.B) counseling and advocacy interventions. They should assist clients in the exploration and critical analysis of the intersection of their privileged and marginalized statuses within their lives as well as helping them to develop self-advocacy skills. Furthermore, they should work with their clients to understand and facilitate relationships with individuals with similar and different social statuses. It is through the attainment of these competencies that counselors are able to move beyond themselves and their client relationships to empowering their clients.

Stage Four - Public Advocacy

During the novice professional stage of development, the focus is on advanced Counseling and Advocacy Interventions, specifically Institutional, Community, Public Policy, and International and Global Affairs (MSJCC, IV.C, D, E, and F), while still paying attention to previously achieved competencies in Counselor Self Awareness, Client Worldview, and the Counseling Relationship. These advanced competencies require that the new graduate publicly identifies as an LGBTGEQIAP+ Ally, and also that they collaborate with members of LGBTGEQIAP+ communities in public advocacy (ALGBTIC/AARC, 2017). Institutionally, licensure-bound counselors should identify support within the local community schools, churches, and other organizations, and link LGBTGEQIAP+ clients to them. They should also develop presentations on LGBTGEQIAP+-related topics for delivery in the community and at state and national conferences (MSJCC, IV.C). Additionally, supervisees should review publications and discuss reactions to descriptions of the lived experiences of being an ally, comparing and contrasting with their own experiences (Ji, 2007; Rostosky et al., 2015). Graduates should interview local GLBT leaders in the community to specifically understand what they need in the way of support from allies (Lynch et al., 2013). Further, new graduates should take that information and partner with LGBTGEQIAP+ leaders to conduct an advocacy project in the community. They could also volunteer their counseling services at the local LGBTGEQIAP+ Center (MSJCC, IV.D).

From a Public Policy perspective, counselors should strongly consider serving on a legislative advocacy committee, either through the ALGBTIC or some other organization focused on promoting the rights and welfare of persons who identify as LGBTGEQIAP+. They should also consider offering psychoeducational workshops for local policymakers and community leaders (MSJCC, IV.E). Lassiter and Sifford (2015) suggested that counselors consider helping a local

school form a Gay-Straight Alliance (GSA) group. Internationally, counselors should engage in research on global politics and policies impacting LGBTGEQIAP+ persons. They should join international organizations designed to promote social justice for the LGBTGEQIAP+ population and participate actively. Additionally, they should prepare workshops and presentations for International conferences (MSJCC, IV. F).

Discussion and Implications

In this article, we blended current LGBTGEQIAP+ and ally development scholarship with traditional thinking about counselor professional development. We then applied these to the foundation of the MSJCC (AMCD, 2015) for a proposed model to train LGBTGEQIAP+ allies throughout counseling programs and into pre-licensure supervision. Ally-ship requires thorough self-reflection and self-awareness around bias, privilege, oppression, and marginalization (Ratts et al., 2016), yet this examination of oneself and awareness is only the first step. Allies must be equipped with knowledge and develop skills that lead to empathic understanding (Bayne et al., in press) and a collaborative counseling relationship. Finally, true ally-ship requires counselors to act. Talking about LGBTGEQIAP+ rights or claiming to be LGBTGEQIAP+ affirmative are great ways to get started; to be an ally means that counselors not only stand for but with members of the LGBTGEQIAP+ population to partner with them for equal rights, wellness, and to dismantle systemic oppression.

The current model is a first attempt at integrating literature from three different areas to create something cohesive that we hope will have practical value for counselor educators and supervisors. In a best-case scenario, the model could be applied as an intentional part of a faculty-wide initiative, so that students experience consistency from class to class regarding their potential as LGBTGEQIAP+ allies (Neuer Colburn & Upton, 2017). Counselor educators and supervisors should apply a developmentally appropriate blend of challenge and support when working with students and supervisees, keeping their own cultures and systems in mind, and realizing that some students may resist becoming LGBTGEQIAP+ allies. In these cases, faculty should dialogue with the student around their own self-reflective process of what being a counselor means to them. Established gatekeeping measures may need to be engaged, depending on the dispositions demonstrated by the student. Obviously, students do not develop exactly according to the plan posited in this model. Hence, it would be futile to apply higher level interventions to an advanced student solely based on their close proximity to graduation if they have not yet appropriately explored their own self-awareness.

The model is organized according to existing research and we operationalized each developmental stage as occurring at certain points in students' and graduates' chronological development, which may or may not fit every person seeking to become a counselor or the structure/academic progression of every program. We assigned ideas and strategies from current scholarship into various stages of development and hope that other researchers will investigate methods to best check these decisions. We broached the topic of multiple identities, but our rendering lacks an in-depth discussion on intersectionality. In her "Say Her Name" message, Crenshaw (2017) provided a foundation for the use of the term intersectionality, illustrating how Black women are impacted by multiple forces of marginalization then abandoned to fend for themselves. The term has been used in our discipline to denote people who are simultaneously members of multiple groups that are individually marginalized due to race, gender, gender expression, sexual orientation, sexual preference, et cetera. Grzanka, Santos and Moradi (2017) suggested that the counseling research is lacking a robust discussion of intersectionality that includes an examination and understanding of the full definition of the term. This article looks at intersectionality as the conceptual idea of multiple identities that individuals may embrace, but it fails to fully encompass the social and political structures that reinforce this construct. Additional research in the area of intersectionality could serve to better inform programs for training counseling students. Finally, the model suggests that all counselor educators and supervisors will be interested in training students to become action-oriented LGBTGEQIAP+ allies, and this could be an erroneous assumption in certain cases.

Scholars should continue researching and testing effective strategies for best practices in LGBTGEQIAP+ ally development. Researchers could test our model by conducting longitudinal studies with LGBTGEQIAP+ Ally assessments being taken periodically. Developing an instrument to measure the concerns trainees may have concerning their work with LGBTGEQIAP+ clients may help guide the development and implementation of training interventions to better meet students' needs. A Delphi study of LGBTGEQIAP+ counselor educators could be conducted to hone the model. Further scholarship can be developed to add tools to each stage, intentionally creating such tools with developmental processes in mind.

Counselor educators and supervisors should practice using this model with their students and supervisees. We also encourage faculty and supervisors to embed parts of the model in every course as a way of keeping LGBTGEQIAP+ advocacy on the minds of students throughout their program. Additionally, there is an implication for counselor educators regarding the evaluation of student dispositions (CACREP, 2016). As students move through their program, a progressive demonstration of advocacy skills becomes imperative. Licensure supervisors should encourage their supervisees to reflect on their own development as an ally over the course of

their education and licensure process. We hope that the use of this model will provide another step toward overcoming oppression in the LGBTGEQIAP+ population.

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