

Fall 2005

# The Perceptions of Beginning Counselor Education Candidates' Multicultural Knowledge and Awareness When Comparing Candidates Who Have Successfully Completed Instruction in Multicultural Counseling with Candidates Who Have Not Completed Instruction in Multicultural Counseling

Evelyn H. Kitchens-Stephens

Follow this and additional works at: <https://dsc.duq.edu/etd>

---

## Recommended Citation

Kitchens-Stephens, E. (2005). The Perceptions of Beginning Counselor Education Candidates' Multicultural Knowledge and Awareness When Comparing Candidates Who Have Successfully Completed Instruction in Multicultural Counseling with Candidates Who Have Not Completed Instruction in Multicultural Counseling (Doctoral dissertation, Duquesne University). Retrieved from <https://dsc.duq.edu/etd/753>

This Immediate Access is brought to you for free and open access by Duquesne Scholarship Collection. It has been accepted for inclusion in Electronic Theses and Dissertations by an authorized administrator of Duquesne Scholarship Collection. For more information, please contact [phillipsg@duq.edu](mailto:phillipsg@duq.edu).

The Perceptions of Beginning Counselor Education Candidates'  
Multicultural Knowledge and Awareness When Comparing Candidates Who  
Have Successfully Completed Instruction in Multicultural Counseling with Candidates  
Who Have Not Completed Instruction in  
Multicultural Counseling

By

Evelyn Kitchens-Stephens, M.Ed.

Submitted in partial fulfillment of  
the requirements for the degree of

Doctor of Philosophy

Executive Doctoral Program in Counselor Education and Supervision

School of Education

Duquesne University

December, 2005

## ACKNOWLEDGEMENTS

My Heavenly Father and Creator, Lord my Father –God, thank you for Blessing me each step of the way. Without You, nothing is possible. With You all things are possible. I’m also grateful to Dr. Joseph F. Maola, Chairman of my Dissertation Committee: Thank you so much for your encouragement and believing in me! A special thanks to each member of my Dissertation Committee: Dr. Maura Krushinski, Dr. Lisa Lopez Levers, and Dr. Emma Mosley: You are so remarkable and in my eyes, you are Superwomen! Thank you Fr. Joycelyn Gregoire, for your strength, support, and advice which propelled me forward. I’d like to express sincere gratitude to Dr. Nicholas Hanna, Dr. William Casile, and the Delta Cohort. I’d also like to thank the following people at the Community of Allegheny County, Allegheny Campus., Pittsburgh, PA. : Professor Robert P. Bruno of the English Department, Professor John Wallace, Senior Counselor and Intern Supervisor and all of the Staff at the CCAC Counseling Center. Thank you Mimi Yablonsky for your assistance with data collection.

Copyright by  
Evelyn Kitchens-Stephens  
2005

## Dedication

To my father, Marcellus B. Kitchens, Sr.: This doctoral degree is for you.

To my mother, Evelyn Kitchens, who was my role model and inspiration. I love you both and feel your Blessings as you smile upon me with our Heavenly Father.

For my sister, Romella D'Ore Kitchens – behind every successful woman is a

woman and you are that woman. To my brothers Marcellus B. Kitchens, Jr.,

Austin G. Kitchens, & Morgan A. Kitchens. To my friend Wilma Sell, all of the

friends and family who have prayed for me and supported my work and the Delta

Babes: Lenora Angelone, Tina Bigante, Elizabeth Gruber, and Taunya Tinsley.

Finally, I dedicate this work to my husband, my rock: Herbert Langston Stephens

- You are a Blessing to me.

## Abstract

Within this study, the investigator attempts to determine the perceived effectiveness of counselor trainees using multicultural counseling competencies. The investigator measured the perceived degree of multicultural counseling knowledge and awareness among beginning master's level counseling students in a graduate counselor education program located in Pittsburgh, Pennsylvania. The primary research question was: Do counselor education candidates who have successfully completed a 3 credit graduate level course in multicultural counseling perceive themselves to be more knowledgeable and aware in cross-cultural counseling settings than trainees who have not completed the course? A 32-item inventory, the Multicultural Counseling Knowledge and Awareness Scale (MCKAS, Ponterotto et al., 1997) was used as a post treatment measure of participant's multicultural counseling knowledge and awareness.

## TABLE OF CONTENTS

## Chapter 1

Introduction .....	1
Rationale .....	7
Purpose of the Study .....	17
Statement of the Problem .....	17
Research Questions .....	18
Hypotheses .....	18
Hypothesis 1 .....	18
Hypothesis 2 .....	19
Significance for the Study .....	19
Operational Definitions .....	20
Summary .....	22

## Chapter 2

Literature Review .....	23
General Overview .....	23
Multicultural Counseling Models and Theories .....	26
Multicultural Education .....	32
Organizational Development and Multicultural Education .....	33
Multicultural Education and Training in Counselor Education Programs .....	37

## TABLE OF CONTENTS (cont.)

Framework for Assessing Cross-cultural Sensitivity .....	39
Research, Training Models, and Methods .....	40
Education and Training Guides .....	42
Assessment of Multicultural Competence .....	44
Summary .....	47
Chapter 3	
Method .....	49
Participants .....	50
Instrumentation .....	50
Design .....	51
Statistical Analyses .....	51
Research Design .....	52
Procedure .....	53
Data Analysis .....	54
Limitations .....	54
Summary .....	57
Chapter 4	
Results .....	58
Results by Hypotheses .....	58
Hypothesis 1 .....	58
Table 1- Means and Standard Deviations.....	59

## TABLE OF CONTENTS (cont.)

Table 2 – Analysis of Variance .....	60
Table 3 – Multiple Comparisons-Post Hoc Analysis .....	60
Hypothesis 2 .....	60
Table 4 – Means and Standard Deviations .....	61
Table 5 – Analysis of Variance .....	62
Table 6 – Multiple Comparisons-Post Hoc Analysis .....	62
Means Plot- Knowledge .....	63
Means Plot- Awareness .....	64
Summary .....	65
Chapter 5	
Conclusions .....	66
Discussion .....	70
Recommendations for Future Research .....	75
Summary .....	77
References .....	78
Appendices .....	87
Appendix A. Description of the Multicultural Counseling Knowledge and Awareness Scale .....	88
Appendix B. Cover Letter I .....	90
Appendix C. Cover Letter II .....	92
Appendix D. Instruction Letter .....	94

## LIST OF TABLES

Table	Page
1. Means and Standard Deviations for the Three Groups on the Assessment of Multicultural Knowledge .....	59
2. The Analysis of Variance of the Three Groups on Multicultural Knowledge .....	60
3. Multiple Comparisons- Post Hoc Analysis for the Three Groups for Multicultural Knowledge .....	60
4. Means and Standard Deviations for the Three Groups on the Assessment of Multicultural Awareness .....	61
5. The Analysis of Variance of the Three Groups on Multicultural Awareness- Main effects analysis .....	62
6. Multiple Comparisons-Post Hoc Analysis for the Three Groups for Multicultural Awareness .....	62

## LIST OF FIGURES

Figure	Page
1. Means Plots- Multicultural Knowledge .....	63
2. Means Plots- Multicultural Awareness .....	64

## CHAPTER ONE

### INTRODUCTION

W.E.B. DuBois (1903) once stated that “The problem of the twentieth century is the color-line.” Now, over 143 years since the Emancipation Proclamation and the ending of slavery in western society, Americans are still struggling with the issue of race and culture. Even now in the twenty-first century, this claim is evident in recent events such as 9-11, the U.S – Iraqi War, the Hurricane Rita disaster and the effects of the aftermath on the city of New Orleans and the state of Mississippi and the division along racial/ethnic and cultural lines in terms of the conflicting reactions and perspectives of Americans regarding governmental responses to the regional devastation resulting from the hurricane. As America becomes more racially and culturally diverse, issues of race, ethnicity, and culture no longer just concern Black and White relationships but, have become far more complicated (Rodriguez, as cited in “A dialogue on race with President Clinton,” PBS, 1998). The issue of diversity has infused every level and sector of American society creating a greater need for new effective methods and strategies for addressing increased social/political challenges.

The counseling field is one of many domains that has been influenced by increased diversity and this demographic change has led to a greater demand for multicultural counseling services. Multicultural counseling has been explored from various perspectives and has been evolving for over twenty years. Furthermore, multicultural counseling competence has become one of the professional mandates of the American Counseling Association and the American

Psychological Association over two decades. The professions of both counseling and psychology have made strides to address the issue of cultural diversity and each entity has served to influence and motivate the other to make further gains. However, the field of counseling psychology has made the greatest contributions to the subdivision of multicultural counseling (Ridley & Kleiner, as cited in Pope-Davis, et al., 2003). Many of the guidelines and standards established by the overseeing bodies of the helping professions have been in response to pivotal historic sociopolitical events in the United States which have taken place within the last 55 years. Some of these events have included the *Brown vs Board of Education* case in which the Supreme Court eliminated the “separate but equal” doctrine of segregated education in 1954. This case was pivotal for the field of psychology because, according to Benjamin and Cross (2002), this was the “first time that psychological research was cited in a supreme court decision” (p. 38, as cited in the APA Guidelines, 2002). The APA Guidelines (2002) also cited the passage of the Civil Rights Act of 1964 and the establishment of an office of Minority Research in 1971 by the National Institute of Mental Health as pivotal contributions to the movement towards multicultural policies. The Civil Rights Act and these other historic events were also influential to the development of the ACA multicultural counseling guidelines despite the counseling profession’s failure to directly claim the influence of the Civil Rights movement in counseling literature or the preamble of the multicultural counseling guidelines.

The original ACA Multicultural Counseling Guidelines were developed in 1982 (Sue et al.,) and mark the first collective response by counseling professionals to the movement for the inclusion and fair treatment of minority recipients of counseling services. Sue et al. (1992) exhorted the counseling profession to integrate the three cross-cultural counseling competencies- attitudes, knowledge, and beliefs, in the American Association for Counseling and Development (AACD), counseling education and practice, and to develop specific standards for a multiculturally competent counselor (Ridley & Kleiner, as cited in Pope-Davis, et al., 2003). The multicultural counseling competencies were operationalized in 1996 (D'Andrea et al., 2005) and endorsed formally by the American Counseling Association in 2003 in addition to a complementary set of advocacy competencies.

Therefore, as a result of several historic social and political movements to provide minorities with improved and affirming mental health services, the ACA's professional requirements for multicultural counseling skills have become essential to the pursuit of formal education and training in the counseling field as well. The author has cited the contributions of professionals within the counseling discipline and the field of psychology because counseling professionals may emerge from a number of disciplines. For example, professional counselors are often educated and trained as counselors, psychologists, social workers, rehabilitation counselors, and counseling psychologists in academic programs. Psychologists, especially African American Psychologists, have made a greater

claim to the legacy of fighting for equality for minority groups in the human services field when compared to professional counselors. Therefore, for the purpose of this study, research from both psychology and counseling is reviewed to investigate the topic of multicultural counseling competencies because the literature, research and historical contributions to this movement by counselors is lacking in terms of scope and magnitude.

According to Sciarra (1999), “Early multicultural counseling criticized the appropriateness of traditional theories and techniques as emanating from a male, White, Eurocentric perspective and emphasized the need for interventions sensitive to clients from nondominant cultural backgrounds” (p.4). Statistics show the majority of counselors usually represent the dominant culture, come from a Eurocentric background, or have been educated within a Eurocentric educational system. As a result, counseling field experts have deemed it important that counselors develop the skills, knowledge and self-awareness necessary to enable them to work with clients who come from nondominant social groups (Sciarra, 1999).

In response to these research findings, professionals in the counseling field have increased efforts to conduct research on multicultural counseling phenomena and have attempted to provide counselor trainees with operational multicultural counseling competencies in graduate level counselor education training programs. Therefore, much of the subsequent multicultural counselor education research and training efforts have centered on broadening the White racial identity of students

from dominant cultural backgrounds and increasing the sensitivity of white counselors to minorities. However, it has not been established how effective completing this coursework in multicultural counseling has been in improving counseling services for clients who are members of non-dominant social groups. Consequently, one important criticism of traditional counseling and psychology training models is because they support ethnocentric and monocultural perspectives, they contribute to cultural encapsulation of the counseling profession (Sue et al., 1996). Owing to cultural encapsulation, the authors of traditional theoretical models and research have explained differences among racial/ethnic minorities as being undesirable and having deviant characteristics. Sue (2003) attributes the term cultural encapsulation to Wren (1962) and defines it as

- (a) the substitution of modal stereotypes for the real world, (b) the disregarding of cultural variations in a dogmatic adherence to some universal notion of truth, and (c) the use of a technique-orientated definition of the counseling process. The results are that counselor roles are rigidly defined, implanting an implicit belief in universal concepts of “healthy” and “normal” (p.44).

These experts have also applied terms such as ‘culturally disadvantaged,’ or ‘culturally deprived’ to minorities in order to account for differences in outcomes between minorities and Whites in academic and scholastic activities, employment, intelligence, poverty, crime, and employment rates and capacities (Sue, 1996). In light of

these facts, the effects of cultural encapsulation can render therapy ineffective and may pose negative implications for the client - counselor relationship and client retention in the therapeutic process.

Furthermore, this investigator has not found sufficient research which establishes whether acquiring multicultural competencies has aided in improving the therapeutic relationships between counselors from dominant social groups and clients from non-dominant social groups or cross-cultural counseling in general.

The importance of multicultural counseling competency is rooted in the ethical desire to ensure and to protect the well-being and dignity of the client (American Counseling Association, 2001). Furthermore, the Council for the Accreditation of Counseling and Related Educational Programs (CACREP, 2001) requires that multicultural content be included in school counseling preparation programs and that students receive curricular content that explores the ramifications of demographic, lifestyle, and sociocultural diversity relevant to school counseling. Therefore, these ethical standards and similar measures, which are relevant to assessing and improving the client's experience of how he or she was treated and understood by the counselor and the counselor's ability to effectively understand and treat the client, are important contributions to the best practices in the counseling field.

Although this study could focus on perceptions about the effectiveness of physically-challenged counselors and able-bodied clients, straight and gay pairings or explore the phenomenon of ageism or sexism in a similar setting, for the purpose of this research, racial and ethnic differences were the focal elements that were examined in

potential cross-cultural counseling settings. Racial and ethnic differences were also selected because they are the focal elements that were selected for the instrument used in this study, the Multicultural Counseling Knowledge and Awareness Scale (The MCKAS, Ponterotto et al., 1997).

This study represents one attempt to measure the progress of multicultural competence and training in the counseling field and the investigator asks the question, “Does a multicultural counseling course influence a counselor’s perceptions about his or her professional abilities and effectiveness in cross-cultural relationships?”

### Rationale

The Multicultural Counseling Competencies are the primary rationale for this study of counselors’ competence in cross-cultural counseling situations. The following list is an excerpt from the MCCCs as cited by the ACA:

In April 1991, the Association for Multicultural Counseling and Development (AMCD) approved a document outlining the need and rationale for a multicultural perspective in counseling. The work of the Professional Standards committee went much further in proposing 31 multicultural counseling competencies and strongly encouraged the American Counseling Association (then known as the American Association for Counseling and Development (AACD)) and the counseling profession to adopt these competencies in accreditation criteria. The hope was to have the competencies eventually become a standard for curriculum reform and training of helping professionals.

### Cross-Cultural Competencies and Objectives

- I. Counselor Awareness of Own Cultural Values and Biases
  - A. Attitudes and Beliefs

1. Culturally skilled counselors have moved from being culturally unaware to being aware and sensitive to their own cultural heritage and to valuing and respecting differences.
2. Culturally skilled counselors are aware of how their own cultural backgrounds and experiences and attitudes, values, and biases influence psychological processes.
3. Culturally skilled counselors are able to recognize the limits of their competencies and expertise.
4. Culturally skilled counselors are comfortable with differences that exist between themselves and clients in terms of race, ethnicity, culture, and beliefs.

**B. Knowledge**

5. Culturally skilled counselors have specific knowledge about their own racial and cultural heritage and how it personally and professionally affects their definitions of normality-abnormality and the process of counseling.
6. Culturally skilled counselors possess knowledge and understanding about how oppression, racism, discrimination, and stereotyping affects them personally and in their work. This allows them to acknowledge their own racist attitudes, beliefs, and feelings. Although this standard applies to all groups, for White counselors it may mean that they understand how they may have directly or indirectly benefited from individual, institutional, and cultural racism (White identity development models).
7. Culturally skilled counselors possess knowledge about their social impact on others. They are knowledgeable about communication style differences, how their style may clash or foster the counseling process with minority clients, and how to anticipate the impact it may have on others.

### C. Skills

8. Culturally skilled counselors seek out educational, consultative, and training experience to improve their understanding and effectiveness in working with culturally different populations. Being able to recognize the limits of their competencies, they (a) seek consultation, (b) seek further training or education, (c) refer out to more qualified individuals or resources, or (d) engage in a combination of these.
9. Culturally skilled counselors are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a nonracist identity.

## II. Counselor Awareness of Client's Worldview

### A. Attitudes and Beliefs

1. Culturally skilled counselors are aware of their negative emotional reactions toward other racial and ethnic groups that may prove detrimental to their clients in counseling. They are willing to contrast their own beliefs and attitudes with those of their culturally different clients in a nonjudgmental fashion.
2. Culturally skilled counselors are aware of their stereotypes and preconceived notions that they may hold toward other racial and ethnic minority groups.

### B. Knowledge

1. Culturally skilled counselors possess specific knowledge and information about the particular group they are working with. They are aware of the life experiences, cultural heritage, and historical background of their culturally different clients. This particular competency is strongly linked to the minority identity development models available in the literature.
2. Culturally skilled counselors understand how race, culture, ethnicity, and so forth may affect personality formation, vocational choices, manifestation of psychological disorders, help-seeking behavior, and the appropriateness or inappropriateness of counseling approaches.
3. Culturally skilled counselors understand and have knowledge about sociopolitical influences that impinge upon the life of racial and ethnic minorities. Immigration issues, poverty, racism, stereotyping, and

powerlessness all leave major scars that may influence the counseling process.

### C. Skills

1. Culturally skilled counselors should familiarize themselves with relevant research and the latest findings regarding mental health and mental disorders of various ethnic and racial groups. They should actively seek out educational experiences that foster their knowledge, understanding, and cross-cultural skills.
2. Culturally skilled counselors become actively involved with minority individuals outside of the counseling setting (community events, social and political functions, celebrations, friendships, neighborhood groups, and so forth) so that their perspective of minorities is more than an academic or helping exercise.

## II. Culturally Appropriate Intervention Strategies

### A. Attitudes and Beliefs

1. Culturally skilled counselors respect clients' religious and/or spiritual beliefs and values, including attributions and taboos, because they affect worldview, psychosocial functioning, and expressions of distress.
2. Culturally skilled counselors respect indigenous helping practices and respect minority community intrinsic help-giving networks.
3. Culturally skilled counselors value bilingualism and do not view another language as an impediment to counseling (monolingualism may be the culprit).

### B. Knowledge

1. Culturally skilled counselors have a clear and explicit knowledge and understanding of the generic characteristics of counseling and therapy (culture bound, class bound, and monolingual) and how they may clash with the cultural values of various minority groups.
2. Culturally skilled counselors are aware of institutional barriers that prevent minorities from using mental health services.
3. Culturally skilled counselors have knowledge of the potential bias in assessment instruments and use procedures and interpret findings keeping in mind the cultural and linguistic characteristics of the clients.
4. Culturally skilled counselors have knowledge of minority family structures, hierarchies, values, and beliefs. They are knowledgeable about

the community characteristics and the resources in the community as well as the family.

5. Culturally skilled counselors should be aware of relevant discriminatory practices at the social and community level that may be affecting the psychological welfare of the population being served.

C. Skills

1. Culturally skilled counselors are able to engage in a variety of verbal and nonverbal helping responses. They are able to *send* and *receive* both *verbal* and *non-verbal* messages *accurately* and *appropriately*. They are not tied down to only one method or approach to helping but recognize that helping styles and approaches may be culture bound. When they sense that their helping style is limited and potentially inappropriate, they can anticipate and ameliorate its negative impact.
2. Culturally skilled counselors are able to exercise institutional intervention skills on behalf of their clients. They can help clients determine whether a problem stems from racism or bias in others (the concept of health paranoia) so that clients do not inappropriately personalize problems.
3. Culturally skilled counselors are not averse to seeking consultation with traditional healers and religious and spiritual leaders and practitioners in the treatment of culturally different clients when appropriate.
4. Culturally skilled counselors take responsibility for interacting in the language requested by the client and, if not feasible, make appropriate referral. A serious problem arises when the linguistic skills of a counselor do not match the language of the client. This being the case, counselors should (a) seek a translator with cultural knowledge and appropriate professional background and (b) refer to a knowledgeable and competent bilingual counselor.
5. Culturally skilled counselors have training and expertise in the use of traditional assessment and testing instruments. They not only understand the technical aspects of the instruments but are also aware of the cultural limitations. This allows them to use test instruments for the welfare of the diverse clients.

6. Culturally skilled counselors should attend to as well as work to eliminate biases, prejudices, and discriminatory practices. They should be cognizant of sociopolitical contexts in conducting evaluation and providing interventions and should develop sensitivity to issues of oppression, sexism, elitism, and racism.
7. Culturally skilled counselors take responsibility in educating their clients to the processes of psychological intervention, such as goals, expectations, legal rights, and the counselor's orientation.

The multicultural counseling competencies represent one evolutionary step in the movement towards equal treatment and greater inclusion of minorities in the mainstream of American society. However, race and ethnicity are still two of the most controversial issues of our country's history and within our society today. Approximately 400 years following the beginning of the North Atlantic Slave Trade, Americans still continue to struggle with issues surrounding racial differences, segregation, and inequality. In some ways, America still exhibits residual effects of a slave society as shown by demographics and statistics on poverty, crime, unemployment rates, segregation, and discrimination. For instance, former President Clinton's Council Of Economic Advisors For The President's Initiative On Race (1998) reported that in less than 50 years there may not be a majority race in the United States as the nation becomes multiethnic and multiracial. However, despite the increased gains in health, education, and economic status, there are still extreme disparities between people of color and other Americans in many areas (Clinton, 1998). Although many social, political, and economic gains have been made by many minority groups, in some regions of the United States, African Americans, Native Americans, Hispanics, and other minorities continue to live in conditions similar to or no better

than those conditions once encountered by their fore-parents as certain "... disparities between groups have persisted or, in some cases, widened" (Council of Economic Advisors, 1998, p 2).

Although the 1968 Fair Housing Act may have reduced housing discrimination and helped to decrease segregation, and the attitudes of whites about racial integration have improved, housing segregation still remains high (1998). The council went on to present several themes based on the research data which included the following: Race and ethnicity are salient predictors of well-being in the United States; over the last 50 years of the 20<sup>th</sup> century, African- Americans made substantial progress relative to Whites in many sectors; however, this progress has declined, and reversed, between the mid-1970s and the early 1990s. In many instances, large disparities still exist; the average economic and social well-being of Hispanics has generally declined over the last 25 years in part owing to an increase in immigrants with lower average levels of income and education; and indicators such as median income and poverty rates show that Native Americans are among the most disadvantaged Americans (1998). On the other hand, this investigator believes the strengths and progress of minority group members must be addressed and utilized judiciously in cross-cultural counseling settings as well in order to provide minority clients with effective treatment. Therefore, in view of the gravity of inherent cultural differences and disparities in well-being between marginalized groups and other Americans, this author believes it is incumbent upon the counseling profession to continue to strive for the adequate implementation of multicultural counseling competency standards.

As stated earlier, the MCCCs were founded upon and in response to several pivotal sociopolitical movements in which minorities have demanded equality and increased opportunities in every sphere of existence including education, housing, and employment. These movements have included the Civil Rights Movement, Women's Right's, and other Human Right's movements. Furthermore, civil laws and statues which support social and economic equality in our society have helped to generate a legal mandate for the helping professions to also strive for equitable services and treatment of minority clients. A growing response to these mandates is evident in the research that has been conducted relating to these topics in the helping professions; however, much of the precedence for this research has been conducted by a greater number of helping professionals outside of the counseling field such as psychologists and counseling psychologists rather than counselors. Many of the multicultural theorists and authors who have provided the foundation for multicultural counseling research and education are from academic and professional disciplines outside the counseling field.

The groundbreaking work of Helms (1984) helped to advance an understanding of how relationships between Blacks and Whites in a counseling situation can be influenced by the participants' diverging levels of development in terms of racial identities. Racial identity is important to the awareness and knowledge components of the MCCCs. In reference to dominant and nondominant interactions, Helms proposed four potential types of relationships the counselor and client can have based on their respective levels of racial identity. These relationship types consist of the following dynamics: parallel, progressive, regressive, and crossed (Helms, 1984).

Within a parallel relationship, both the counselor and the client are at the same level of racial/cultural identity. On the contrary, the counselor is at least one level higher than the client in

a progressive relationship. A crossed relationship is defined as the counselor and client having completely opposite racial identity attitudes. Finally, a regressive relationship is described as one in which the counselor has a lower level of identity development than the client. Helms (1984) proposed that regressive relationships were detrimental to the counseling process while progressive relationships facilitated the counseling process. Likewise, subsequent empirical research has supported the Helms model which has been a major contribution to multicultural counseling literature.

In the same vein, the concept of racial identity is critical to the exploration of one's perception of the quality of interaction with members of another race or ethnicity. In support of this premise, cultural identity theorists propose that members of a cultural group progress through different statuses or stages of cultural awareness characterized by different attitudes towards their own and other cultural groups (Sciarra, 1999). Sciarra (1999) went on to say the relationship these individuals will have with members of other cultural groups is determined by these behaviors and attitudes which derive from intricate emotional and cognitive processes regarding the relationship they have to their personal cultural group. These attitudes and behaviors are also influenced by dynamics of dominant-subordinate relationships among different cultural groups (Sue et al., 1996). Consequently, much research has been conducted to assess the level and influence of cultural identity on cross-cultural social interactions which can influence how counselors and clients define the presenting problem and determine what they believe to be appropriate therapy/counseling goals and processes (Sue et al., 1996).

There are several instruments which are used in research to assess the level of an individual's racial identity. For example, The White Racial Identity Attitudes Scale (WRIAS, Helms, 1990) has been utilized for consciousness- raising purposes and for

group therapy. Implementation of these instruments and results of these previous studies have helped investigators to understand how people relate to members of their racial group or to society at large; the purpose of this specific study was to investigate how this awareness affects the participant's perceived quality of the level of counseling competence and understanding of others outside of his or her group or in a cross-cultural setting.

### *Multicultural Counseling Competence in Practice*

As Sciarra (1999) asserted, counselors can conduct an informal assessment of clients' identity status by listening for racial identity themes when issues around culture and race surface. Sciarra (1999) went on to elaborate that, for assessment purposes, counselors can ask a minority client: "How do you relate to (or deal with) being...in a White-dominated society?" (p. 66). One must hope the day will arrive when counselors can ask White clients: "How do you relate to being White?" without such a question seeming ludicrous. Just as counselors ask clients during an intake assessment about the relationship with their mother and father, they should consider it no less important to ask about clients' relationship to their own race (Sciarra, 1999).

It is valid then to ask whether receiving coursework in multicultural counseling reinforces the likelihood that counseling trainees will ask clients more culturally sensitive questions, demonstrate cultural awareness, and utilize culturally appropriate clinical interventions in cross-cultural counseling situations. One objective of this study is to assess the likelihood of these trainees' behaviors.

The findings of this study will show that based on the results on the Multicultural Counseling Knowledge and Awareness Scale administered to counseling students, there

is no significant difference between counselor trainees who have received multicultural counseling training and counselor trainees who have not received multicultural counseling training and their perceived level of multicultural counseling effectiveness while treating racially/culturally different clients.

### *Purpose of the Study*

The purpose of the study is to gain a better understanding of training regarding multicultural issues in the field of counseling. Much of the research data at this time has explored the impact of diversity on the counseling professional and how the worldview of a counselor from the dominant group affects the relationship with clients from a marginalized group. Within this study, the investigator will build upon the previous research and measure the perceived multicultural knowledge and awareness of counselor trainees following the completion of a graduate level multicultural issues and strategies in counseling course.

### *Statement of the Problem*

The movement for multicultural competence was founded upon the premise that counselors can better service clients if they understand their diverse cultural experiences and worldviews and feel and demonstrate respect for those differences. The author of this study will attempt to answer the question: “Do counselor trainees develop better multicultural knowledge and awareness upon successful completion of a course in multicultural counseling issues and strategies?” As stated previously, it is important for counselors to be aware of

cultural differences within the counseling relationship and how they may influence counselees' perceptions of their therapeutic competence and effectiveness. Ultimately, contributing to an increased awareness and understanding of the impact of these cross-cultural dynamics on the therapeutic relationship is an overarching objective of this study.

### *Research Questions*

The research questions are:

#### *Question 1*

“Do graduate Counselor Education students who have completed the Multicultural Issues and Strategies in Counseling course perceive themselves as being more knowledgeable in potential cross-cultural counseling situations than those who have not completed the course?”

#### *Question 2*

“Do graduate Counselor Education students who have completed the Multicultural Issues and Strategies in Counseling course perceive themselves as being more aware in potential cross-cultural counseling situations than those who have not completed the course?”

### *Hypotheses*

#### *Null Hypothesis 1*

There is no significant difference between beginning counseling students' multicultural counseling knowledge after completion of a course in Multicultural

Issues and Strategies in Counseling when compared with beginning counseling students who do not complete this course.

*Null Hypothesis 2*

There is no significant difference between beginning counseling students' multicultural counseling awareness after completion of a course in Multicultural Issues and Strategies in Counseling when compared with beginning counseling students who do not complete this course.

*Significance of the Study*

This study will make a contribution to the field of counselor education in relation to multicultural counseling and counselor training. One primary reason for multicultural counseling competence training has been based on findings that applying traditional, Euro-American mental health strategies to individuals from diverse backgrounds is less effective (Sue & Sue, 2003; Sciarra, 1999; Pope-Davis, et al., 2003; Laird & Green, 1996; Atkinson et al., 1998; Thomas & Sillen, 1972). This investigator will attempt to determine if students actually do develop better multicultural awareness and knowledge necessary for counselors after taking an introductory course in multicultural issues and strategies in counseling. This information will contribute to counselor educators' direction in determining ways of best presenting this material in training. Even though the counselor education program that was observed in this study offers a multicultural counseling training format in which information is infused in many courses throughout the program, in terms of actual coursework, will it be sufficient to just

present the information only at the beginning of training or throughout the training program?

The following section lists the operational definitions of terms used to conduct the research study.

### *Operational Definitions*

Beginning Counseling Students – students enrolled in the first semester of the Masters in Counselor Education Program.

Counselor Education Students- students enrolled in the Masters in Counselor Education Program.

Cross-cultural counseling- will be used interchangeably with multicultural Counseling (defined below).

Majority group members- Male or female European Americans.

Minority group members- Males or females classified as ethnically or racially non-European Americans or non-white.

Multicultural Counseling- counseling that takes place among people of different cultural backgrounds (Jackson, 1995). For the purpose of this study, cross-cultural and multicultural counseling will be used interchangeably.

Multicultural Counseling Awareness- participant scores on the MCKAS Multicultural Counseling Awareness subscale.

Multicultural Counseling Competence- This term is used interchangeably with multicultural counseling effectiveness and cross-cultural counseling effectiveness or competence.

Multicultural Counseling Knowledge- participant scores on the MCKAS

Multicultural Counseling Knowledge subscale.

Multicultural Issues and Strategies in Counseling Course (MCISIC) - a 15 week, 3 credit Master's level course which provides trainees with multicultural counseling competencies.

Multicultural Counseling Knowledge and Awareness Scale (MCKAS) – The MCKAS (Ponterotto et al., 1997) is a 32-item inventory used as a post treatment measure of participant's multicultural counseling knowledge and awareness (see Appendix A).

Perceptions of counselor education candidates 'multicultural knowledge and awareness-Perceptions are indicated according to the results on the MCKAS, which is a self-report scale and does not provide an objective evaluation of trainees by third party observers.

Race - men and women from majority or minority racial/ethnic groups.

*Summary of Chapter One*

The investigator introduced the premise for the study, presented the rationale, purpose for the study, statement of the problem, research questions, hypotheses, significance for the study, and operational definitions.

In view of the gravity of the topic of the MCCCs and the historic implications of the Western enculturation of the majority of counselors, this investigator's goal is to determine if one course in multicultural issues and strategies in counseling is sufficient for teaching multicultural counseling knowledge and awareness.

The western enculturation of counseling professionals has reportedly caused many trainees to be more resistant to the adaptation of MCCCs. In view of the effects that ethnocentrism and enculturation may have on counselor trainees' receptivity to MCC training, the investigator problematized the research topic and developed a rationale for the study. Therefore, the investigator will compare beginning counselor education students who complete a multicultural issues and strategies in counseling course with beginning counselor education students who have not yet taken this course. These students will complete the MCKAS knowledge and awareness subscales and the three groups will be evaluated to determine if there is a significant difference in the results of their scores.

## CHAPTER TWO

### LITERATURE REVIEW

The literature review focuses on three primary areas: multicultural counselor education training in general; multicultural counselor education in counselor education programs; and assessment of multicultural counseling competence.

After a review of the literature, the investigator determined that because counseling and cross-cultural relationships are dynamic in nature, it is necessary to conduct further research in this constantly evolving area. As the counseling field changes, the dearth of research on cross-cultural issues and how these issues impact the client and the counselor's perception of the effectiveness of counseling services needs to be replenished and increased as new concerns emerge in our society and globally.

#### *Overview*

The history of the multiculturalism movement in the counseling field and multiculturalism in American society in general, must be explored from the perspectives of members of both dominant and nondominant groups. It is important to look at the effects of prejudice on our society on multiple levels and perspectives to gain a deeper understanding of the invisibility of white privilege (McIntosh, 1989), the normative nature of discrimination, and their effects on cross-cultural social interactions and relationships. In view of the influence that factors such as social power differentials and discrimination have on nondominant/dominant group interactions, perspectives, and how culturally different individuals regard each other, it is worthwhile to investigate how these often imperceptible forces impinge upon individuals in a counseling situation

(Pope-Davis et al., 2003; Israel & Hackett, 2004). Furthermore, Atkinson and Israel (2003) asserted that further research is needed in the area of multicultural counseling in order for the movement to thrive in the future (as cited in Pope-Davis).

Previous research has shown that the most important contributing factor in determining whether a client will engage in the counseling process involves the quality of the counseling relationship or the working alliance which is conceptualized as a change mechanism (Frank & Frank, 1991). In cross-cultural counseling dyads the quality of the counseling relationship is often measured by certain indicators which include the level of client trust or mistrust, premature termination or retention and other relational variables that derive from the notion that cultural norms and heritage influence the worldviews of clients and counselors (Roysircar et al., cited in Pope-Davis et al., 2003). Using these mediating factors as a basis, it is then important to ask, "How do racial/ethnic differences influence the quality of the counseling relationship?" This dynamic must not only be examined from the client's perspective but from the counselor's perspective as well. After all, both the counselor's and the client's perspectives are two of the most influential factors in the counseling relationship. Furthermore, Sue explains (1996) that critics of psychotherapy and counseling have accused these professions as being the "handmaidens of the status quo (Halleck, 1971; Szasz, 1961)," "forms of possible cultural oppression (Katz, 1985, D.W. Sue, 1978; D.W. Sue et al., 1982) , and "transmitters of societal values" (D.W. Sue, 1981) because they derive from Euro-American culture and are steeped in the customs, language, values, philosophies, and mores of that culture (Pontorotto & Casas, 1991; D.W. Sue & D. Sue, 1990 , as cited in Sue et al., 1996).

These criticisms have been validated by numerous historic and scientific facts that have been found in the literature relevant to the power differentials between majority and minority group members. These power inequities may negatively influence the quality and effectiveness of the cross-cultural counseling relationship.

As a basis for the Literature Review, several key terms and definitions frequently found in the multicultural counseling literature are presented and defined in the next section.

### *Definitions*

Sue (1996) has described counseling theories as different worldviews, each with its own biases, values, and assumptions about human nature. The term *worldview* is defined as “how a person perceives his/her relationship to the world (nature, institutions, other people, etc.)...the way we make meaning in the world...the reservoirs for our attitudes, values, opinions, and concepts; they influence how we think, make decisions, behave, and define events” (Sue & Sue, 1990, as cited in Sue et al., 1996 p. 7).

Multiculturalism has been described as the “fourth force” in counseling because it adds another dimension to the three traditional helping models which consist of cognitive-behavioral, psychodynamic, and existential-humanistic orientations (Sue et al., 1996).

Culture is defined as a complex constellation of mores, values, customs, and traditions that provide a general design for living and a pattern for interpreting reality (Nobles, 1986, as cited in Pope-Davis, 2003). Finally, the perceptions of counselor education candidates’ multicultural knowledge and awareness is isolated in this study because the scale used to measure these competency variables, the MCKAS, is a self-report scale.

The MCKAS measures the perceived multicultural counseling competence of respondents and does not provide an objective evaluation of trainees by third person observers.

### *Multicultural Counseling Models and Theories*

There are numerous theoretical approaches which may be utilized in cross-cultural counseling settings. However, the investigator searched for the most generalizable holistic methods that may be most efficacious in a broad setting with the most diverse client populations and used by a diversity of counseling professionals. One approach is the tridimensional model.

Ibrahim (1985, 1991) proposed a tridimensional approach to cross-cultural counseling which consists of the majority culture, the client's subculture, and the client's worldview. The tridimensional model is founded on Ibrahim's (1985) premise that having knowledge of a client's subculture is beneficial but not enough for effective multicultural counseling. Instead, the counselor must also analyze the client's "subjective reality, how this may overlap with his or her primary culture, and the place this subjective reality has in the larger culture" (p.630). Furthermore, Ibrahim stressed the importance of the counselor having an awareness of his or her own worldview before he or she can accept, understand, or work with the client's worldview (Ibrahim, 1985).

In view of the construct of worldview, there is a need for cross-cultural counseling to be a collaboration between the counselor and the client in which the counselor regards the client as a cultural equal yet different (Ibrahim, 1985, cited in *Multiculturalism in Counseling*, Sciarra, 1999). The premise of the counselor's self-

awareness and knowledge of his or her own culture as being important to the cross-cultural counseling relationship is also one of the multicultural counseling competencies which is reflected in the knowledge component of the paradigm. Knowledge is the understanding counselors have of their own worldview, their specific knowledge of cultural groups, and their understanding of sociopolitical influences on cross-cultural relationships (Ridley & Kleiner, cited in Pope-Davis, et al., 2003).

In the same vein, Sue (2001) proposed a Tripartite framework for understanding the multiple dimensions of personal identity which consists of the individual level, group level, and universal level. At the individual level, “all individuals are, in some respects like no other individuals” while at the group level “all individuals are, in some respects, like some other individuals... (and) all individuals are, in some respects, like all other individuals” at the universal level (Sue, 2003, p. 12-13). The tripartite framework represents a holistic model which enables counseling practitioners to implement etic and emic approaches to multicultural counseling. According to proponents of the etic principle, the universal aspects of human beings are greater than the differences; therefore, common ground should be the focus of counseling interventions. On the other hand, proponents of the emic principle argue differences are more significant than similarities and require culture specific strategies (Carter & Qureshi, 1995). In view of these opposing perspectives, the tripartite framework, as an integrated approach, can be used to help therapists resolve the debate regarding the dichotomy between universal and distinctive aspects of culture.

One of the first theories of multicultural counseling was published in 1996 by Sue, Ivey, and Pedersen. The theory of Multicultural Counseling and Therapy (MCT)

addresses the inadequacies of contemporary counseling and psychotherapy theories which have been criticized for being ill-equipped to adequately explain, describe predict, and deal with the complexity and richness of the rapid diversification currently taking place in the United States (Ivey, Ivey, & Simek-Morgan, 1993; Pedersen, 1994; D.W. Sue, 1995b; Atkinson, Morten, & Sue, 1993, as cited in Sue, et al., 1996). Sue et al.,(1996) postulates that like all theories of counseling and psychotherapy, there are also several underlying assumptions that guide the formulation of the MCT. These key assumptions of the MCT include the following tenets:

1. Traditional training models of professional schools contribute to encapsulation.
2. Culture is complex but not chaotic.
3. Mental health professionals are not adequately prepared to engage in multicultural practice.
4. All learning occurs and all identities are formed in a cultural context.
5. Cultural identity is dynamic and changing.
6. Culture should be defined inclusively and broadly rather than narrowly.
7. Unintentional racism is as serious as intentional racism.
8. A culture-centered metatheory is viable.
9. Current theories of psychotherapy and counseling inadequately describe, explain, predict, and deal with current cultural diversity.
10. The appropriate application of skills in multicultural settings depends on both relevant knowledge and cultural awareness.
11. An adequate research methodology for incorporating culture must

include both qualitative and quantitative elements.

12. Increased self-awareness is an essential starting point in developing multicultural competence.

13. The accumulation of relevant cultural knowledge depends on a well-developed cultural awareness.

14. Asian, African, and other non-Western progenitors of psychology and counseling have been trivialized.

15. A major paradigm shift is in process.

16. Understanding the cultural and sociopolitical context of a client's behavior is essential to accurate assessment, interpretation, and treatment.

Sue (1996) deems all theories as culture-bound, including the MCT, because theories derive from predominately Western or other cultural perspectives. Nonetheless, the MCT is a metatheory which is holistic, integrated and adaptable to culturally diverse populations. This author found much support for Sue's (1996) theoretical assumptions and propositions for the MCT in the multicultural counseling research and literature. These findings show that many multicultural counseling theorists ascribe to some aspect of the MCT perspective which Sue (1996) developed in collaboration with several other well- renowned multicultural counseling theoretical experts. Sue (1996) proposed six propositions and 47 corollaries which are fundamental to MCT and embedded these tenets in the existing multicultural theory and research literature. Through the MCT process, rather than serving as a medium to promote the acculturation process, the helping professional uses the client's culture, worldview, and possibly interventions from

other cultures to construct treatment with the client. The use of these coconstructive methods enable the therapist to work with diverse clients who assume an equal and active role in the counseling process.. The MCT theory also predisposes the helping professional to the use of cultural intentionality in cross-cultural settings. Therefore, the therapist who uses the MCT theory is able to intentionally select the theoretical orientation that is best suited for the cultural perspectives and life experiences of the diverse client. This practice is based on corollary 1B which asserts that “Each theory of counseling and psychotherapy was developed in a particular cultural context, and to the extent that each theory is appropriate to a particular cultural context, it will likely be biased toward contrasting cultural contexts” (Sue, 1996, p.14).

Another key concept in multicultural theory involves cultural identity development. Munley et al., found in a recent study with the MCKAS of identity development and multicultural competency, that counseling trainees who had a stronger identification with and socialization into mainstream culture without any in-depth consideration of or reflection upon the influence society had on them and others, exhibited a lower score on the MCKAS Awareness scale (2004). Munley studied the relationship of identity development measured by the universal-diverse orientation (UDO) and the Self-Identity Inventory (SII) to multicultural counseling competence. In this study, Munley used the instrument devised by Miville et al., (1999), the Miville-Guzman Universality-Diversity Scale-Short (M-GUDS-S), to investigate universal orientation. UDO is an attitude of and acceptance of both the differences and similarities among people. Human attributes which are perceived as being common or universal between oneself and others are defined as similarities. Differences are diverse or unique

characteristics of people relevant to cultural and group membership or individual aspects such as personality functioning (Munley, 2004). UDO involves the realization and acceptance that differences such as sexual orientation, race, age, gender, and abilities exist among people. Munley (2004) noted that results indicating respondents' comfort with differences or the affective component of the Miville-Guzman Universality-Diversity Scale-Short (M-GUDS-S) may be an important facet of MCKAS Awareness that is not shared with MCKAS Knowledge. The affective component of the UDO subscale did correlate significantly with the MCKAS Awareness but did not correlate significantly with the MCKAS Knowledge (Munley, 2004). The affective component of the MCKAS Awareness may be less responsive to traditional training strategies than the MCKAS Knowledge component. Other researchers reported findings which have shown race and ethnicity was a significant predictor of self-reported multicultural efficacy as shown on the MCKAS Knowledge scale (Munley, et al., 2004; Constantine et al. 2001). However, ethnicity and race were not strong predictors of MCKAS Awareness on the scale (Constantine, 2001; Munley, 2004).

Counselor trainees who lack actual life and training experiences with diverse individuals outside of their mainstream social encounters, may experience apprehension and discomfort in cross-cultural counseling situations. Moreover, counselors with strong Individuation attitudes may be expected to experience more intellectual and emotional discomfort when engaged in cross-cultural counseling (Munley, 2004). Individuation is one of six phases of the Optimal Theory Applied to Identity Development (OTAID) model (Myers et al., 1991) which was used as a basis for the SII (Sevig et al., 2000). Individuation is the first phase of the OTAID and is characterized by an individual's lack

of awareness of perception of self, other than the view to which they are originally socialized. They may believe “The world is the way it is” and not consider the extent to which society has influenced them. People at this stage may not be aware of the aspects of self that are devalued by others and they are more likely to relate to mainstream culture and to have group stereotypes (Myers et al., as cited in Munley, 2004). These findings have serious implications for developmental considerations in terms of counselor training and education practices. The theory development and research relative to cultural identity development is essential to the operationalization of the constructs of multicultural counseling knowledge and awareness. These findings help MCC educators to understand the subjective realities of counselor trainees and their diverse developmental training needs.

Examining Multicultural Education in Counselor Education programs is needed to gain a better understanding of its application in MCCC development in counselor trainees.

### *Multicultural Education*

Multicultural Counselor Education in graduate-level Counselor Education Programs consists of three main components: education, training, and supervision. In a broader spectrum, organizational development is also evaluated as part of multicultural competence owing to the increased diversity of the workforce and the social nature of the workplace (Sue et al., 1998). However, for the purpose of this study, organizational development is only discussed in terms of counselor education programs.

*Rationale for MCC education.*

Professional psychology and counseling associations such as the ACA and APA have developed guidelines and mandates for multicultural competence and have determined that cross-cultural competence is an ethical consideration and expectation (ACA, 2001; APA, 2002; CACREP, 2001). These ethical considerations are used to guide the conduct of professional counseling practitioners, organizations, institutions, educators, supervisors, and counseling trainees. Based on these guidelines and standards, the counseling professional's ability to demonstrate empathy and awareness of her/himself as a cultural being is a mark of emotional intelligence (Goleman, 1998). In the same vein, researchers have found a link between counseling supervisees' racial identity and self-reported multicultural proficiency (Ladany and Inman, et al., 1997). Furthermore, supervisees were more likely to conceptualize cross-cultural treatment strategies if prompted by a supervisor to concentrate on multicultural issues. Therefore, multicultural counseling proficiency is facilitated by cognitive awareness, attitudinal awareness, and supervisory direction and reinforcement. Both emotional intelligence and multicultural competence are desirable attributes in professional counselors. In view of the importance of these traits as well as many others, the investigator believes it is critical to the field of counselor development to investigate how racial identity, empathy, cultural awareness, and specific supervisory interventions can be developed, utilized, and reinforced to help cultivate multicultural counseling proficiency in counselor trainees.

*Organizational Development and Multicultural Education*

Another influential component of multicultural education is organizational development. The investigator asserts that multicultural interventions are often centered

on centripetal and centrifugal forces in human interactions and relationships. The centripetal trends have a consolidating or unifying influence while centrifugal trends have separating and diverging effects (Aponte, 2000). Therefore, the author has chosen to focus on these forces because they are often the presenting issues in most organizational consultations a counselor may encounter in practice. Similarly, one necessary concept in addressing organizations is the parallel process in which "...two or more human systems in relationship to one another seem to infect and become infected by one another" (Alderfer, 1986, p. 210, cited in Sciarra, 1999 p. 148). In the workplace the parallel process can take many forms and have positive or negative implications for organizations, especially in terms of centripetal and centrifugal forces. Aponte (2000) described the parallel process in organizations as "... an intergroup level in a situation in which the dynamics of one work group will be replicated (paralleled) in another work group, resulting in similar affect, behavior, and cognition (p. 148)". Therefore, a firm understanding of the parallel process in organizational relationships is critical to organizational consultations, especially in the area of multicultural development.

Aponte (2000) discussed the centripetal and centrifugal trends and the subsequent effects on the field of psychology and how these trends influence general education and training issues in graduate education programs and especially in the area of multicultural training. The concerns Aponte expressed for psychology as a profession parallels possible concerns related to trends in the counseling field. Aponte (2000) cited several centrifugal trends in American higher education and psychology described by Altman (1987) from 1960 through 1987. The trends in psychology, which would result in a scientist-

practitioner split characterized by two separate professions in which one specialized in providing services and the other had an academic and scientific focus, included:

1. Professionals having a weaker identity with the field of psychology in general.
2. The proliferation of specialty areas. This trend could lead to the prevalence of multicultural counselors rather than counselors who are competent in multicultural counseling.
3. An increase in emphasis on student publications, which leads to a narrow band of methodology and research.
4. An increase in the applied aspects of traditionally academic pursuits.
5. A growing chasm between the professional and academic areas of psychology, including the split between free-standing professional schools and university-based programs and nonclinical and clinical groups.

The structure of graduate psychology programs would influence how multiculturalism is incorporated into such programs as a result of these centrifugal trends (Aponte, 2000). Although CACREP, APA, and ACA Standards have mediated the effects of these trends in counselor education, counseling, like psychology, has focused the training of graduate students on whether or not the training and content have been offered in a specialty core course in graduate curricula or integrated throughout the entire core curriculum (Reynolds, 1995; Ridley, Espelage, & Rubinstein, 1997). Generally, these courses are offered in three mechanisms: elective coursework, core curriculum, and specialty areas. Graduate counselor education programs, like most academic programs, are often influenced by job market trends. Fluctuations in employment trends may dictate the direction of training programs towards either preparing more counseling generalists,

specialists, or multicultural counseling specialists dependent upon the market demands (Aponte, 2000). For some counselor training programs, an integrated curriculum enables trainees to prepare for either of these career directions particularly with the option of taking additional elective courses in the field. However, in the case of an integrated curriculum, monitoring the consistency and frequency of the interspersion of multicultural materials and experiences is possibly elusive and difficult to conduct in a formal manner.

Furthermore, Aponte (2000) found that the number of students in graduate psychology programs was frequently directly related to the number of ethnic faculty in the programs. This phenomena possibly is closely related to institutional and programmatic receptiveness and implementation of multiculturalism in the curricula. In other words, the institutions and graduate programs may reflect a commitment and implementation of multiculturalism as shown by the hiring of minority faculty and staff and the recruitment and retention of diverse students.

Finally, Sue et al., (1996) proposed MCT as a useful approach to organizational development in counseling practice. Sue (1996) suggests six roles counselors can use to implement MCT in organizational development which include consultant, change agent, facilitator of indigenous healing and support systems, advocate, and advisor (teacher). Sue (1996) further recommends MCT consultants use the Sue's Cultural Diversity Training Model (Sue, 1991) and Jackson and Hardiman's Multicultural Organizational Development model to identify the multicultural dynamics within the system, the worldview and underlying dynamics that guide the organization.

Of importance in the literature is the exploration of multicultural education and training interventions which are specific to counselor education programs. This focus will offer a deeper understanding of how multicultural counseling competencies are imparted to counselor trainees.

### *Multicultural Education and Training in Counselor Education Programs*

In general, multicultural counseling courses have been taught from both traditional and nontraditional perspectives (Ponterotto and Pedersen, 1993, as cited in Pope-Davis, 2003). Research has shown that traditional multicultural courses often lack the methodology necessary to instill a complete and accurate understanding of discrimination and power in counseling students. Furthermore, multicultural theories must proceed through a self-reflective process in order for professors to understand and apply them in a pedagogically objective manner and thereby impart this knowledge to students (Ponterotto and Pederson, 1993). The traditional focus of multicultural coursework often imparts a superficial knowledge base to students which consists of intellectualizing and politically correct responses to issues of multiculturalism. As a result, students effectively learn to articulate diversity issues on an intellectual level using the stereotypical information given in the course about minority groups (Ponterotto and Pedersen, 1993).

On the other hand, nontraditional multicultural courses consist of methodologies which are used to educate students in a self-reflective process of understanding discrimination and power regardless of cross cultural differences (Ponterotto, 1993). These courses are developmental in nature and based on the theories of worldview, racial/ethnic identity, and acculturation while focused on the underlying constructs of

discrimination and power (Ponterotto, 1993). Hence, the requirements and objectives for nontraditional courses involve the development and activation of the principal skills required to cultivate a multiculturally aware counseling student (Ponterotto, 1993).

In contrast, the curriculum implemented in traditional multicultural courses often focuses on specific minority groups and fails to address the self-evaluation of discrimination and power in the development of self-understanding for each student (Pope-Davis, 2003). Furthermore, Sue et al., (1996) describes the traditional approach to MCC curriculum development as “add-ons” situated in the periphery of counselor training. In addition to the initial multicultural counseling course, multicultural counseling competencies are integrated into counselor education curricula through three core counseling courses: theory, practicum, and research. The integration of multiculturalism in this coursework is efficacious because these specific courses are required to fulfill accreditation standards in most counselor education and counseling psychology programs (Pope-Davis, 2003). Finally, multicultural coursework is often taken early in students’ program of study in order to establish a sound foundation for the implementation and integration of the multicultural theories in the remaining courses (Pope-Davis, 2003). Course content is another critical factor in the effectiveness of cross-cultural counselor education. According to Kiselica, Maben, and Locke (1999), the literature shows that although diversity appreciation training and multicultural education may decrease counselor prejudice, it remains unclear to what extent and what types of prejudices are reduced by these interventions (Kiselica, 2005). Some theorists assert that traditional training approaches often ‘pathologize’ minority groups and research and training efforts would instead benefit more from focusing on the positive characteristics

and attributes that minority group members use to cope with life stressors (Pontorotto & Casas cited in Sue et al., 1996). Consequently, some of these findings may prove to be helpful to majority group members as well.

*Framework for assessing cross-cultural sensitivity.*

There are numerous approaches for assessing cross-cultural sensitivity of individuals, groups, and organizations. Nevertheless, this author has chosen to focus on Bennett's (1986) model and an integrated framework which enables this process to be implemented and observed at different levels and in a variety of contexts.

Bennett's (1986) model offers a developmental approach to training for multicultural sensitivity which helps to assess how ethnic populations are regarded by trainees. This model consists of six stages, (Denial, Defense, Minimization, Acceptance, Adaptation, and Integration) that range from ethnocentric to ethnorelativistic positions, as one proceeds through the stages of the developmental continuum (Bennett, 1986). Each stage is characterized by the individual's perception of how cultural differences are interpreted which ultimately influences the practitioner's sensitivity to and communication with members of these diverse groups. As the individual moves from the early stages of intercultural sensitivity development, he may begin the process having negative perceptions of cultural differences and then move towards a more accepting attitude towards others during later stages of development (Bennett, 1986).

One frequent criticism of stage models is that they can be misused to encourage labeling and stereotypes through categorization (Sciarra, 1999). Ironically, these models were originally developed to lessen stereotyping of diverse groups but instead increase sensitivity to internal group differences. However, therapists can best employ stage

models to achieve these objectives when they implement them as guides to determine the various fluid statuses individuals can make transitions to and from, depending upon various situational circumstances (Sciarra, 1999).

Several other mechanisms that can be used to cultivate cross-cultural sensitivity include interventions at the policy, programmatic, and departmental levels of counselor education/psychology programs. Furthermore, campus organizations at all levels, in addition to hiring and recruitment efforts, may be designed to address cultural sensitivity concerns as well. Some organizations include student organizations, minority caucuses, and disabilities support services.

#### *Research, Training Models, and Methods*

The literature shows that graduate level counseling psychology programs have traditionally utilized positivistic approaches to investigate the human experience through quantitative, objective, linear, reductionistic research (Goldman, 1976; Hoshmand, 1989; D.W. Sue & Sue, 1990). Despite the considerable contributions that have been made to the understanding of the human condition through reductive experimentation, the positivistic tradition has been criticized for several reasons (Goldman, 1989; Helms, 1989; Hoshmand, 1989; Howard, 1991; Polkinghorne, 1988; Sarbin, 1986). Primarily, traditional research frameworks are based on epistemological assumptions that there are universal truths, that phenomena can be investigated objectively, that measurements remain constant, and that the universe functions according to the laws of cause and effect (Hoshmand, 1989 as cited in Sue, et al., 1996). However, these assumptions often are not held by non-Western societies and groups because empirical reality may be influenced by

social reality, which then exhibits one's worldview about the nature of human inquiry (Gergen, 1975; Hesse, 1980, as cited in Sue, et al., 1996).

Second, Goldman (1976; 1977 as cited in Sue, et al., 1996) asserts that the complexity of counseling questions restricts traditional scientific methods owing to the necessity for precise operationalization and measurement of concepts. These traditional research paradigms limit and fail to adequately assist in the investigation of the richness of culture and the human condition because they limit the subject matter as well as the types of questions and responses subjects and researchers may engage in during studies (Hoshmand, 1989; Pedersen, 1988, as cited in Sue, et al., 1996). Owing to these limitations, some theorists have emphasized the importance of using "alternative research paradigms" and "qualitative methodology" (Hoshmand, 1989; Ponterotto and Casas, 1991) because of their flexibility during inquiry and origins in the human sciences (Goldman, 1989).

In terms of multicultural training models, Bennett (as cited in Aponte, 2000) suggested three general models of cross-cultural training: orientation, training, and education. Each of these frameworks may be used to provide structure for organizing training experiences and courses while each one has a unique content, focus, and process. For instance, programs may consist of an intellectual process for the orientation model; an experiential and intellectual process for the education model and an experiential process for the training model with specific training and educational strategies associated with components within each model. Several training and educational strategies for treating specific cultural groups have been categorized into six areas: (1) Culture-specific events, which include colloquium and presentations on ethnicity; (2) separate courses

developed to address ethnicity concerns; (3) area of concentration approach involving a broad range of practicum experiences and didactic courses related to counseling ethnic groups; (4) one-to three-day training experiences on ethnicity in the form of workshops; (5) integration method in which all core courses are imbedded with ethnicity-related experiences and content; and (6) interdisciplinary approaches (completing coursework in other related disciplines, Aponte, 2000).

### *Education and Training Guidelines*

The multicultural counseling and psychology literature reflects numerous premises for multicultural counseling training and education. Aponte (2000) asserted that training and education efforts for serving diverse populations have been established on two propositions: (1) the changing demographic composition and needs of ethnic minorities require that curriculum, training experiences, and courses be designed and revised in order to properly serve these groups, and (2) the professional field of psychology must embrace the concept of affirmative diversity which means psychologists must value human diversity (Jones, 1990, as cited in Aponte, 2000). These propositions are essential to the counselor education field as well.

Research in the field of the multicultural education and training of counseling students has shown that the traditional approach of psychology towards oppressed groups must be challenged using a pedagogy of multicultural psychology which engenders a self-reflective process (Vazquez & Vazquez, as cited in Pope-Davis, 2003). Through the utilization of a critical pedagogy in multicultural education, students develop a critical viewpoint and self-reflective process, which enable them to deconstruct and reconstruct the disciplines of traditional psychology through the implementation of multicultural

theories. Multicultural theories have been used to foster an understanding of two essential constructs which are paramount to a critical examination of psychology: power and discrimination. The investigator supports the belief that the failure to recognize or comprehend the experiences of marginalized groups in Western societies in relation to these factors has fostered a myopic view of diverse realities in the discipline of psychology. As a result, these concepts are essential to understanding the plight of some clients and their history of oppression. For example, the social, political, and economic power differential between marginalized group members and members of majority groups may affect all aspects of a minority's life and leave minority group members with a sense and experience of being oppressed. Power is defined as the ability to influence, control, and have authority over others (Ramsey, 1997, as cited in Pope-Davis, 2003). The high correspondence between power and dominance is manifest in the degrading treatment of nondominant populations (Naisbitt and Aburdene, 1990, as cited in Pope-Davis, 2003).

Likewise, discrimination is commonly inherent in a culture of dominance. Discrimination is the act of perceiving or making differences, similarities, and distinctions, which lead to a display of favoritism toward one-sided perspectives used to define the realities of a minority culture, regardless of whether they be real or not (Swim, Cohen, & Hyers, 1998, as cited in Pope-Davis, 2003). In the same vein, several core constructs that are essential to teaching multicultural counseling competence include worldview, acculturation, and racial/ethnic identity. This author suggests that these constructs impact the facilitative dimension of cross-cultural counseling in terms of the counselor's knowledge and self-awareness of both his or her own level of development

and understanding of the client's worldview, experience with acculturation, and level of racial/ethnic identity. Therefore, a knowledge and understanding of these core constructs is critical to therapeutic treatment which is also a parallel process which can replicate the parties' external relationships and experiences.

### *Assessment of Multicultural Competence*

The assessment of multicultural competence is integrated with the training, supervision, and educational process of counselor education. Several of the most frequently used multicultural counseling assessment measures include the following instruments

Multicultural Counseling Knowledge and Awareness Scale (MCKAS; Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2000).

Multicultural Counseling Inventory (MCI; Sadowsky, Taffe, Gutkin, & Wise, 1994).

Multicultural Awareness Knowledge Skills Survey (MAKSS; D'Andrea, Daniels, & Heck, 1991).

Cross-Cultural Counseling Inventory-Revised (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991).

Multicultural School Psychology Counseling Competency Scale (MSPCCS; Rogers & Ponterotto, 1997).

Each of these measures has been used to make specific contributions to the understanding of multicultural counseling competence (Kitaoka, 2005).

Previous MCC research has primarily focused on the ability to isolate and measure multicultural counseling competencies. Several concerns surrounding the

quantitative assessment of multicultural counseling competence include (a) the working definition of multicultural awareness, (b) diverse factor structures, (c) the use of an inclusive definition of culture in assessment efforts, and (d) the test takers' frame of reference (Kitaoka, 2005). Kitaoka (2005) asserts that the domain of awareness used in multicultural counseling competencies is represented by items that tend to be client focused rather than focused on an individual's self-awareness. Consequently, Kitaoka (2005) deems awareness assessments as being ambiguous and emphasizes that it is not clear if the assessments which are based on the foundational work by Sue et al., actually measure the construct of counselor self-awareness.

Kitaoka (2005) goes on to argue that there are discrepant factor structures of multicultural competence and the factor structures of several MCC measures have not reflected three distinct dimensions of knowledge, skills, and awareness. Kitaoka described the studies and measures which have been influenced by Sue et al., as "fishing for awareness, knowledge, and skills" (2005, p.42). In the same vein, Kitaoka (2005) further elaborates that the test-taker's frame of reference (i.e., working with a variety of cultures compared to working with one specific culture) has important implications for score interpretation because of the degree of freedom given to the respondents. According to Kitaoka (2005), many multicultural competence assessments are not clear whether the respondent should imagine herself counseling a broad range of clients from diverse cultures or if she should imagine herself working with a client from one specific culture. If the respondent selects a hypothetical situation in which she is working with a client from a different culture, she may choose a client from a different but familiar culture which would result in a higher score on the MCC. However, should the

respondent choose to imagine counseling a variety of clients from many different cultures, she may not obtain a high score on the measure. Finally, Kitaoka (2005) asserts that while an inclusive definition of culture has been endorsed by the committee that develops the multicultural counseling competencies, the counseling profession has focused on racial/ethnic minorities in many of the competencies assessment measures as indicated by the language used in some items.

In one study, the relationship between the previous four self-report measures and an index of social desirability was investigated in addition to the four MCCC scales and respondents' multicultural case conceptualization skills (Constantine, et al., 2000). The authors found significant positive relationships between a measure of social desirability attitudes and three of the four multicultural counseling competence scales. Furthermore, the authors found that none of the scales were significantly related to multicultural case conceptualization competency after controlling for social desirability (Constantine, 2000). In addition to measures of multicultural competence, some authors have assessed multicultural counseling proficiency and have attempted to operationalize areas of multicultural competence they believe are necessary to the effective practice of counseling. For example, Holcomb-McCoy (2004) developed a checklist of 51 items they deemed necessary to the effective cross-cultural work of school counselors and school counselor educators. Efforts to develop better methods of assessing multicultural counseling competence have improved our understanding of the counselor training process.

*Summary of Chapter Two*

The researcher addressed the three primary areas of multicultural counselor education: multicultural counselor education in general; multicultural counselor education in counselor education programs; and assessment of multicultural competence in the literature review. Also included is a brief overview of the history of the multicultural counseling movement which detailed several components of the three primary areas including: organizational development in multicultural education, training models, theories, and methods, and education and training guidelines. The investigator acknowledges that counselor educators are charged with providing counselor trainees with the opportunity to acquire the multicultural counseling competencies during adulthood after years of exposure to and reinforcement of culturally biased information, ideologies and world views. These perspectives usually have been ingrained in the minds of trainees and are often difficult to challenge and change. In the same vein, the investigator believes that cultural identity is essential to the facilitative aspects of the cross-cultural counseling relationship and trainees' ability to effectively assimilate and apply the multicultural counseling knowledge and awareness competencies.

The literature shows support for an integrated, holistic and comprehensive approach to instilling multicultural knowledge and awareness in counselor trainees that is comprised of both etic and emic perspectives of culture. Much research and development has been conducted to operationalize the competencies and to construct a theoretical approach that will enable therapists to consistently make needed adjustments to cross-cultural counseling strategies while working from a well-structured, well-defined yet, flexible framework. The literature also shows that training and educational interventions

need to be delivered through a nontraditional format rather than a traditional method in order to effectively improve chances of cultivating positive attitude changes and knowledge gains by trainees. At the organizational level, even though measures are being taken to support the teaching of the multicultural counseling competencies programmatically and institutionally, the literature reflects little evidence of a vibrant movement to increase the recruitment of minority students, faculty, and staff in most counselor education programs. Finally, implementation of the multicultural counseling standards and competencies on all levels should be of the greatest concerns for the counseling profession because it will determine the duration, direction, and success of the multicultural counseling movement.

## CHAPTER THREE

### METHOD

Within this study, the investigator measured and compared the perceived degree of multicultural counseling knowledge and awareness among beginning master's level counseling students in a graduate counselor education program who had completed a course in multicultural issues and beginning master's level counseling students who had not taken the course.

In this chapter, this investigator will present the methodology used to assess the two hypotheses which were:

#### *Hypothesis 1*

There is no significant difference in Multicultural Counseling Knowledge among students who have not taken a course in multicultural counseling when compared to students who have recently completed a course in multicultural counseling and when compared with students who completed a course in multicultural counseling six months earlier.

#### *Hypothesis 2*

There is no significant difference in Multicultural Counseling Awareness among students who have not taken a course in multicultural counseling when compared to students who have recently completed a course in multicultural counseling and when compared with students who completed a course in multicultural counseling six months earlier.

Presented are descriptions of the participants, the instrument, the research design and statistical analysis, the methods used to gather the information and the limitations.

### *Participants*

Participants in the study were counselor education graduate students at a university located in Pittsburgh, Pennsylvania, enrolled during the 2005 Spring Semester. The participants were part of an accessible population of students who were subdivided as students who had just completed a course in multicultural issues and strategies in counseling; students who took the course in a previous term (six months earlier); and students who had not taken the course. All participants were given the Multicultural Counseling Knowledge and Awareness Scale (MCKAS) upon completion of the 2005 Spring Semester. The students had the option of participating in the study or not participating in the study. The study was conducted during the last week of the Spring 2005 term.

### *Instrumentation*

The Multicultural Counseling Knowledge and Awareness Scale (MCKAS, Ponterotto et al., 1997) is a revision of the Multicultural Counseling Awareness Scale (MCAS, Ponterotto et al., 1996). The MCKAS is a 32-item self-report inventory of perceived multicultural counseling knowledge and awareness which was used as a post treatment measure. The MCKAS consists of a 7-point Likert scale that ranges from “not at all true” to “totally true.” The MCKAS is a two-factor measure that consists of 20 Knowledge items and 12 Awareness items extracted from the original 45-item MCAS based on factor analyses conducted by

Ponterotto et al (2000). The items that were extracted from the scale were originally used to measure respondents' socially desirable responses and other items were eliminated owing to poor factor loadings (Kitaoka, 2005). The two-factor model has been supported in both confirmatory factor analysis and exploratory factor analysis of the MCAS.

Research on the MCAS across multiple samples has reported the two factors to be internally consistent. Coefficient alphas for the Knowledge scale are in the .92 range; and coefficient alphas for the Awareness scale are in the .78 range. The ten-month test-retest reliability coefficients for the MCAS show satisfactory internal consistency and reliability with .70 for the Knowledge/Skills subscale and .73 for the Awareness subscale (Manese et al., 2001, cited in Pope-Davis et al., 2003). Therefore the MCKAS is both a valid and reliable instrument.

### *Design*

The research design was a posttest only control group design. The average of the posttest scores on each instrument was compared to determine if there were significant differences.

### *Statistical Analyses*

The two hypotheses were evaluated using a one-way Analysis of Variance (ANOVA) comparing the average scores on the MCKAS of the students who took the MCISIC course with those who did not take the course. There were two groups of students who completed the course; one group had just completed the course at the time of assessment and the second group completed the course six months before the time of the assessment. The 6 moth follow-up group was used

to assess the longevity of the effects of the treatment. In the cases where significant F ratios were calculated, multiple comparisons using the Bonferonni Post Hoc Analyses was employed.

### *Research Design*

The researcher received clearance from the Duquesne University Institutional Review Board (IRB) to study human subjects. During the first class meeting of each section of the MCISIC course, the researcher disseminated a cover letter to instructors and potential participants which provided an overview of the importance of the subject (see Appendixes B, C, and D). Three groups of participants were post-tested on all measures at the end of the designated term; therefore, the author used a Posttest-Only Control Group Design.

The following is the Posttest-Only Control Group Design as represented by Campbell and Stanley (1963) in notational form:

X1 01

Xc 02

X2 03

The Posttest-Only Control Group Design was chosen for this study based on the reasons stated by Campbell and Stanley (1963). The design is appropriate for educational and psychological research. The Posttest-Only design addresses several common sources of invalidity which include internal sources such as history, maturation, testing, instrumentation, regression, selection, mortality, interaction of selection and maturation, etc... Furthermore, the posttest-only

design addresses one of four external sources of invalidity such as the Interaction of Testing and X. However, the design does not address the Interaction of selection and X, Multiple Interference, and Reactive arrangement (p. 8). Also, the Posttest-Only Control Group Design enables the investigator to introduce novel subject materials and to conduct research in settings in which pretests are likely to be reactive, inconvenient, or unavailable (p. 26). Finally, pretests are not essential to true experimental design (p. 25).

### *Procedure*

Treatment participants completed at least one course in multicultural counseling (MCISIC). The treatment group (X1) was posttested on the MCKAS at the end of the spring semester after they completed the MCISIC. Another first semester group acted as a control group (Xc) at the beginning of the academic year and these participants received the MCISIC during a later semester. A third group (X2) received the MCKAS as a follow-up to the MCISIC six months after completion of the course. This group was identified as the six month follow-up group. Therefore, all three groups received the multicultural counseling training at different intervals in the program.

The MCISIC was the intervention the treatment group and six month follow-up group participants received during the study. The MCISIC was a 15 week, 3 credit Master's level course which provided trainees with information and experiences relevant to the multicultural counseling competencies. The course was taught from a nontraditional perspective and provided a theoretical knowledge foundation to help students gain a better understanding of cultural differences and the various cross-cultural issues currently facing professional counselors. The MCISIC course was designed to

increase the awareness of counselor trainees' personal perspectives on diversity and to explore strategies for working with a broad range of potential clients based on race, culture, ethnicity, gender, sexual preference, physical abilities, social class and other variables.

### *Data Analysis*

Once the data was collected and prepared, item responses for all of the completed pretest-posttest evaluations were entered into a Statistical Package for the Social Sciences, version 13 (SPSS) for data analysis. To measure the interaction and main effects, an Analysis of Variance (ANOVA) was calculated using the SPSS program. The researcher utilized the ANOVA to gain information about the variability of differences within and among groups and because there was only one dependent variable, the MCKAS. The Bonferonni Post Hoc Analysis was employed to conduct the post-hoc analysis. The Bonferroni Post Hoc makes it more difficult to reject a true null hypothesis and thereby reduces the chances of making a Type I error. The investigator divided the desired Type I error Risk (experimentwise error rate) for the full study by the number of times the hypothesis testing procedure was going to be used which was three times or  $.05/3$ . According to Huck (2000), Inflated Type I error Rates increase when multiple tests are conducted simultaneously.

### *Limitations*

The small sample size used in the study limited the effect size and therefore, the power of the results of the study. However, the high level of significance for this small sample size also indicates that the findings were notable. Moreover, the posttest only research design, while effective for the purpose of the study, did not provide data for any

possible gains within or between groups as a result of the training intervention. Future research would benefit from a repeated measures, pretest-posttest design which would enable researchers to assess whether within group or between group gains were made as a result of the treatment. Another limitation of the study is the lack of a subsequent follow-up to improve the chances of positive multicultural counseling competence development and to accurately measure the longevity of any treatment gains. Future research should include a control for the instructor as a covariant or confounding factor in the effect on student performance on the scales. Several other possible covariants which could be controlled include race, age, years of counseling experience, and gender. Finally, because the sample sizes were small, the racial/ethnic diversity of the participant pool was limited. As a result, the author chose not to control for race or ethnicity.

An additional limitation is noted in Campbell and Stanley (1963). Because the groups were not randomly assigned, there is the problem of not knowing the history of the participants. Some of the participants may or may not have different knowledge and attitudes prior to the assessment. There was no way to control for this since the investigator was collecting data from a population of convenience. Another limitation was the possibility of socially desirable responses by the participants on the MCKAS scale. In order to address this limitation, Pontorotto used a reverse scoring method for the MCKAS. Also, during the study, the investigator was not present when the participants completed the scales and the respondents returned the completed MCKAS measures anonymously. Despite these precautions, a Social Desirability instrument is recommended for future research to ensure that the researcher has exhausted all necessary precautions to prevent the possibility of this limitation.

Another limitation involves the research design which lacked randomization because a convenience sample was used. Therefore, the investigator was not able to assure there was a lack of initial biases between the experimental and control groups (Campbell and Stanley, 1963).

Finally, there is a limitation because the assessment of the two experimental groups was conducted on groups of students who took the course at the same time. Essentially these were in-tact groups. The investigator recognizes that because of this situation, the two experimental groups should have actually been assessed as an N=1.

*Summary of Chapter Three*

The investigator presented and described the methodology used to assess the hypotheses. In this chapter, the investigator provided descriptions of the participants, the instrument, the design and statistical analysis, the methods used to collect the information and the limitations of the methodology. The investigator used the MCKAS to measure the perceived multicultural counseling competence of participants who had taken a course in multicultural counseling with the perceived multicultural counseling competence of participants who had not taken the course. The investigator implemented a Posttest Only Control Group Design and conducted an ANOVA and Bonferonni Post Hoc Analyses to yield the statistical results of the study.

## CHAPTER FOUR

### RESULTS

In this chapter, the investigator presents the results of the study. Each hypothesis is stated and the results of the analysis presented.

#### *Hypothesis 1*

There is no significant difference in Multicultural Counseling Knowledge among students who have not taken a course in multicultural counseling when compared to students who have recently completed a course in multicultural counseling and when compared with students who completed a course in multicultural counseling six months earlier.

The mean on the Knowledge assessment for the group that had not taken the course was 86.60 with a standard deviation of 1.966; six students from this group returned the instrument. The mean for the group that recently completed the course was 104.0 with a standard deviation of 1.317; 10 students from this group returned the instrument; and the mean for the group that completed the course six months ago was 102.0 with a standard deviation of 1.101; 10 students from this group returned the instrument.

(see table one).

TABLE ONE

*Means and Standard Deviations for the Three Groups on the Assessment of Multicultural Knowledge*

Group	Mean	Standard Deviation	N
Not taken the course	86.6	1.966	6
Recently completed the course	104.0	1.317	10
Completed the course 6-month ago	102.0	1.101	10

The F ratio was calculated to be 18.78 which is significant at the .05 alpha level (see table 2). The post hoc analysis determined that there is a significant difference when comparing the students who have not taken the course to the students who have recently completed the course ( $t=19.24$ ); the students who recently completed the course scored significantly higher on Multicultural Knowledge. There is also a significant difference between the students who have not taken the course to the students who had completed the course six months earlier ( $t=17.60$ ); the students who completed the course six months earlier scored significantly higher on Multicultural Knowledge. There is no significant difference when comparing the students who recently completed the course to the students who completed the course six months earlier ( $t=2.77$ ).

(see table three)

TABLE TWO

*The Analysis of Variance of the Three Groups on Multicultural Knowledge*

Source	Sum of Squares	df	Mean Square	F
Between group variance	1763.68	2	881.84	18.78 *
Within group variance	1079.78	23	46.95	
Total	2843.46	25		

\* Significant Difference at .05 alpha level

TABLE THREE

*Multiple Comparisons-Post Hoc Analysis for the Three Groups for Multicultural Knowledge*

Alpha = .05 (corrected to 0.016 using the Bonferroni correction)

Group	t-Ratio
Recently Completed compared to Not Taken	t= 19.24 *
Completed 6-months ago compared to Not Taken	t = 17.60 *
Recently Completed compared to Completed 6-months ago	t = 2.77

\* Significant Difference at .05 alpha level

*Hypothesis 2*

There is no significant difference in Multicultural Counseling Awareness among students who have not taken a course in multicultural counseling when compared to students who have recently completed a course in multicultural counseling and when compared with students who completed a course in multicultural counseling six months earlier.

The mean on the Awareness assessment for the group that had not taken the course was 54.0 with a standard deviation of 1.378; six students from this group returned the instrument.

(see table four).

TABLE FOUR

*Means and Standard Deviations for the Three Groups on the Assessment of Multicultural Awareness*

Group	Mean	Standard Deviation	N
Not taken the course	54.0	1.378	6
Recently completed the courses	66.0	1.650	10
Completed the course 6-month ago	67.20	1.838	10

The F ratio was calculated to be 3.55 which is significant at the .05 alpha level (see table five). The post hoc analysis determined that there is a significant difference when comparing the students who have not taken the course to the students who have recently completed the course ( $t=15.645$ ); the students who recently completed the course scored significantly higher on Multicultural Awareness. There is also a significant difference between the students who have not taken the course to the students who had completed the course six months earlier ( $t=16.316$ ); the students who completed the course six months earlier scored significantly higher on Multicultural Awareness. There is no significant difference when comparing the students who recently completed the course to the students who completed the course six months earlier ( $t=-1.530$ ).

(see table six).

TABLE FIVE

*The Analysis of Variance of the Three Groups on Multicultural Awareness*

*Main effects analysis*

Source	Sum of Squares	df	Mean Square	F
Knowledge				
Between group variance	648.16	2	324.08	3.55 *
Within group variance	2096.56	23	91.15	
Total	2744.72	25		

- Significant Difference at .05 alpha level

TABLE SIX

*Multiple Comparisons-Post Hoc Analysis for the Three Groups for Multicultural*

*Awareness*

Alpha = .05 (corrected to 0.016 using the Bonferroni correction)

Group	t-Ratio
Recently Completed compared to Not Taken	t= 15.645 *
Completed 6-months ago compared to Not Taken	t = 16.316 *
Recently Completed compared to Completed 6-months ago	t = -1.530

- Significant Difference at .05 alpha level

The means plots for responses on the multicultural knowledge and awareness scales as shown in Figures 1 and 2, further illustrate the difference in gains between the three groups of participants.

Figure 1. Means Plots- Knowledge. Average responses on the multicultural knowledge scale.

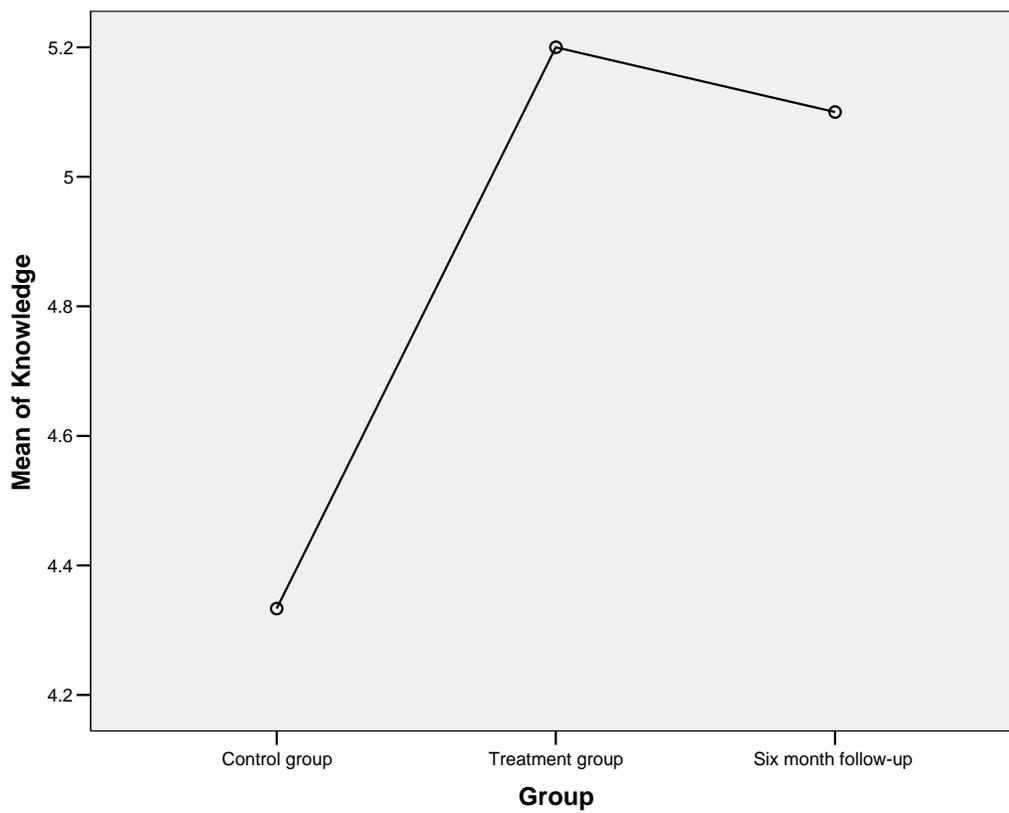
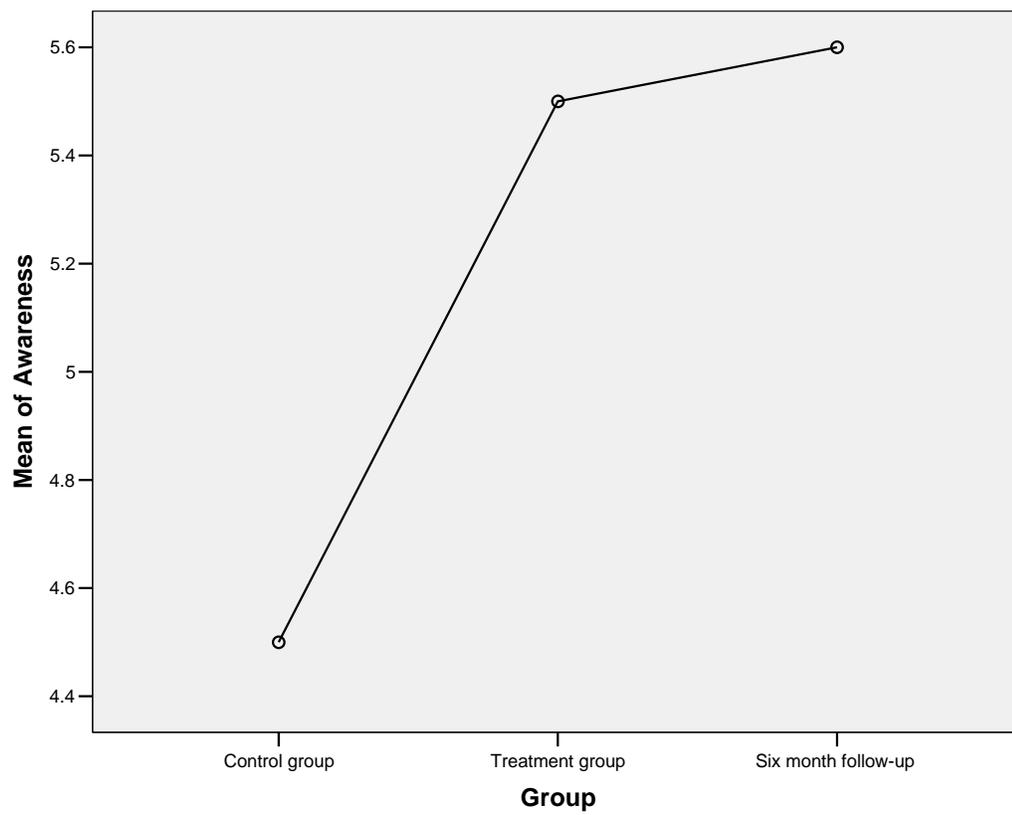


Figure 2. Means Plots- Awareness. Average responses on the multicultural awareness scale.



*Summary of Chapter Four*

The results of the study indicated that there was a significant difference between the mean scores of participants who completed the MCISIC course and participants who did not complete the course as shown on the MCKAS Knowledge and Awareness scales. There was no significant difference between the scores on the Knowledge and Awareness scales for students who had recently taken the MCISIC and those who had completed the MCISIC six months prior to the study.

## CHAPTER FIVE

### CONCLUSIONS, DISCUSSION, AND RECOMMENDATIONS FOR FUTURE RESEARCH

In this chapter the investigator presents a summary of the results of the study of the gains in participants' multicultural counseling knowledge and awareness and discusses these results in view of the findings of the Literature Review. The investigator will then present conclusions, recommendations for future research, and implications of the study.

The purpose of this study was to gain a better understanding of training regarding multicultural issues in the area of counseling. For the purpose of this study, the results on the knowledge and awareness scales of the MCKAS indicate the level of participants' perceived attainment of the multicultural counseling competencies and therefore, multicultural counseling competence. The results of the study show that students who completed the MCISIC course made significant gains in the areas of Multicultural Knowledge and Awareness thus demonstrating a higher level of multicultural counseling competence when compared to students who did not complete the course. Moreover, students who completed the MCISIC course were able to retain the knowledge they gained from the intervention at the same level as students who took the course six months prior to the study. The investigator also found similar gains for both groups who received the MCISIC treatment as shown on the Awareness scale of the MCKAS.

## *Summary of Results*

### *Gains in Multicultural Counseling Knowledge*

Hypothesis 1 stated there is no significant difference in Multicultural Counseling Knowledge among students who have not taken a course in multicultural counseling when compared to students who have recently completed a course in multicultural counseling and when compared with students who completed a course in multicultural counseling six months earlier. The investigator was able to refute this hypothesis based on the findings of the study which showed students who completed the MCISIC scored higher on the MCKAS Knowledge scale than students who did not complete the course. This finding affirms the conclusions given by many multicultural counseling theorists and advocates for professional multicultural counseling competence and education. The literature shows strong support for the development of the multicultural knowledge competencies of counselor trainees and practitioners at every level.

Therefore, based on the results of the study, the investigator rejected the null hypothesis that there is no significant difference between beginning counseling students' multicultural counseling knowledge after completion of a course in Multicultural Issues and Strategies in Counseling when compared with beginning counseling students who do not complete this course.

### *Gains in Multicultural Counseling Awareness*

Hypothesis 2 stated there is no significant difference in Multicultural Counseling Awareness among students who have not taken a course in multicultural counseling when compared to students who have recently completed a course in multicultural counseling and when compared with students who completed a course in multicultural counseling six

months earlier. However, the results of the scores on the MCKAS Awareness scale showed students who completed the MCISIC scored higher on the MCKAS Awareness measure than students who did not complete the course. Most of the premier theorists in the field of multicultural counseling agree that counselor awareness is an essential faculty for competent cross-cultural counseling.

In view of these findings, the investigator also rejected the second null hypothesis that there is no significant difference between beginning counseling students' multicultural counseling awareness after completion of a course in Multicultural Issues and Strategies in Counseling when compared with beginning counseling students who do not complete this course. This investigator believes that respondents from the control group scored lower on the MCKAS because they lacked the knowledge of the concepts on the measure and the self-awareness necessary to have a felt competence to demonstrate an understanding of multicultural issues and skills. Support for this interpretation of the results is evident in the mean differences between the respondents' scores on the MCKAS. The Means Plots for Multicultural Knowledge show that the treatment group had the highest gains with an average response score of 5.2, while the average response score for the six month follow-up group was 5.1, and the control group had an average response score of 4.3. The Means Plot for Multicultural Awareness indicated the treatment group scored an average response of 5.5, while the average response score for the six month follow-up group was 5.6, and the average response score for the control group was 4.5. High scores on the scales indicate higher perceived knowledge and awareness of multicultural counseling issues (Ponterotto, 1997).

The literature indicates that novice counselors and traditionally trained professionals are socialized and educated to be oblivious to multicultural concepts. Without a formal introduction to these new themes, theories, historical facts, and ideas about other cultural and racial groups, counseling trainees who have not taken the MCISIC course may actually lack multicultural knowledge. Furthermore, the non-traditional teaching format used in the MCISIC course involves metacognition or self-reflection of the trainees. The participants in the control group had not had this course-related experience while the other two groups of participants had experienced a self-reflective process through the MCISIC course. As a result, the students who had taken the MCISIC course were more self-aware and knowledgeable about multicultural issues and strategies than students who had not taken the course.

Also, multicultural competency training builds upon counseling skills used in other courses which utilize experiential strategies to facilitate student learning and growth. The literature shows that many theorists in the area of MCT believe that non-traditional, experiential approaches to MCC training are the most effective teaching methods (Sue et al., 1996; Pope-Davis et al., 2003). This author believes these methods may provide students with emotional and intellectual challenges that continue to spur the student's personal growth and stimulate her interest in the subject matter beyond the conclusion of the course. In other words, the multicultural counseling coursework may be thought and emotion -provoking enough to help students retain new information and any attitudinal change. Finally, the 15 week duration of the MCISIC intervention may have helped students who completed the course to achieve higher scores on the MCKAS

because they had more time to learn, integrate, and retain MCC knowledge, develop cultural self-awareness, and awareness of diverse groups.

### *Discussion*

In his film "Sankofa," Ethiopian filmmaker, Haile Gerima (1993) used the symbol of the sankofa which is a bird that moves forward while looking backward. Sankofa is an Akan word that is used in a traditional African proverb that means, "We must go back and reclaim our past so we can move forward; so we understand why and how we came to be who we are today." The same adage applies to the multicultural counseling movement: we must know and understand the diverse and complex histories and struggles of the American people for social justice and human dignity in order to adeptly prepare counseling professionals to work competently with diverse clients. Without an understanding, acknowledgement, and respect for these differences which must be communicated by the counselor to the client, the cross-cultural counseling relationship cannot thrive, develop positive change, or even survive.

Multicultural counseling involves matters of the heart and mind which involve an intellectual and affective comprehension of cross-cultural aspects of the human experience (Kiselica, 2005). In view of this fact, the effort to instill positive cognitive and affective attitudes in counselors towards culturally different clients can be a life-long process. Furthermore, some multicultural pioneers propose that counselors should not only possess an awareness and knowledge of multicultural issues but advance their professionalism to the level of being advocates in the pursuit of social action and justice for oppressed clients (Kiselica, 2005). In the same vein, MCT theorists (Sue et al., 1996) assert that helping professionals should carry-out other helping roles which include

Facilitator of Indigenous Healing System, Facilitator of Indigenous Support Systems, Advisor, Change Agent, and Consultant to help clients from diverse cultures. Overall, the multicultural counseling movement consists of varying levels of competence and professional involvement on the part of counselors, counselor education programs, institutions, and professional organizations. In terms of education and training, the author believes that MCC educators, researchers, and theorists should also focus on the contributions members of minority groups have made rather than merely each groups' history of oppression in order to prevent pathologizing and stereotyping minorities, misinforming trainees, and diminishing the self-esteem and identities of culturally diverse people.

According to the results of the literature review, although some authors disagreed with the degree or the emphasis of multicultural counseling competencies, few disputed the necessity for counselors to possess competence in this complex area. Stated by Sue, et al. (1996), multiculturalism offers a fourth dimension to the three traditional theoretical orientations; cognitive-behavioral, psychodynamic, and existential-humanistic. However, the issue of the operationalization of the MCCC's has been debated as well as isolation of specific components of MCCC's that must be accurately operationalized by theorists, counselor educators, and other experts in the field.

Some researchers have asked whether there is a quantifiable and substantiated link between the MCC competencies and the skills, knowledge, and awareness Counselor education students are taught to develop their MCCC's. In summary, research shows that the constructs that the MCCC's derive from have been successfully operationalized and are germane to the professional multicultural counseling efficacy and

personal development of counselors. Based on this research, this author accepts the position that the MCKAS measures variables which are relevant and consistent with multicultural counseling competencies.

Likewise, many of the pioneers in the counseling and psychology realms were deemed experts; yet, they never had the lived experience of being a minority or member of a marginalized group. Therefore, these experts were unfamiliar with the plight and concerns of minorities, but their contributions to Euro-American theories, models, and explanations were established as the primary references and sources for treating all human beings. In fact, the lack of validation by these theorists has contributed to skepticism on the part of majority members of society if presented with accounts of the minority experience even if asserted by key informants and minority experts. This dilemma is a result of ethnomonoculturalism which has presented one of the most challenging obstacles to the field of multicultural counselor education: the re-education of the educated.

Furthermore, research shows that multicultural counseling competence is instituted and reinforced on several levels: individual, group (community, social and professional), programmatic, organizational, and institutional. In view of Sue's MCT and the findings of the MCC research, the counseling of diverse groups must occur in the context of individual and community goals fixed in a social context. Similarly, the implementation of the MCCCs is a critical aspect of the multicultural counseling movement that necessitates on-going follow-up, evaluation, and reassessment of the policies and standards. Ultimately, the professional exhortation for counselors to advocate for social justice, equality, and inclusion on all levels of society is founded on

the predicate that multicultural counselors must strive to influence the government and society both domestically and globally. Counselors are expected to not only help others but also to uphold social/ethical ideals and practice the benefits of counseling in their personal lives. This argument is supported in the ethical and legal standards which govern the professional behavior of counseling professionals. Although these standards and codes purportedly were devised to improve the professional conduct of counselors, adherence to them may permeate the personal lives of practitioners as well. The multicultural counseling competencies exemplify principles issued by multicultural counseling experts which motivate counselors to “practice what they preach” rather than remain safely bound and stagnant with tried practices that may not be true for all clients or people. Regardless of theoretical orientation, therapy involves meaning-making and helping clients to examine and make sense of their lived experiences: their “truths” and realities. As more diverse groups seek professional counseling services, the definition of truth and reality becomes more expansive and enriched by an abundance of experiences which cannot be denied simply because not everyone who can write about them on a scholarly level has experienced these critical events.

As more therapists become competent in cross-cultural counseling, the gap between what is understood, known and unknown among people of different cultures, races, lifestyles and backgrounds will lessen.

### *Conclusion*

The findings of the study were clear; completion of a course in multicultural counseling did positively influence beginning master’s level counselor trainees’

perceptions of their multicultural counseling knowledge and awareness when compared to beginning master's level counselor trainees' who did not take the course.

The results of the study as shown by scores on the MCKAS indicated that students benefited from receiving training and instruction in multicultural counseling. In fact, it is possible to argue that additional coursework directly related to MCCC should be offered throughout a counselor education candidate's education rather than just one course at the beginning of the program. The results of the study and the research literature indicate that students would benefit more from additional multicultural counseling coursework than a curriculum in which the MCCCs were infused throughout the curriculum. In view of the historical, social, and political arguments cited throughout the literature, which describe the deeply ingrained attitudes and effects resulting from ethnomonoculturalism, racism, cultural oppression, as well as the empirical support found for stage theories of racial and cultural identity, educators, researchers, and theorists must continue to strive to develop more effective strategies and methods to help counselor trainees progress in MC development. In short, the length of time and duration it takes for individuals to internalize ethnomonocultural cognitive and affective attitudes indicates instructional and training interventions may become more efficacious in cultivating MC awareness and knowledge with increased longitude and duration of these interventions. Therefore, this investigator believes that such highly significant gains in a study of this small sample size strongly reinforces the recommendation that more coursework in multicultural issues would provide counseling trainees with a greater opportunity to receive cogent interventions of the longitude and duration needed to help

trainees develop affirming attitudes toward diverse populations and the cross-cultural knowledge necessary to effectively help diverse clients.

### *Recommendations for Future Research*

Based upon the findings of this study, the author recommends the following ideas for future research:

1. We need to gain a better understanding of the mediating factors in the cognitive and affective attitudinal changes resulting from multicultural education and training. Too many questions are still unanswered by objective, quantitative research; hence, richer and more descriptive information is needed. Therefore, future research should include qualitative methods to help deepen our understanding of this phenomenon.
2. More research and specialized evaluation methods are needed in the area of multicultural training in counselor supervision.
3. Research efforts must be extended to include the study of professional counselors and therapists as well as counselor trainees.
4. Future research should focus on clients' perceptions and evaluations of counselor multicultural counseling competence in addition to clients' perceptions of the overall quality of the cross-cultural counseling relationship and experience.
5. More efforts must be made to increase the recruitment of racially and culturally diverse counselor trainees, educators, and staff at most institutions.

6. More research is needed to investigate the curricular design of counselor education programs to ascertain to what extent counseling students benefit from MCCC's that are infused in the curriculum or additional MCC coursework.
7. MCC theorists must operate from a social justice perspective and write informative articles that connect the necessity for multicultural counseling competence to our nation's history and current social climate in order to deepen counseling professionals' and trainees' understanding of the necessity for these mandated competencies. The multicultural counseling competencies cannot stand alone within a body of research data.
8. In view of the compelling documented history and social and scientific evidence of the influences of forces such as ethnocentrism, racism, prejudice, and monoculturalism on helping professionals, future research should investigate the development of new methods of cultivating multicultural knowledge, awareness, and sensitivity in clients, professionals in other disciplines, and Western society as a whole.

*Summary of Chapter Five*

In this chapter the investigator reported a summary of the results of the study of the participants' multicultural counseling knowledge and awareness. The investigator presented conclusions, recommendations for future research, and implications of the study based on the results of the study and the findings of the Literature Review.

## References

- Altman, J. (1987). Centripetal and centrifugal trends in psychology, *American Psychologist*, 42, 1058-1069.
- American Counseling Association Code of Ethics and Standards of Practice. In Martinez, J. & Gesicki, S. (Eds.). (2003). *Codes of ethics for the Helping Professions*. Pacific Grove, CA: Brooks/Cole.
- American Psychological Association. (2002). *Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists*. American Psychological Association.
- Aponte, J., F. & Wohl, J. (2000). *Psychological Intervention and Cultural Diversity*. Needham Heights, MA: Allyn & Bacon.
- Association for Multicultural Counseling and Development. (2001). *Multicultural Counseling Competencies*. Association for Multicultural Counseling and Development.
- Atkinson, D.R., Kim, B.S.K., & Caldwell, R. (1998). Ratings of helper roles by multicultural Psychologists and Asian American students: Initial support for the three-dimensional model of multicultural counseling. *Journal of Counseling Psychology*, 45, 414-423.
- Atkinson, D.R., & Israel, T. The Future of Multicultural Counseling Competence. Cited in Pope-Davis, D.B., Coleman, H.L.K., Liu, W.M., & Toporek, R.L. (2003). *Handbook of Multicultural Competencies In Counseling & Psychology*. Thousand Oaks, CA: Sage Publications, Inc.

- Atkinson, D.R., Morton, G., & Sue, D.W (1993). *Counseling American minorities* (4<sup>th</sup> ed.). Dubuque, IA: Brown & Benchmark.
- Bennett, M.J. (1986). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations*, 10, 179-196.
- Campbell, D.T., & Stanley, J. C. (1963). *Experimental and Quasi-Experimental Designs For Research*. Chicago, Ill: Rand McNally & Company.
- Carter, R.T., & Qureshi, A. (1995). A typology of philosophical assumptions in multicultural counseling and training. In J.G. Ponterotto, J.M. Casa, L.A. Suzuki, & C.M. Alexander (eds.), *Handbook of multicultural counseling* (p. 239-262). Thousand Oaks, CA: Sage.
- Constantine, M. G. & Ladany, N. (2000). Self-report multicultural counseling scales: Their relation to social desirability attitudes and multicultural case conceptualization ability. *Journal of Counseling Psychology*, 47 (2), 155-164.
- Constantine, M. G., Juby, H.L., & Liang, J.J-C. (2001). Examining multicultural counseling competence and race-related attitudes among White marital and family therapists. *Journal of Marital and Family Therapy*, 27, 353-362.
- Council for Accreditation of Counseling and Related Educational Professions. CACREP: *The 2001 Standards*, Arlington, VA: CACREP.
- Council of Economic Advisors for the President's Initiative on Race. (1998). *Changing America: Indicators of Social and Economic Well-Being by Race and Hispanic Origin*. Retrieved October 21, 2005, from <http://www.whitehouse.gov/WH/EOP/CEA/html/publications.html>

- D'Andrea, M., Arredondo, P., & Daniels, J. (2005). *Dignity, Development & Diversity*. Alexandria, WVA: American Counseling Association. Retrieved October 20, 2005, from <http://www.counseling.org/Content/NavigationMenu/PUBLICATIONS/COUNSELING/LINGT>
- D' Andrea, M., Daniels, J., & Heck, R. (1991). Evaluating the impact of multicultural counseling training. *Journal of Counseling & Development, 70*, 143-150.
- DuBois, W.E.B. (1903). *The Souls of Black Folk*. Retrieved October 22, 2005, from [http://www.pagebypagebooks.com/W\\_E\\_B\\_DuBois/The\\_Souls\\_of\\_Black\\_Folk/](http://www.pagebypagebooks.com/W_E_B_DuBois/The_Souls_of_Black_Folk/)
- Frank, J.D., & Frank, J.B. (1991). *Persuasion and healing: A comparative study of psychotherapy* (3<sup>rd</sup> ed.). Baltimore: Johns Hopkins University Press.
- Gerima, H.(Writer/Director/Producer). (1993). *Sankofa* [Motion picture]. United States: Mypheduh Films, Inc.
- Goldman, L. (1976). A revolution in counseling research. *Journal of Counseling Psychology, 23*, 543-552.
- Goldman, L. (1989). Moving counseling research into the 21<sup>st</sup> century. *The Counseling Psychologist, 17*, 81-85.
- Goleman, D. (1998). *Working with emotional intelligence*. New York: Bantam.
- Helms. (1984). Toward a theoretical explanation of the effects of race on counseling. A Black and White model. *The Counseling Psychologist, 13*, 695-710.
- Helms, J.E. (1989). At long last – Paradigms for cultural psychology research. *The Counseling Psychologist, 17*, 98-101.
- Helms, J. (1990). *Black and white racial identity: Theory, research, and practice*. Westport, CT: Greenwood.

- Holcomb-McCoy, C. (2004). Assessing the Multicultural Competence of School counselors: A Checklist. *Professional School Counseling, 7*(3), 178-186.
- Hoshmand, L. S. T. (1989). Alternate research paradigms: A review and teaching proposal. *The Counseling Psychologist, 17*, 3-79.
- Howard, G. (1991). Cultural tales: A narrative approach to thinking, cross-cultural psychology, and psychotherapy. *American Psychologist, 46*, 187-197.
- Huck, S. W. (2000). *Reading Statistics and Research* (3<sup>rd</sup> ed.). New York: Longman.
- Ibrahim, F.A. (1985). Effective cross-cultural counseling and psychotherapy: A framework. *The Counseling Psychologist, 13*, 625-638.
- Ibrahim, F.A. (1991). Contribution of cultural worldview to generic counseling and development. *Journal of Counseling and Development, 70*, 13-19.
- Israel, T. & Hackett, G. (2004). Counselor Education on Lesbian, Gay, and Bisexual Issues: Comparing information and attitude exploration. *Counselor Education & Supervision, 43*, 179-191.
- Ivey, A. E., Ivey, M. B., & Simek-Morgan, L. (1993). *Counseling and psychotherapy: A multicultural perspective*. Boston: Allyn and Bacon.
- Jackson, M.L. (1995). Multicultural counseling: Historical perspectives. Cited in Sciarra, D.T. (1999). *Multiculturalism In Counseling*. Itasca, Illinois: F.E. Peacock Publishers, Inc.

- Jones, J. M. (1990). Invitational address: Who is training our ethnic minority psychologists, and are they doing it right? In G. Stricker, E. Davis-Russel, E. Bourg, E. Duran, W. R. Hammond, J. McHolland, K. Polite, & B. E. Vaughn (Eds.), *Toward ethnic diversification in psychology education and training* (p. 17-34). Washington, DC: American Psychological Association.
- Kiselica, M.S. (2005). Book review: Matters of the heart and matters of the mind: Exploring the history, theories, research, and practice of multicultural counseling. A Review of the Handbook of Multicultural Counseling. *Journal of Multicultural Counseling and Development*, 33(2), 118-128.
- Kitaoka, S. K., (2005). Multicultural Counseling Competencies: Lessons from assessment. *Journal of Multicultural Counseling and Development*, 33(1), 37-47.
- Ladany, N., Inman, A. G., Constantine, M. G., & Hofheinz, E. (1997). Supervisee multicultural case conceptualization ability and self-reported multicultural competence as functions of supervisee racial identity and supervisor focus. *Journal of Counseling Psychology*, 44, 284-293.
- LaFromboise, T., Coleman, H., & Hernandez, A. (1991). Development and factor structure of the cross-cultural counseling inventory-revised. *Professional Psychology: Research and Practice*, 22, 5, 380-388.
- Laird, J., & Green, R. (1996). *Lesbians and gays in couples and families*. San Francisco: Jossey-Bass.
- McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. *Peace and Freedom*, p. 8-10.

- Munley, P. H., Lidderdale, M.A., Thiagarajan, M., & Null, U.(2004). Identity Development and Multicultural Competency. *Journal of Multicultural Counseling and Development, 32*, 2004.
- Myers, L.J., Speight, S.L., Highlen, P.S., Cox, C.I., Reynolds, A.L., Adams, E.M., et al. (1991).Identity development and worldview: Toward an optimal conceptualization. *Journal of Counseling and Development, 70*, 54-63.
- Naisbitt, J., & Aburdene, P. (1990). *Megatrends 2000: Ten new directions for the 1990's*. NewYork: William Morrow.
- PBS (Producer). (1998, July 9). *A dialogue on race with President Clinton*. [Television broadcast transcript].  
[http://www.pbs.org/newshour/bb/race\\_relations/OneAmerica/transcript.html](http://www.pbs.org/newshour/bb/race_relations/OneAmerica/transcript.html)
- Pedersen, P.B. (1988). *A handbook for developing multicultural awareness*. Alexandria, VA: American association for Counseling and Development.
- Pedersen, P.B. (1994). *Culture-centered counseling: A search for accuracy*. Newbury Park, CA: Sage.
- Polkinghorne, D.E. (1988). *Narrative knowing and the human sciences*. Albany, NY: SUNY Press.
- Ponterotto, J.G. (1997). Multicultural Counseling Knowledge and Awareness Scale (MCKAS). New York, NY: Fordham University at Lincoln Center.
- Ponterotto, J.G., & Casa, J.M. (1991). *Handbook of racial/ethnic minority counseling Research*. Springfield, IL: Thomas.

- Pope-Davis, D.B., Coleman, H.L.K., Liu, W.M., & Toporek, R.L. (2003). *Handbook of multicultural competencies in counseling & psychology*. Thousand Oaks, CA: Sage Publications, Inc.
- Ramsey, M. (1997). Exploring power in multicultural counseling encounters. *International Journal for the Advancement of Counseling, 19*, 277-291.
- Reynolds, A.L. (1995). Challenges and strategies for teaching multicultural counseling courses. In J.G. Ponterotto, J.M. Casas, L.A. Suzuki, & C.M. Alexander (Eds.), *Handbook of multicultural counseling* (p. 312-330). Thousand Oaks, CA: Sage.
- Ridley, C.R., & Kleiner, A.J. Cited in Pope-Davis, D.B., Coleman, H.L.K., Liu, W.M., & Toporek, R.L. (2003). *Handbook of multicultural competencies in counseling & psychology*. Thousand Oaks, CA: Sage Publications, Inc.
- Ridley, C.R., Espelage, D.L., & Rubinstein, K.J. (1997). Course development in Multicultural Counseling. In D.B. Pope-Davis & H.L.K. Coleman (Eds.), *Multicultural counseling competencies: Assessment, education and training, and supervision* (p. 131-158). Thousand Oaks, CA: Sage.
- Rogers, M., & Ponterotto, J. (1997). Development of the multicultural school psychology counseling competency scale. *Psychology in the Schools, 34*, 211-217.
- Roysircar, G., Hubbell, R., & Gard, G. Cited in Pope-Davis, D.B., Coleman, H.L.K., Liu, W.M., & Toporek, R.L. (2003). *Handbook of multicultural competencies in counseling & psychology*. Thousand Oaks, CA: Sage Publications, Inc.

- Sarbin, T. (Ed.). (1986). *Narrative psychology: The storied nature of human conduct*. New York: Praeger.
- Sciarra, D.T. (1999). *Multiculturalism in counseling*. Itasca, Illinois: F.E. Peacock Publishers, Inc.
- Sevig, T.D., Highlen, P. S., & Adams, E.M. (2000). Development and validation of the self-identity inventory (SII): A multicultural identity development instrument. *Cultural Diversity and Ethnic Minority Psychology, 6*, 168-182.
- Sodowsky, G., Taffe, R., Gutkin, T., & Wise, S. (1994). Development of the multicultural counseling inventory: A self-report measure of multicultural competencies. *Journal of Counseling Psychology, 41*, 137-148.
- Sue, D. W., Bernier, J.E., Durran, A., Feinberg, L., Pedersen, P., Smith, E.J., et al. (1982). Position paper: Cross-cultural counseling competencies. *The Counseling Psychologist, 10*, 45-52.
- Sue, D.W. (1995b). Toward a theory of multicultural counseling and therapy. In J.A. Banks & C.A. McGee Banks (Eds.), *Handbook of research on multicultural education* (pp. 647-659). New York: Macmillian.
- Sue, D.W., Carter, R. T., Casas, J.M., Fouad, N. A., Ivey, A.E., Jensen, M., et al. (1998). *Multicultural counseling competencies: Individual and organizational development*. Thousand Oaks, CA: Sage.
- Sue, D.W., Ivey, A.E., & Pedersen, P.B. (1996). *A theory of multicultural counseling & theory*. Pacific Grove, CA: Brooks/Cole Publishing Company.
- Sue, D.W., & Sue, D. (2003). *Counseling the culturally diverse: Theory and practice*. New York, NY: John Wiley & Sons, Inc.

Sue, D.W., & Sue, D. (1990). *Counseling the culturally different: Theory and practice*.

New York, NY: John Wiley & Sons, Inc.

Swim, J. K., Cohen, L. L., & Hyers, L. L. (1998). Experiencing everyday prejudice and discrimination. In J. K. Swim & C. Stangor (Eds.), *Prejudice: The target's perspective* (p. 37-60). San Diego: Academic Press.

Thomas, A.J., & Sillen, S. (1972). *Racism and psychiatry*. New York: Brunner/Mazel.

Atkinson, Morten, & Sue, 1993, as cited in Sue, et al., 1996, p. 3).

Vazquez, L. A., & Vazquez, E. G. (2003). Teaching multicultural competence in the counseling curriculum. Cited in Pope-Davis, D.B., Coleman, H.L.K., Liu, W.M., & Toporek, R.L (2003). *Handbook of multicultural competencies in counseling & psychology*. Thousand Oaks, CA: Sage Publications, Inc.

APPENDICES

APPENDIX A

Description of the Multicultural Counseling

Knowledge and Awareness Scale

Multicultural Counseling Knowledge and Awareness Scale (MCKAS)  
Copyrighted © by Joseph G. Ponterotto, 1997

A Revision of the Multicultural Counseling Awareness Scale (MCAS)  
Copyrighted © by Joseph Ponterotto, 1991

## Overview and Scoring Directions

### Introduction

The Multicultural Counseling Knowledge and Awareness Scale (MCKAS) is a revision of the earlier Multicultural Counseling Awareness Scale (MCAS). Users of the MCKAS must have completed the “Utilization Request Form” before incorporating the instrument in their professional work. The MCKAS is a 32-item self-report inventory of perceived multicultural counseling knowledge and awareness. Researchers should read the development and validation studies of the MCKAS (Ponterotto et al., in press) and its predecessor, the MCAS (Ponterotto et al., 1996), before using the instrument.

The MCKAS is currently undergoing continuing validation research, and its psychometric strengths and limitations are still under study. The instrument should be used only for research at this time. It should not be used as an evaluative tool, and no individual decisions should be based on instrument scores.

The MCKAS is a two-factor instrument that includes 20 Knowledge items and 12 Awareness items extracted from the original 45-item MCAS. The two-factor model has been supported in both exploratory factor analysis and confirmatory factor analysis of the MCAS. Research on the MCAS across multiple samples has shown the two factors to be internally consistent. Coefficient alphas for the Knowledge scale have clustered in the .92 range; and for the Awareness scale in the .78 range.

APPENDIX B

Cover Letter I

March 15, 2005

Dear Counselor Education Student,

This letter is being sent to Duquesne University Counselor Education Students. As a student colleague I am respectfully requesting that you provide approximately 20 minutes of your time to complete the enclosed questionnaire.

Results from this survey will be used for a doctoral dissertation in counselor education and supervision at Duquesne University regarding the topic of multicultural counseling competencies and training. The information obtained from this study may help counselor educators develop better instructional methods. The dissertation proposal was approved by the dissertation committee on January 27, 2005 and by Duquesne University' Institutional Review Board (IRB) on March 7, 2005.

Your participation is completely voluntary and confidential and will be released only as summaries in which no individual's answers can be identified. **Please return the completed questionnaire to me by April 25, 2005.** If for some reason you prefer not to respond, please let us know by returning the blank questionnaire in the enclosed stamped envelope by the same date of April 25, 2005.

Enclosed you will find a ball point pen as a way of saying thanks for your support.

If you have any questions regarding this study, please contact us by telephone: 412-271-6821, ekitchens-stephens@ccac.edu, or 412.396.6099, maola@duq.edu or writing to: Evelyn Kitchens-Stephens, 7703 Stanton Avenue, Pittsburgh, PA 15218 or Dr. Joseph F. Maola, Department of Counseling, Psychology and Special Education, Duquesne University, 412-C Canevin Hall, Pittsburgh, Pennsylvania 15282.

Thank you very much for helping with this important study.

Sincerely,

Evelyn Kitchens-Stephens, M.Ed.  
Ed.D. Candidate

Joseph F. Maola, Ph.D.  
Professor, Counselor Education  
Dissertation Committee Chair

Appendix C  
Cover Letter II

March 15, 2005

Dear Counselor Education Student,

This letter is being sent to Duquesne University Counselor Education Students. As a student colleague I am respectfully requesting that you provide approximately 20 minutes of your time to complete the enclosed questionnaire.

Results from this survey will be used for a doctoral dissertation in counselor education and supervision at Duquesne University regarding the topic of multicultural counseling competencies and training. The information obtained from this study may help counselor educators develop better instructional methods. The dissertation proposal was approved by the dissertation committee on January 27, 2005 and by Duquesne University's Institutional Review Board (IRB) on March 7, 2005.

Your participation is completely voluntary and confidential and will be released only as summaries in which no individual's answers can be identified. **Please return the completed questionnaire to me by May 2, 2005.** If for some reason you prefer not to respond, please let us know by returning the blank questionnaire in the enclosed stamped envelope by the same date of May 2, 2005.

Enclosed you will find a ball point pen as a way of saying thanks for your support.

If you have any questions regarding this study, please contact us by telephone: 412-271-6821, ekitchens-stephens@ccac.edu, or 412.396.6099, maola@duq.edu or writing to: Evelyn Kitchens-Stephens, 7703 Stanton Avenue, Pittsburgh, PA 15218 or Dr. Joseph F. Maola, Department of Counseling, Psychology and Special Education, Duquesne University, 412-C Canevin Hall, Pittsburgh, Pennsylvania 15282.

Thank you very much for helping with this important study.

Sincerely,

Evelyn Kitchens-Stephens, M.Ed.  
Ed.D. Candidate

Joseph F. Maola, Ph.D.  
Professor, Counselor Education  
Dissertation Committee Chair

APPENDIX D  
Mailing Instructions

# Mailing Instructions

Please place the “Consent to Participate in a Research Study” form, either signed or not signed, into one of the #10 white envelopes that is provided.

Insert the MCKAS, either completed or not completed, into the second #10 envelope.

Place the two #10 envelopes into the larger, stamped self addressed envelope and mail the package to the investigator.

“Thank you again for your help in conducting this research study”.