An Evaluation of the Perceptions of Multicultural Knowledge and Multicultural Awareness Between Graduating Counselor Education Students With Beginning Counselor Education Students Who Have Recently Completed a Course in Multicultural Issues and Strategies in Counseling

Tad P Santos

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An Evaluation of the Perceptions of Multicultural Knowledge and Multicultural Awareness between Graduating Counselor Education Students With Beginning Counselor Education Students Who Have Recently Completed a Course in Multicultural Issues and Strategies in Counseling

A Dissertation
Submitted to the Executive Doctoral Program in Counselor Education and Supervision
School of Education
Duquesne University

In partial fulfillment of the requirements for the degree of Doctor of Philosophy

By
Tad Pierre Santos, LPC

December, 2012
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2012
AN EVALUATION OF THE PERCEPTIONS OF MULTICULTURAL KNOWLEDGE AND MULTICULTURAL AWARENESS BETWEEN GRADUATING COUNSELOR EDUCATION STUDENTS WITH BEGINNING COUNSELOR EDUCATION STUDENTS WHO HAVE RECENTLY COMPLETED A COURSE IN MULTICULTURAL ISSUES AND STRATEGIES AND COUNSELING

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ABSTRACT

An Evaluation of the Perceptions of Multicultural Knowledge and Multicultural Awareness between Graduating Counselor Education Students With Beginning Counselor Education Students Who Have Recently Completed a Course in Multicultural Issues and Strategies in Counseling

By
Tad P. Santos

December 2012

Dissertation supervised by Dr. Joseph Maola

This was a study of student perceptions and retention of multicultural counseling awareness and knowledge. All of the graduate students of a medium sized, private university in Pennsylvania, in the counselor education program (included marriage and family, school counseling, and community counseling tracks) were required to take the Multicultural Issues and Strategies in Counseling course. This study examined whether or not graduate students retain multicultural counseling knowledge and awareness from the completion of a beginning course in multicultural counseling through to graduation. This investigator hoped to contribute to the field of counselor education by examining if multicultural counseling competencies are retained or if adjustments should be considered in the counselor education program to insure that the skills and competencies are present at graduation. This study was also conducted to help determine if a measuring
instrument for multicultural counseling knowledge and awareness would be a useful measurement tool in counselor education programs. The instrument used in the study is the Multicultural Counseling Knowledge and Awareness Scale (MCKAS, Ponterotto et al., 1997), a 32-item self-report inventory that measures perceived multicultural counseling knowledge and awareness.

The primary research question is: “Do graduating counseling students retain their level of perception of multicultural counseling knowledge and awareness from the completion of the Multicultural Issues and Strategies in Counseling Course through graduation. There is approximately a 2-year period between completion of the course and graduation.

The investigator also examined if there was an interaction effect of gender on the retention rate. The question was whether or not there is a difference between retention levels for male and female students.

It was determined that graduating students demonstrate the same levels of knowledge and awareness of multicultural competency as students who complete the course. This study was a follow-up to a study conducted by Kitchens-Stevens (2005) that determined that students’ skills in these areas improve from taking the course; this study demonstrated that they retain these skills to graduation. It was also determined that gender is not an interaction variable; men and women demonstrated no differences.
ACKNOWLEDGEMENTS

I wanted to thank my beautiful wife Leia, baby Mya, and soon to be in 6 months baby Noelle who have tolerated my constant stress and preoccupation with this study. I appreciate all of the assistance from my committee members Dr. Joesph Maola (chair), Dr. Maura Krushisnki, and Dr. Evelyn Kitchens-Stephens who all have put up with my procrastinations. I also wanted to recognize Dr. Olando Villella, Bill Miller, Dr. John Duffy, Beverly Sughrue and all of the Duquesne University Counselor Education faculty and administration for helping me through this process.
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CHAPTER ONE

INTRODUCTION

Practicing multiculturalism involves challenging assumptions, valuing others, and being genuine in all interactions (Smith, 2004). Multiculturalism is defined by Paul Pederson (2000, p.35) as “a multicultural perspective seeking to provide a conceptual framework that recognizes the complex diversity of a pluralistic society while at the same time suggesting bridges of shared concern that bind culturally different persons to one another.” According to Smith (2004), research suggests when multiculturalism is practiced with who we work with, the clients feel more understood and respected and positive treatment outcomes improve significantly. This investigator has been employed at several different mental health facilities (community counseling, career counseling, residential, schools, alternative educations centers, colleges, drug and alcohol, and wraparound agencies) and has had an opportunity to work with diverse populations including race, ethnicity, gender, sexual orientation, socioeconomic class, age, occupation, physical ability, appearance, or religion. After working with individuals of different backgrounds and supervising students and employees or clinicians who work with diverse populations and lacked multicultural competencies, this investigator realized that having a strong understanding of the multicultural competencies is imperative when working in the social services field. An appreciation for diversity has been a strong historical theme of the counseling profession and especially in today’s society (Hansen, 2010). For counselors who work with diverse clients, the increased range of people who will need assistance in the future translates into reliance on competencies for helping across cultures and ethnic groups (Lee, 1999). Moreover, the American Counseling
Association Code of Ethics and Standards of Practice (2000) also recognizes the need to address multiculturalism, stating that in the counseling relationship one must respect diversity, not engage in discrimination, and respect differences.

The United States has a rising diverse population which will increase the need for recognizing multicultural competence in the future. The U.S. Department of State’s website, America.gov (2008) has an article entitled “U.S. Minorities Will Be the Majority by 2042”, which claims by 2042 minorities are projected to make up more than 50 percent of the U.S. population, the Census Bureau reports August 14, 2008. According to Robinson and Howard-Hamilton (2000), approximately 25% of all Americans are African Americans, Native Americans, Asian Americans, and Latino Americans. Asians and Native American Indians are of the fastest growing groups (Peregoy, 1993).

Wehrly (2003) reports that racially mixed marriages have more than quintupled in the United States from the 1960s (150,000) through 1990 (over one million). This trend continued into the twenty-first century, supported by the fact the 2000 U.S. Census’ “Profile of General Demographic Characteristics” notes that nearly 7 million people reported they were of two or more races. The United States has had an increase in the ethnicities and cultures which has also increased the need for a counselor’s multicultural competence.

Multiculturalism in the United States means more than ethnicity and race. “Indicators also point to an increasing older population in the United States as well. Older adults are the fastest growing group within the African American community. About one-tenth of African Americans are over 65 years old, approximately 3 million citizens (U.S. Bureau of the Census, 2001). The lower socioeconomic community should also be
considered with ethnicity and race. For instance, about 21-24% of Hispanic/Latino and African American families were below the poverty level in 2002 in comparison to 9.6% for the total population. There is a variance between inner city and suburban families and for families in rural areas. The poverty rate in 2001 was over 14%. In 2002, the poorest region in the United States was the South (13.8%) with the Midwest showing the lowest poverty rate to be 10.3% (Institute for Research on Poverty, 2001).

Within many communities there may be subgroups of diversity. There have been recent critiques of multicultural counselor training having limited training with diverse clientele (Priester et al., 2008). Lee (1999) discusses how in every society subgroups form, and members of those particular societies and cultures distinguish themselves by identifying with and belonging to certain subgroups, subsystems, or subcultures. These communities consist of individuals who join subgroups because of similar ethnic, religious, economic, educational, or social backgrounds. Therefore, counselors need to be aware that an individual may identify with more than one culture or group.

Kitchens-Stevens (2005) demonstrated that students’ perceptions of multicultural knowledge and awareness improve after taking a course in multicultural counseling. These findings led this investigator to wonder if these levels are retained or an immediate reaction to the course. Therefore, this investigator decided to examine the difference between beginning counseling students’ perception of multicultural counseling knowledge and awareness after completing the Multicultural Issues and Strategies in Counseling course with graduating counseling students. This investigator asserted that if the graduating students were able to retain their multicultural knowledge and awareness, there would be no significant difference between the levels for graduating students and
students who completed the multicultural counseling course. Kitchens-Stephens (2005) used the Multicultural Counseling Knowledge and Awareness Scale (MCKAS) and so the same instrument was selected for this study.

**Purpose of the Study**

The purpose of the study was to determine if graduating master’s level Counselor Education students, who have taken a multicultural issues and strategies in counseling course retain multicultural knowledge and multicultural awareness after several semesters. This involved comparing graduating students with beginning master’s level students who have taken and completed the multicultural issues and strategies in counseling course. Comparing graduating students with students who have just completed the course early in the counseling program would give some indication of whether or not the levels of multicultural knowledge and multicultural awareness are sustained throughout the counselor education program. This comparison was deemed appropriate because of the findings of Kitchens-Stephens (2006) that determined that the levels improve upon completion of the course; are these levels maintained through graduation? If it was found that students are not retaining their multicultural knowledge and awareness then there is an implication for counseling programs to incorporate additional multicultural knowledge and awareness strategies throughout the curriculum and in other courses and field studies. If there is no difference then the implications are that counselor education program already are successful in developing long term multicultural knowledge and awareness in the students simply by offering a course in developing these strategies. Kitchens-Stephens’ (2005) suggests that students’
multicultural knowledge and awareness improved after completion of the course; this was an initial course that is one semester in length.

Statement of the Problem

The Code of Ethics for the American Counseling Association (2005) states that counselor educators should infuse material related to multiculturalism and diversity into all courses and workshops for the development of professional counselors. Furthermore, counselor educators need to train students to gain awareness, knowledge, and skills in the competencies of multicultural practice.

The Council for the Accreditation of Counseling and Related Educational Programs (2009) requires that social and cultural diversity be incorporated into counselor training and education. This would provide an understanding of the cultural context of relationships, issues, and trends in a multicultural and diverse society related to such factors as culture, ethnicity, nationality, age, gender, sexual orientation, mental and physical characteristics, education, and family values and unique characteristics of individual couples, families, groups and communities. Counselor educators should include activities that promote and represent various cultural perspectives when teaching students in the counseling programs. The Council for Accreditation of Counseling and Related Educational Professions (2009) includes theories of multicultural counseling, identity development, and multicultural competencies which are the focus of this study.

The question becomes whether or not students develop the competencies. This study attempted to measure the retention of multicultural training in a counseling program. Kitchen-Stephens’ (2005) already determined students have improved multicultural counseling knowledge and awareness after completing the multicultural
counseling course, so this investigator has attempted to examine if students retain this knowledge and awareness when they are in their internships and practicums. The primary question to be addressed is, “Will graduate counseling students who are nearing graduation retain their multicultural knowledge and awareness when compared to beginning students who have just finished the course?” If the students don’t retain their multicultural knowledge and awareness then the counseling programs should incorporate the multicultural competencies throughout the curriculum as the American Counseling Association (2005) stated or make attempts to determine why the students aren’t retaining the information learned in the class.

The U.S. Department of State’s website, America.gov (2008) has an article titled “U.S. Minorities Will Be the Majority by 2042”, which claims by 2042, minorities, collectively, are projected to make up more than 50 percent of the U.S. population. The continual growth of minorities also increases the need for counselors to be multiculturally competent. The intent of this study was to determine if counseling students retain their multicultural counseling knowledge and awareness when they were in their internships and practicums so they are prepared to apply these multicultural counseling competencies at the time of graduation. Therefore, this investigator assessed if students nearing graduation and students who have taken a multicultural counseling issues and strategies course early in the counseling program (students taking the multicultural knowledge and awareness scale have identified which semester they are in), have retained or increased their perceptions of multicultural knowledge and awareness. The results of the study determined that there was no significant difference between the graduating students who took the multicultural counseling issues and strategies course when compared to students
who have taken the multicultural counseling issues and strategies course earlier in the program. The American Counseling Association’s (ACA) Code of Ethics and the Council for the Counsel for Accreditation of Counseling and Related Educational Programs (CACREP) (2009) both require that multiculturalism be incorporated into counselor training. Kitchens-Stephens’ (2005) determined that students had improved multicultural counseling knowledge and awareness after completing the multicultural counseling course. This investigator found no difference between students who took the multicultural counseling class early in the program when compared to those nearing graduation. Therefore, graduating students did retain their multicultural knowledge and awareness throughout the counseling program. Kitchens-Stephens’ (2005) determined the students benefit from the MCISIC so this investigator attempted to demonstrate the students also retain this information throughout the counselor education program, and even during the internship and practicums.

Rationale

The purpose for this study was to expand on the implications of Kitchens-Stephens (2006) study by determining if there was retention of multicultural knowledge and awareness beyond completion of the course and at the time of the internship or practicums when nearing graduation. If these students wouldn’t have retained the counseling competencies while nearing graduation then they would not be able to apply these skills after graduation. Therefore, demonstrating the students have increased multicultural knowledge and awareness is important, but making sure the students also retain this information so they can apply it after graduation is equally as important. Kitchens-Stephens (2005) conducted a study that investigated beginning counselor
education candidates’ multicultural knowledge and awareness. Kitchen-Stephens (2005) compared candidates who successfully completed instruction in multicultural counseling with candidates who did not complete instruction in multicultural counseling. Kitchen-Stephens (2005) concluded that students who completed the Multicultural Counseling Issues and Strategies course (MCISIC) scored significantly higher on the Multicultural Counseling and Awareness Scale (MCKAS) knowledge scale than students who did not complete the course. Kitchen-Stephens (2005) also determined that there was no significant different between students who completed the MCISIC with students who completed the MCISIC six months prior. Therefore, this investigator was interested in determining if there was a significant difference over a longer period of time. This investigator’s study examined the student’s scores on the MCKAS measuring multicultural competence at the time of the internship and practicum when compared to students who took the Multicultural counseling Issues and Strategies course earlier in the program.

Definition of Terms

The following section defines the operational terms utilized in the research study and are necessary to best understand the study:

**Beginning Counselor Education Students**: graduate students enrolled at a private urban university during Counselor Education Program in their first semester.

**Counselor Education Program**: for this study is a graduate program for students majoring in community counseling, marriage and family therapy, or school counseling at a private religious affiliated urban university.
Graduating Counselor Education Students: for this study refers to graduate students graduating from a Counselor Education program.

Multicultural Counseling: counseling that takes place among people of different cultural backgrounds (Jackson, 1995).

Multicultural Counseling Awareness: determined by the scores on the MCKAS.

Multicultural Counseling Knowledge: determined by the scores on the MCKAS.

Multicultural Counseling Knowledge and Awareness Scale (MCKAS): an instrument developed by Ponterotto et al., (1997); it is an inventory utilized as a post treatment measure of a person’s multicultural counseling knowledge and awareness.

Multicultural Counseling Perceptions: determined by the results of the MCKAS.

Multicultural Counseling Issues and Strategies in Counseling Course: a graduate course taken by students in a Counselor Education program typically in the first semester.

Perception of Counselor Education Candidates Multicultural Knowledge and Awareness:

Perceptions of the Counselor Education Candidates were measured by the results of the MCKAS inventory which measured multicultural knowledge and awareness.

Retention of Counselor Education Candidates Multicultural Knowledge and Awareness:
The ability of the Counselor Education Candidates to maintain their Multicultural Knowledge and Awareness at the time of their internship or practicum which is measured by the results of the MCKAS.
Significance for the Study

This research study will benefit counselor education and counselor training programs regarding instructional methods for multicultural counseling knowledge and awareness. If the study revealed that the graduate students did perceive themselves as retaining their multicultural knowledge and awareness, the counselor educators and department will know their program was successful.

The measurement of these competencies will assist the counselor education programs by providing a way of measuring the outcomes of their training in the area of multicultural counseling. Given the emphasis on the measurement of outcomes, this type of assessment will be helpful to schools hoping to meet CACREP standards requiring measurement of outcomes.

The need for the counselor education candidates to demonstrate their multicultural knowledge and awareness at the time of their internships and practicums is because these students are nearing graduation which means they may need to apply their multicultural counseling skills if they are to practice ethically using these skills. According to Remley (2005) there are prejudicial attitudes and biases that are engrained in Western society. Counselors are part of this society and have internalized these prejudices. Therefore, counselors may practice discrimination without being aware of it. The multicultural counseling competencies focus on being aware of not only the client’s diversity but also the counselors’ own diversity or background which is why the counselor education candidates need to retain these competencies.
Research Questions

**Question 1**

Do graduating counseling students retain their perception of multicultural counseling knowledge when compared to the retention rate of beginning counselor education candidates who have completed the Multicultural Issues and Strategies in Counseling course?

**Question 2**

Do graduating counseling students retain their perception of multicultural counseling awareness when compared to the retention rate of beginning counselor education candidates who have completed the Multicultural Issues and Strategies in Counseling course?

**Question 3**

Is there a significant interaction of gender among beginning counseling students’ perception of multicultural counseling knowledge after completing the Multicultural Issues and Strategies in counseling course when compared to graduating counseling students?

**Question 4**

Is there a significant interaction of gender among beginning counseling students’ perception of multicultural counseling awareness after completing the Multicultural Issues and Strategies in counseling course when compared to graduating counseling students?
Null Hypotheses

**HO1:**
There is no significant difference between beginning counseling students’ perception of multicultural counseling knowledge after completing the Multicultural Issues and Strategies in Counseling course when compared to graduating counseling students.

**HO2:**
There is no significant difference between beginning counseling students’ perception of multicultural counseling awareness after completing the Multicultural Issues and Strategies in Counseling course when compared with graduating counseling students.

**HO3**
There is no significant interaction of gender among beginning counseling students’ perception of multicultural counseling knowledge after completing the Multicultural Issues and Strategies course when compared to graduating counseling students.

**HO4**
There is no significant interaction of gender among beginning counseling students’ perception of multicultural counseling awareness after completing the Multicultural Issues and Strategies course when compared to graduating counseling students who took the course early in the counseling program.
Summary of Chapter One

The investigator presented an overview of the study, the rationale, purpose of the study, statement of the problem, the research questions, hypothesis, significance of the study, and operational definitions for the study. The purpose of this study was to examine if counselor education candidates maintained their multicultural knowledge and awareness at the time of their internship or practicum and if the multicultural counseling issues and strategies course was adequate demonstrated by the counselor education candidate’s scores on the MCKAS. Based on Kitchens-Stephens’ (2005) study this investigator did an extension of her research which examined the perceptions of counselor students’ multicultural knowledge and awareness following the completion of the multicultural counseling issues and strategies course compared to students nearing graduation in their internships and practicums. Kitchens-Stephens’ (2005) study determined counseling students who took the multicultural counseling course perceived themselves to have improved multicultural knowledge and awareness when compared to students who did not complete the multicultural counseling course. Now that it was determined the multicultural counseling issues and strategies course is beneficial, this investigator examined if the counselor education candidates then retain this multicultural knowledge and awareness throughout the counselor education program.

The following chapter provides a review of the current literature, including a general overview and history of multicultural counseling, multicultural models and theories, multicultural education, multicultural research, training models, competencies, supervision, and summary of the chapter.
CHAPTER TWO
LITERATURE REVIEW

The investigator reviewed the literature on several different multicultural areas such as the importance of student retention, ways to improve student retention, multicultural competence, multicultural theories and models, different styles of teaching and learning multicultural issues, multicultural teaching, multicultural competence and awareness, and the Multicultural Counseling Knowledge and Awareness Scale (MCKAS, Ponterotto, 1996).

The focus of the study was to understand if counseling students were able to retain their multicultural knowledge and awareness throughout the counseling program and at the time of graduation. Kitchens-Stephens’ (2005) study determined counseling students who took the multicultural counseling course perceived themselves to have improved multicultural knowledge and awareness when compared to students that did not complete the multicultural counseling course. This investigator determined there was no significant difference between counselor education candidates who took the multicultural counseling course early in the counseling program when compared to counselor education candidates in their internships which means the counselor education candidates retained their multicultural knowledge and awareness.

Concerns about student retention

Counselor education candidates should retain their multicultural counseling competence even after they finish the graduate counseling program to provide effective counseling. This investigator examined counselor education candidates at the end of their counseling program, during their internships to assess if the counselor education
candidates retain multicultural knowledge and awareness. The American Counseling Association Code of Ethics and Standards of Practice (2009) also recognized the need to address multiculturalism, with the counseling relationship one must respect diversity, not engage in discrimination and respect differences. Counselors in training must be able to retain their information learned during the program to be able to apply the skills. Studies have shown that in the United States that minorities are less likely to use mental health services, and they are less likely to receive quality care than do European Americans (Lakes, & Garro, 2006) which increases the need for multicultural competence and can impede the efficacy and therapeutic factors in the counselor-client relationship. If a counselor does not have multicultural counseling competence it increases the potential risks for discrimination, distrust, and bias for their clients which disrupts the therapeutic counseling relationship.

Discrimination and counselor bias are two areas addressed within the multicultural competency skills. The Multicultural Knowledge and Awareness Scale by Joseph Ponterotto (1997) acknowledged the need for counselors to be sensitive to personal biases, language dominance, and the stage of ethnic identify development. Competent counselors must be aware of how bias affects individuals of various backgrounds and cultures, being cognizant of their own bias, and have the ability to control bias (Sue & Sue, 2003). Counselors may not always have an awareness of their bias, therefore course work in multicultural counseling (Constantine, 2001) and participation in workshops, trainings, and/or supervision (Pope-Davis, Reynolds, Dings, & Ottavi, 1994) can help to change counselors' competence when working with culturally diverse clients.
There has been some progress with discrimination and bias as noted by Dovidio, Gaertner, Kawakami, & Hodson, (2002). More contemporary perspectives on bias indicate that blatant prejudices and stereotypes have decreased from what they used to be, but still more subtle forms of bias remain such as unintentional ones. According to Ponterotto et al. (2001) in the Handbook of Multicultural Counseling discusses how Counselors need to be aware of their own biases, prejudices, religious beliefs, sexual orientations, and their entire belief system and how it could potentially project onto their clients. Over the past 20 years, there has been an increasing amount of attention paid to conducting research, training practitioners, and developing practice guidelines to better meet the needs of underrepresented and oppressed groups. The development of multicultural counseling skills has been the subject of substantial research and instrument development, and several important models have been developed (Fischer, Jome, & Atkinson, 1998).

Multicultural Competence

Counselors and counselor educators have countless guidelines and often practice when they are not competent to practice, even when they are aware of it. According to Schwab and Neukrug (1994) they found that the percentage of counselor educators who report teaching classes which they felt they were not competent is approximately 36%. Additionally, Welfel (2002) had similar finding which was 38% of counselor educators admitted they sometimes did not master the material they were teaching and occasionally were not adequately prepared. Welfel (2002) contends that faculty who teach counselors should first be competent practitioners of counseling and be able to teach diverse students. Locke and Parker (1994) have developed a cross-cultural awareness
continuum model to assist in effective educational experiences for culturally diverse students. This cross-cultural awareness continuum model has seven levels which address self and others:

1. Self-awareness
2. Awareness of one’s own culture
3. Awareness of racism, sexism, and poverty
4. Awareness of individual differences
5. Awareness of other cultures
6. Awareness of diversity
7. Skills and techniques

Multicultural competence includes being aware of one’s own bias. There are two different types of bias as discussed by Greenwald and Banaji (1995). The first is explicit bias which is conscious, intentional, and measured by self-report i.e. the negative beliefs, judgments, and stereotypes which an individual has conscious access to are all part of explicit bias. The explicit bias is the more blatant form of bias. The second type of bias is implicit bias which occurs unintentionally and is not self-reported (Greenwald & Banaji, 1995). Therefore, implicit bias occurs indirectly without asking for an intentional response. Both types of bias offer important perspectives. Explicit bias is a better predictor of conscious, intentional acts of prejudice or discrimination, such as refusing to treat homosexual clients, and implicit bias is a better predictor of more subtle, unintentional forms of interpersonal bias, such as being less friendly to homosexual clients than with heterosexual clients (Greenwald, Poehlman, Uhlmann, & Banaji, 2009). Implicit bias still can have a negative impact on the therapeutic relationship between a
counselor and patient. Even counselors who report high multicultural competency can still exhibit implicit bias (Boysen & Vogel, 2008) therefore everyone can benefit from increased multicultural counseling competencies.

**Ways to improve a student’s retention of multicultural counseling competence**

There are a few different approaches that can improve a student’s retention such as the use of a cohort model, a department approach, and increasing counselor self awareness. Cohorts are defined as a group of approximately 10-25 students who start a program of study together, going through a series of developmental experiences in the context of that program of study, and end the program at about the same time (Barnett & Caffarella, 1992). Essentially, cohort educational models stem from extensive research in social cognition where one learns best by interacting with others and sharing experiences (Wesson et al. 1996). Moreover, the dynamics of group cohesion contributes to the education models' unity and support system of the class (Unzueta et al., 2008).

The cohort education model allows students to participate in both traditional and non-traditional learning through the social process (Wesson et al., 1996). Traditional learning incorporates formal instructional delivery models such as lectures, and the non-traditional learning style integrates peer-to-peer academic support systems in the cohort (Unzueta et al., 2008). Cohort programs in higher education have become more popular. According to an article in The Journal of Counseling and Development (1999) volume 77 a national survey regarding multicultural competence by counselors in training determined that ethnicity was related to higher levels of perceived multicultural competence.
**Counselor Education Training**

The participants in the study were required to take a Multicultural Counseling Course in the Counselor Education program. Counselor educators as well as practicing counseling professionals have realized the importance of incorporating multicultural content into both pre and in-service training for preparing multicultural competent counselors (Ponterotto & Casas 1987). Multiculturally competent counselors are professionals who possess the essential skills to work effectively with clients from various cultural backgrounds (Abernethy & McDavis 1992). The literature regarding multicultural counseling competence has focused on three main areas which are first the awareness of one’s own personal world views and how one is the product of cultural conditioning. Second is knowledge of the worldviews of culturally different clients and third are the skills required to work with culturally different clients (Sue et al. 1992). The MCKAS inventory does measure multicultural counseling knowledge and awareness which was utilized in this study and was the focus. Counselors also are expected to be aware of obstacles that prevent minorities and different cultures from using mental health services and should have knowledge of bias in assessment procedures. Counselors should attend to and work to eliminate biases, prejudices, and discriminatory contexts in conducting evaluations and providing interventions (Arredondo, 1999). According to Arredondo (1999) counselors should have knowledge about oppression and racism and also should examine themselves in terms of their own cultural background, privileges, and biases. Albee (2000) discussed a need to maintain social equality, end poverty, discrimination, exploitation, and prejudices since these conditions are often major factors associated with multicultural competence.
The United States has a growing multicultural population and counselor educators need to assess the most effective methods of teaching and learning. There are several different styles of teaching and learning. As counselor educators struggle to develop effective theoretical foundations for teaching, researchers such as Nelson and Neufeldt (1998) found that many of the traditional teaching methods are not sufficient to address the needs of diverse learners in a multicultural society.

Therefore, Nelson and Neufeldt agreed with the constructivist approach, where meaning is found through a social context, instead of a professor handing down "truth" to his or her students. According to these authors, a constructivist theoretical base for teaching allows students to become more active in their learning, in turn better preparing them for their careers as counselors.

Similar to the constructivist model Haag (2000) states “contextual teaching and learning is a pedagogical model that encourages teaching that is connected to real world experiences outside of the classroom.” The contextual model is an applicable model since the most effective way to transfer knowledge and information is to actively participate in the new situation. Haag (2000) goes on to report that when students engage in authentic activities such as learning activities that approximate as closely as possible what actually occurs in the counseling field, they advance cognitively. Authentic activities also help students learn critical thinking and problem-solving skills more so than traditional didactic classroom activities. This investigator is also in agreement with learning models based on personal experience. Haag (2000) supports this belief through his statement that “There has been a long-running discussion on using real-world context as a pedagogical tool to enhance learning.”
There are other effective teaching and learning models such as the developmental model as presented by, Granello et al., (1998) in the article “A Developmental Rationale For Curriculum Order And Teaching Styles In Counselor Education Programs.” The article discusses how “developmental models have the potential to provide a theoretical justification for presenting material in a particular order or with a particular teaching and learning style based on the level of the counseling graduate student.” The combination of a counselor educator possessing a strong teaching style and an understanding of multicultural theory and models could potentially increase a student’s multicultural competence.

Counselor self-awareness

Multicultural counseling awareness was investigated in this study by implementing the MCKAS inventory. An awareness of one’s own personal world views is essential to have for multicultural counseling competence (Sue et al. 1992). Self-awareness is part of the multicultural counseling competencies and is the process of reflection and learning where counselors gain personal understanding into how they view clients who are culturally diverse (Roysircar, 2004). This reflective practice assists with positive changes and builds professionalism for the more experienced practitioners (McMullen, 2001). Additionally, Kramer (2000) encouraged counselor self-knowledge for enhancing reflective processes in patients, which also contributes to positive outcomes and improves the quality of interaction between counselor and patient.
**Multicultural theories and models**

A multicultural theory (Sue, Ivey, & Pederson, 1996) “allows counselors to have a conceptual framework which values both the complicated cultural diversity of society and the clinician.” Multiculturalism is necessary for delivering mental health services competently, and having a foundation of a theory or model is imperative to providing quality mental health services. According to Sue et al., (1998) in the early 1970s the emphasis in cross-cultural counseling training was focused on understanding the client from a sociocultural context, meaning focus on cultural roots, values, perceived problems and preferred interventions. By the early 1980s counseling researchers examined diversity among all racial and ethnic minority groups. The increasing research on racial identity was considered to be the breakthrough in the field of cross-cultural counseling. Today researchers continue to investigate diversity and its impact on the counseling process. This investigator will next describe how to evaluate multicultural competence models and then summarize different multicultural theories and models.

This investigator researched dozens of different types of multicultural models and theories and discovered many similarities and differences between them, realizing that there is no perfect model for all cultures and ethnicities. The most critical information is how to evaluate which model is the most effective. Pope-Davis et al. (2003) has created six criteria for evaluating major models:

1) A model is characterized by clarity and coherence

2) A model is descriptive as well as prescriptive

3) A model makes a unique contribution

4) A model includes critical facets
5) A model can be validated

6) A model strikes a balance between simplicity and complexity

Pope-Davis et al. (2003) discuss these six criteria stating that the first component is using good models which offer sound rationales for their development, have clear explanations for the relationships between and among parts, and definitions are operationalized, so as to limit vagueness and improving clarity. The second criteria of a good model is to be descriptive in nature, allowing for theory to be put into action. These models could include case examples, ways of practicing, and anything to improve the applicability. The third criteria developed by Pope-Davis et al. (2003) is when models build from one another expanding on research and providing innovative work. While doing this, being descriptive and explaining the rationale and ways in which they benefit the field of counseling psychology. The fourth criteria are models that include facets that have been widely agreed upon by reputable researchers. It is important to be innovative, but it is also crucial to continue to include the facets of research which are deemed essential by experts in the field. The fifth criteria is validation which newer models may not include, yet it is important to have empirical validation to support their findings. Lastly, Pope-Davis et al. (2003) feel the model should not be oversimplified because it detracts from the operationalization of it, but should not be too complex or abstract because it will have the same effect. This investigator will next discuss some of the models and theories for multicultural counseling competence.

Sue, Ivey, and Pedersen (1996) describe a multicultural theory in counseling which contains six components:

1. Each Western or non-Western theory represents a different worldview.
2. The totality and interrelationship of client-counselor experiences and contexts must be the focus of treatment.

3. A counselor or a client’s racial and cultural identity will influence ways that problems are defined and dictate or define appropriate counseling goals or processes.

4. The ultimate goal of a culture-centered approach is to expand the repertoire of helping responses available to counselors.

5. Conventional roles of counseling are only a few of many alternative roles available from other cultural contexts.

6. Multicultural theory emphasizes the importance of expanding personal, family, group, and organizational consciousness in a contextual orientation.

Similar to Sue, Ivey, and Pedersen’s (1996) model, Cross’s (1991) theory focuses on identity development, but more specifically racial identity development. Cross (1991) contends that identity development is a maturation process where negative images of self are then replaced with positive internal conceptions. His model is most widely utilized concerning racial theory about African Americans but has been extremely influential in the development of other models and theories. Cross (1991) has a five stage nigrescence model:

   a) preencounter

   b) encounter

   c) immersion and emersion

   d) internalization
Preencounter is when an African American would view the world through the perspective of a caucasian person. At the encounter stage the client has a new view of the world due to experiencing an encounter and personalizing it. Throughout a person’s life they may have many experiences which allow them to move from preencounter to encounter. The experiences simply need to be internalized and personalized for this movement. The next stage is immersion and emersion, during which an individual focuses on feelings of togetherness and oneness with people. Lastly, is internalization and commitment where an individual attempts to eliminate racism.

Models of Asian American identity development have not been researched as thoroughly as models for African American identity development. However, there has been some models created to consider when counseling Asian Americans. Kitano and Daniels (1988) formulated four types which account for Japanese American role behaviors:

a) Positive-Positive
b) Negative-Positive
c) Positive-Negative
d) Negative-Negative

The first formulation, positive-positive means that the person identifies themselves with both Japanese and caucasian cultures with no role conflicts. The second formulation, negative-positive, indicates individuals that reject caucasian culture but accept Japanese culture. The third formulation, positive-negative, means the person accepts caucasian culture but rejects Japanese culture. The last formulation, negative-negative, indicates an
individual rejects both caucasian and Japanese culture. Different multicultural models are crucial to counseling, as demonstrated by this Asian American model, because of the significant differences in cultures. This model from Kitano and Daniels (1988) also demonstrates the necessity for continued research across all cultures and ethnicities.

Hispanic and Latino(a) Americans also have an identity development model. There have been several different identity development models created, but one model has been developed which is similar to the African American and Asian American models. Ruiz (1990) developed a model after doing case studies on Hispanic and Latino participants. His model has five components:

a) Causal
b) Cognitive
c) Consequence
d) Working Through
e) Successful Resolution

The first belief of Ruiz (1990) was that each specific culture (Chicano, Mexican American, and Latino) had a specific identity. The second belief he held was that there were distorted stereotypes about this culture, such as the association of being poor, and assimilation to caucasian society is the only way to escape these prejudices, and succeed. Ruiz’s (1990) third belief was that negative experiences of forced assimilation are destructive. His fourth belief was that cultural heritage was positively correlated with mental health, meaning that those who were not in touch with their own cultural identity would be more prone or susceptible to mental health issues. Lastly, pride in one’s culture allows for greater freedom and choices in life. There are other minority identity

1. Emerging theories of multicultural counseling are at various stages of theoretical and empirical development
2. There is more than one way to conceptualize and deliver multicultural counseling
3. There is an emphasis on exploring multicultural constructs that inform all counselors
4. Effective counselors understand the complex, idiographic nature of client identity and worldview
5. These theories supplement, rather than supplant, other counselor techniques and skills
6. These theories focus on the sociopolitical and environmental context of clients presenting complaints

7. Counselor sociopolitical and racial and cultural self-awareness are important

8. These theories provide mixed views of the matching hypotheses

The first theme Ponterotto et al. (2001) discovered amongst all nine theories of multicultural counseling competence was that some were much more developed and researched than the others. As a result, some were difficult to operationalize and others were very comprehensive.

The second theme was there is more than one way to deliver multicultural counseling. There are several different modalities of counseling and understanding of human behavior. There is no one, correct way to interact with all individuals from different cultures and ethnicities. Clients need to be seen as individuals having very individualistic cultural belief systems.

The third is an emphasis on exploring multicultural constructs which inform the entire counseling field. The counseling field takes many forms but any encounter between two individuals can be considered cross-cultural. Therefore, all counselors regardless of what they practice or who they serve should be multiculturally competent.

The next theme observed was counselors having to understand a client’s identity and worldview. All of the models recognize the importance of counselors’ understanding each client’s individual characteristics which make up that person regardless of which cultural group he or she comes from. Also, a counselor needs to have an understanding of the client’s internalized beliefs and values to have envision his or her worldview.
The fifth theme was realizing these theories strengthen counseling skills and are not all inclusive. Therefore, counselors need to maintain their theoretical approaches as well as supplement their repertoire with multicultural competencies.

The sixth observation made by Ponterotto et al. (2001) was that these theories focus on sociopolitical and environmental contexts of the client’s presented problem. For example, a client’s external environment, meaning a family’s beliefs, political stance, peers and other outside factors, can be at the root of the client’s belief system and/or presented problem and a counselor needs to be aware of this.

The next theme is the counselor’s sociopolitical and racial and cultural self-awareness are crucial to the counseling process. Counselors need to be aware of their own biases, prejudices, religious beliefs, sexual orientations, and their entire belief system and how it could potentially project onto their clients. One way to monitor counselors’ self-awareness is through supervision.

The last theme observed by Ponterotto et al. (2001) was matching clients and counselors on various components. This is identifying with the clients and counselors which style or approach may be most beneficial for the counseling process. Furthermore, a counselor and client may not be a good fit due to cultural beliefs, language barriers, biases or other factors that may interfere with the therapeutic relationship and counseling process.

After all nine multicultural counseling competency theories were examined it was determined by Ponterotto et al. (2001) that the most comprehensive theory was Ramirezz’s (1999) Multicultural Model of Psychotherapy. Ramirezz’s model was determined to be rated high in: being comprehensive, operationalization for testing, and
operationalization for clinical utility. It had a well supported theoretical base and was specific on how to apply this model and its outcomes. The following is the Ramirezz (1999) Multicultural Model of Psychotherapy.

Based on the model, the therapist has seven tasks during therapy:

1. Match clients in an atmosphere of acceptance by providing a nonjudgmental, positive, accepting atmosphere devoid of conformity or assimilation pressures
2. Formally assess preferred styles by administering three personality inventories that assess the client’s preferred cognitive and cultural styles
3. Conduct a life history interview which identifies a time, or times, when the pressure to conform or assimilate caused suppression of a preferred style for the client
4. Conduct a self-assessment which can determine areas of match and mismatch with the client, allowing the therapist to flex in order to better match the client
5. Introduce the client to the major concepts of both the flex theory of personality and the multicultural model of psychotherapy and give homework assignments to the client on basis of the model
6. Compare data obtained from the readministration of the paper and pencil inventories and data obtained from the observation instruments used during the initial stage of therapy

Ramirezz’s (1999) Multicultural Model of Psychotherapy is an excellent starting point for counselors, but counselors should also consider researching models geared
specifically for specific cultures which have been tested for validity. Furthermore, counselors and counselor educators need to remember that there are many different aspects of multiculturalism and all clients need to be recognized as individuals.

**Multicultural issues in general**

There are several multicultural issues in counseling other than race and ethnicity such as: gender, spirituality, disabilities, assumptions about many things, the counseling process, socioeconomic status, age, multicultural training for licensing etc.

Currently, not all states are required to have a multicultural counseling course to become licensed or certified as a counselor. Many states do require this course but not all. However, there are efforts being made to make it a requirement. For instance, the Council for Accreditation of Counseling and Related Educational Programs (CACREP) does require counselor education programs to include content on the social and cultural foundations of counseling within the curriculum as an accreditation standard (CACREP, 1988). One problem is that the majority of colleges are not CACREP accredited, therefore, do not require the multicultural counseling course for graduation and later practice as counselors within their state. So one of the questions this raises is: Should all counselor education programs be mandated to become CACREP accredited? Is this even possible? In reality, if CACREP accreditation were to become mandated, it would not be in the near future. Secondly, not enough professors and teachers are multiculturally competent themselves and would need formal training before they taught the multicultural course.

Another multicultural counseling issue is spirituality. Fukuyama (1999) believes that multicultural work deepens an individual’s spirituality; if a person deepens one’s
multiculturalism, then his or her spirituality will also improve. This investigator has worked in community counseling centers and was instructed to “curb” religious issues there, while other institutions and literature advocate the incorporation of spirituality into the counseling process. For instance, the 12 step model for addiction counseling. This model incorporates spirituality into the rehabilitation process; Furthermore, the model acknowledges a higher power and encourages one’s spirituality to be explored. Fortunato (1982) also believed spirituality should be incorporated into the multicultural counseling process. Fortunato (1982) utilized an analogy of a double helix DNA molecule to describe both spiritual and psychological health:

One strand of the double spiral represents the psychological or ego dimension; the other strand, the spiritual dimension. Like the DNA molecule, there are a series of links between the two strands….The journey’s progress is initiated on the psychic strand as some chunk of the ego is affirmed, and then achieves fruition by jumping across one of the links to the spiritual strand, as that chunk of ego is transcended. (pp. 22-23)

When spirituality is infused in the multicultural counseling process, Fortunato (1982) states that the primary focus is on enlightenment, pure consciousness, love, and union with God. Clients are to surrender to the all-powerful and surrender our ego. Lee (1999) contends that spirituality is an active and passive process, unique to all people, moving the individual towards knowledge, love, meaning, hope, transcendence, connectedness, and compassion, encompassing the religious, spiritual, and transpersonal. Lee (1999) feels that spirituality is often confused with different ethnicities. The confusion is around the ethnic culture instead of the religion itself. Therefore, it is crucial for the counselor to gain an understanding of the client’s views on spirituality and not assume his or her religion based on ethnicity. Additionally, counselors need to be aware that if an
individual is of a specific religion or spirituality, the person may have a different interpretation or practice of it than those of the traditional religion or spirituality. One example in the Bible; This investigator was raised as a Catholic and is very aware that the Bible has several different interpretations and is not merely literally. Therefore, every person who reads the Bible may have a different understanding of its meaning and practice it differently. In other words, counselors should simply not assume they have a complete understanding of the client’s spirituality and need to assess their individualistic worldview.

Another multicultural counseling issue is working with individuals from different sexual orientations and/or having issues about the development of sexual identity. Understanding lesbian, gay, and bisexual (LGB) identity development, or the process by which LGB people come to know and value more fully who they are, is central to developing an effective and meaningful relationship with LGB clients (Perez, Debord & Bieschke, 2000). This investigator has supervised master’s level clinicians who have taken multicultural counseling courses. However, upon observation, this investigator discovered the students still made appalling assumptions about the sexuality issues of the clients with which they were working, which was devastating to their relationship with their clients. The counseling relationships deteriorated so dramatically that the clients sometimes needed new therapists. Counselors have to work against societies homophobic and heterosexist attitudes and the reality that many LGB individuals have internalized these negative attitudes and assumptions about LBG individuals. (Perez, Debord & Bieschke, 2000) The internalization of negative assumptions by LGB individuals can often lead to mental health issues such as depression, inappropriate
identity development, suicide, drug abuse, violence, and family and friend stressors. Counselors need to be aware of these issues and how to deal with them effectively.

There is a great deal of research on LGB issues and how to work with these individuals. Perez, Debord & Bieschke (2000) have observed four themes to consider as a counselor when working with LGB individuals:

a) coming out and early awareness of LGB feelings and identity
b) identity management
c) internalized homophobia and its effect on identity formation process
d) societal homophobia and heterosexism

In order to competently deal with all of these issues a counselor needs to be aware of his or her own biases and prejudices. A counselor must do a self-assessment similar to that of the multicultural competency model. A counselor must be competent and trained not to use gender pronouns when working with LGB individuals and also serve as a source of support. If a counselor is unable to provide support and his or her bias is too strong then the LGB individual should be referred to someone more competent to serve them properly. The American Counseling Association’s Code of Ethics (2005) states in section C that counselors should practice only within the boundaries of their competence, based on their education, training, supervised experience, state and national professional credentials, and appropriate professional experience. Counselors gain knowledge, personal awareness, sensitivity, and skills pertinent to working with diverse client populations. This diverse population includes not only different race and ethnicities but also gay, lesbian and bisexuals as well. Therefore, if a counselor is going to work with a
LGB individual he or she should be adequately trained and do a self-assessment to determine if he or she is competent to counsel the LGB individual.

Gender also plays a role in the counseling process. Often times society has assumptions about the traditional role of a male or female. Decades ago women weren’t expected to work, they were only to raise the children while the man was the breadwinner. Women are working more and more and establishing positions of power and gaining equality. Culture can also play a role in the gender role of an individual. For instance members of the East Asian culture tends to hold different responsibilities for both men and women. Also, Confucian teachings have differentiated proper behavior for men and women. (Hong et al., 1993) Counselors need to remain objective and not project their belief system or traditions onto their clients. Counselors need to be aware of the different cultures and traditions while understanding the effects on the client and the client’s role.

Counselor education candidates also need to be able to competently work with individuals from different social classes. These different social classes also have subcultures. For example, this investigator has worked with individuals from the same demographic and economic class but yet their views were very different from each other. Counselors must assess each individual as having their own worldview of what their social class is. Liu (2002) has created the Social Class Worldview Model (SCWM) This theory defines social class as the inequalities which arise between people when individuals understand the economic expectations of their environment then behave to meet the demands. Liu (2002) has developed this model with the idea that people construct their social class environments based on their worldview which allows the
individual to successfully live within his or her social class. This worldview is going to be very different for everyone regardless of class, race, culture, and gender. All individuals will have a different perception of what their social class should be and counselors need to have an understanding of it without making any false assumptions.

Counselors must also be able to competently work with individuals of all ages. Counselors need to be aware of the fact that individuals of different ages can have issues of discrimination. This discrimination against individuals due to their age is called ageism. Society also can contribute to the feelings of ageism to the elderly. For instance, the retirement age or social security benefits have created very definite years of age. Therefore, individuals who are 65 years old become eligible for certain benefits regardless of their physical condition. These elderly individuals are being identified by their age and it may perpetuate their age as being their identity. Ageism needs to be considered just the same as the other multicultural issues and a counselor should examine the multicultural counseling competencies when dealing with this sensitive subject matter. A counselor must do a self-assessment of his or her competence and own bias.

The last multicultural counseling issue examined is working with the disabled. Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990 (ADA) prohibit discrimination against all individuals with disabilities. This means that no individual with a disability is to be excluded from participation in any activity in a public entity based on his or her disability. The Americans with Disabilities Act Handbook (1991) has defined a disability as a person who has a physical or mental impairment which significantly limits one or more “major life activities” or has a record of an impairment. On some occasions disability can become linked with class and
socioeconomic status. For instance, Fulton and Sabornie (1994) report that men with disabilities earn over 44% more than women with disabilities. Therefore, the issue of disability can become compounded by these other subgroups and one individual could potentially experience discrimination on multiple fronts.

**Teaching multicultural issues in general**

This investigator examined counselor education students at the beginning of the graduate program and compared them to graduate students who were in their internships. The students in their internships did have more courses completed therefore if the curriculum had infused multicultural instruction throughout the program then the graduating students should have a higher perception of multicultural counseling knowledge and awareness. However the graduating students did not have a significant difference when compared to the beginning students. Bowman (1996), after having reviewed extensive literature, believes that multicultural instruction should not be limited to only one course but rather, infused throughout the training process. If a training program relies on one multicultural course to impart counselor education candidates with multicultural counseling competencies then they are limited to only one instructor’s perspective rather than a rich and diverse base of knowledge and experience. Therefore, multicultural instruction should be an ongoing process. The American Counseling Association’s Code of Ethics (2005) states in section F.6. Responsibilities of Counselor Educators:

Counselor educators who are responsible for developing, implementing, and supervising educational programs are skilled as teachers and practitioners. They are knowledgeable regarding the ethical, legal, and regulatory aspects of the profession, are skilled in applying that knowledge, and make students and
supervisees aware of their responsibilities. Counselor educators conduct counselor education and training programs in an ethical manner and serve as role models for professional behavior.

Counselor Educators and all professionals who train counselors need multicultural and academic competencies in order to successfully educate counselors in training. Similar to clinicians needing multicultural competence to counsel diverse individuals, teachers need multicultural and academic competence to teach diverse students and professionals. Pope-Davis et al. (2003) has outlined the multicultural and academic competencies for teachers and they are broken into three areas: cultural clarification, cultural literacy and understanding academic and multicultural competence. Each one of these categories has three components which are understanding, knowledge and beliefs.

The first category is cultural clarification/self-understanding. The understanding component mentions how a teacher should understand his or her cultural heritage and how his or her background could potentially influence the instruction of the class. Moreover, a culturally skilled teacher respects the differences between him or herself and the diversity of their students. The second component of knowledge is having a strong grasp of his or her own culture, enough to be able to easily participate in the culture. The instructor is aware of racism, discrimination, and stereotyping and its impact on the teaching process. Also, a culturally skilled teacher would have knowledge of how their teaching style affects the learning process for the students. The belief component acknowledges how a skilled teacher understands how his or her own culture contributed to who the person they are to today, which in turn influences how they teach. A skilled
teacher also understands how his or her student’s beliefs on racism, discrimination and stereotyping affect the learning process.

The second category to the multicultural and academic competencies for teachers according to Pope-Davis et al. (2003) is cultural literacy which means understanding the culture of others. The first component is understanding, a culturally skilled teacher understands her students, how their culture affects them, and how prejudices could influence the learning process of the students. The second component of cultural literacy is a teacher’s knowledge. A culturally skilled teacher is knowledgeable about his or her student’s family, religious, and social practices of their students. Moreover, a skilled teacher is aware of the history of the religious and social practices of her students as well. The third component of cultural literacy is beliefs. A culturally skilled teacher will believe in her students and understand her student’s beliefs.

The third and final category of the multicultural and academic competencies for teachers that Pope-Davis et al. (2003) outline is understanding academic and multicultural competence. The first component is understanding and a culturally skilled instructor understands that all teaching is cultural, and how to infuse the cultural diversity of his or her students into the lesson plan. Additionally, a culturally skilled instructor understands practical versus theoretical knowledge and how to instill critical thinking to the students. The second component is when a culturally skilled instructor has knowledge about the subject matter under discussion and has a well thought out lesson which teaches critical thinking. The last component is belief. A culturally skilled teacher believes in him or herself as a competent teacher, has a mentor which serves as a role
model, believes everyone can learn and believes critical thinking skills are necessary to teaching all students regardless of background.

The American Counseling Association’s Code of Ethics (2005) section F.6.b Infusing Multicultural Issues/Diversity is also in line with Pope-Davis et al. (2003) multicultural competencies, which is counselor educators need to infuse material related to multiculturalism/diversity into all courses and workshops for the development of counselors. The Code of Ethics (2005) continues to state that not only do the counselor educator’s need to infuse multiculturalism into the course, but it also encourages faculty diversity and student diversity.

Self-awareness is an examination of one’s thoughts and feelings in regards to their cultural values, beliefs, and attitudes. If a counselor is unaware of these thoughts they are more likely to project them onto their clients. Close supervision is also an excellent means of self-reflection. Supervision can provide an objective perspective to provide awareness and insight. Awareness of one’s own culture is critical for the counseling process. If a counselor becomes familiar with his or her own culture then they will have a better understanding of the importance of helping their clients understand their own culture. Locke and Parker’s (1994) next level is awareness of other cultures. This level recognizes the individualistic differences amongst everyone in their cultures, social relationships, and gender roles. This level acknowledges all the unique qualities of all backgrounds.

The next level is awareness of diversity. This level promotes a sensitivity with all diverse cultures and appropriate attitudes around differences.
The final level of Locke and Parker’s (1994) cross-cultural awareness continuum model is skills and techniques. This level acknowledges the importance of counselor educators to be effective teachers and counseling skills.

Teaching multiculturalism is also necessary for children as well as adults. There is no better way to learn than to infuse the multicultural issues throughout a training program including in childhood education. Robinson & Howard-Hamilton (2000) encourage counselors to recommend teachers to consider the following:

- Educate children about different forms of bias and how it can negatively impact society and/or individuals.
- Implement supplementary materials which could offset the impact of stereotypical curriculum materials
- Encourage students to question about segregation across race, gender, nationality, and religious lines.
- Teach children about oppression, racism, sexism, ageism and how it threatens multiculturalism
- Teach children how sexism negatively impacts lives regardless of gender. (could examine nontraditional career choices)
- Discuss androgyny and how nurturing can exist in both males and females and how it’s ok to express feelings as both males and females. Address all the myths around gender.
- Create multicultural teams to serve students more effectively. Staff can serve as mentors and can have meaningful dialogue around demography, occupations and provide support systems for students.
Ideally multiculturalism would be incorporated into childhood education, counselor training and education, and counselor educator’s training but it isn’t an ideal world. So it is the responsibility of counselors for now to obtain the multicultural competencies to maintain an increasingly diverse society.

**Multicultural awareness, competence, skills etc.**

This study focused on multicultural counseling knowledge and awareness and the importance of retaining these competencies at the time of graduation. Sue et al. (1982) states that the multicultural competencies should focus on three areas: self-awareness, knowledge and skill. A good starting point for self-awareness would be to learn how one’s own cultural identity has impacted the values and beliefs about the counseling process (Axelson, 1993). This includes those of the dominant white culture. Whites may have more difficulty developing multicultural awareness because they are the dominant culture. Pedersen et al. (2002) and Arredondo et al. (1996) have specific competencies for multicultural self-awareness:

- Ability to recognize direct and indirect communication styles
- Sensitivity to nonverbal cues
- Ability to recognize cultural and linguistic differences
- Interest in cultures other than your own
- Sensitivity to the stereotypes and myths of other cultures
- Concern for the welfare of people from other cultures
- Ability to describe elements of your own culture
- Ability to recognize relationships between and among cultural groups
- Acknowledgment of your own racist attitudes
Counselors and mental health workers not only need self-awareness for multicultural competence but also knowledge. Knowledge will enhance a counselor’s understanding of client’s who are culturally different from themselves. It will also provide a general overview of cultural heritage and social norms. The following are a some knowledge competencies described by Arredondo et al., (1996) and Pedersen et al., (2002):

- Knowledge about the histories of cultures other than your own
- Understanding of the implications and ongoing problems of racism, oppression, and stereotyping and their impact on diverse clients
- Knowledge of the language and slang of other cultures and of the effect of your own communication style on diverse clients
- Knowledge of resources available for teaching and learning in other cultures
- Knowledge of aspects of traditional counseling approaches that may be inappropriate counseling clients from diverse cultures
- Understanding how your own culture is perceived by members of other cultures
- Knowledge of institutional barriers that impede access to counseling services for many clients from diverse cultures
- Professional expertise that is relevant to people in other cultures
- Repertoire of information that people in other cultures will find useful

Counselors not only need the self-awareness and knowledge but also need the multicultural skills. Multicultural counseling skills refers to the culturally appropriate interventions and strategies for working with diverse populations. Arredondo et al.
(1996) and Pedersen et al. (2002) state the multicultural counseling skills objectives are the following:

- Skill at accessing appropriate service agencies and resources in the client’s community
- Repertoire of strategies for helping clients cope with culture shock and acculturative stress
- Ability to anticipate consequences of events in other cultures
- Fluency in the languages of other cultures
- Comfort in functioning in other cultures
- Skill at finding common ground with members of other cultures while retaining your own racial/ethnic identity
- Skill in helping clients intervene effectively with institutional barriers and in using community resources when appropriate
- The extent of your active involvement in activities aimed at reducing prejudice and enhancing cross-cultural counseling knowledge in the community

Sue et al. (1991) believes a culturally skilled counselor is someone who attempts to understand the worldview of his or her culturally different client without negative judgments. Sue et al. (1991) believes that it is crucial for counselors to understand and share the worldviews of their culturally different clients with respect and appreciation. This does not imply that counselors have to hold their worldviews as their own, but can accept them as another legitimate perspective. A culturally skilled counselor understands how race, culture and ethnicity affects personality formation, vocational choices, manifestations of psychological disorders, and appropriateness of counseling approaches.
Not only do counselors need to develop their multicultural competency skills, knowledge and awareness, but counselors also need to be evaluated on their perception of their own multicultural competencies. This evaluation would allow for self-reflection and potentially determine the need for further training to maintain their multicultural competencies.

**MCKAS-research using this instrument**

The instrument utilized in the study was the Multicultural Counseling Knowledge and Awareness Scale (MCKAS, Ponterotto et al., 1997). This scale is a revision from 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. This instrument is currently undergoing validation research. The MCKAS is a two-factor instrument which includes 20 knowledge items and 12 awareness items which have been taken from the original MCAS. Research on the MCAS based on multiple samples has demonstrated the two factors to be internally consistent. The coefficient alphas for the knowledge scale have clustered in the .92 range and .78 range for the awareness scale (Ponterotto, 1997). Moreover, Ponterotto et al., (2002) did a study on the MCKAS finding more positive results. Their study examined the MCAS and how its revisions, which included various item eliminations made a more concise MCKAS. Also the study found discriminant validity for the Awareness subscale of the MCKAS.

**Summary of Chapter Two**

The researcher focused on several different areas such as: multicultural theories and models, multicultural issues, research on multicultural teaching, multicultural
competence and awareness, and research on the multicultural counseling knowledge and awareness scale (MCKAS, Ponterotto et al., 1996).

In the Multicultural theories and model’s section it was determined that there were eight themes amongst all the models which were deemed critical to the multiculturalism process. Additionally, the researcher identified an evaluation tool to utilize for recognizing an effective multicultural theory or model since there are so many different models. One of the most important aspects in identifying an effective model is its applicability. Many of the models identified in the literature were too abstract or too simple to apply. Many of the models lacked details in how to utilize them or were too vague or confusing.

The researcher also addressed several issues in multicultural counseling such as subgroups, minority groups, and dual identities. Some of the other issues addressed were different sexual orientations, age, gender, socioeconomic status, licensure or certification training, spirituality, and disabilities. Also, an individual may identify with more than one aspect of diversity or identify with only one aspect of multiculturalism when in fact he or she has a few different issues impacting his or her life. The researcher and literature examined determined that utilizing the multicultural competencies can prove to be effective regardless of the issue at hand and is an excellent starting point in the counseling process.

The core aspects of the multicultural competencies are self-awareness, knowledge and skills. A counselor must minimally be competent in these areas in order to be an effective counselor. This chapter discusses which each of these three components entails
and how a counselor needs to be evaluated and supervised to maintain the integrity of his or her work as a counselor or counselor educator.
CHAPTER THREE

METHOD

In this chapter the investigator explains the methodology for the study to include: participants, instrumentation, design, statistical analysis, research design, procedure, data analysis, and limitations. The investigator measured and compared the perceived degree of multicultural counseling knowledge and awareness among master’s level counseling students who have completed a course of multicultural issues early in the graduate program and graduating counseling students. This investigator utilized the MCKAS (Ponterotto et al., 1997) which is a self-report inventory, with both groups of graduate students. Then a 2 group posttest analysis was done to determine the significance of the results. The next section describes the participants utilized in the study which received approval from the Institutional Review Board (IRB) for human subjects since this investigator will be examining counseling students.

Participants

The participants in the study were graduate students in a counselor education program at a medium sized (over 10,000 students) private university which is located in Pittsburgh, Pennsylvania and are enrolled in graduate counseling program. The participants of the study were in two separate groups, students who are beginning the counseling program and have successfully completed the multicultural counseling course early in the program. The second group of participants was students who are graduating from the same counseling program. The participants were asked to complete the MCKAS (Ponterotto et al., 1997). The first category of participants completed the MCKAS immediately after completing the multicultural counseling course fall semester 2008 and
the second category of participants completed the MCKAS the same semester but were nearing graduation. All of the participants had the option to participate in the study. The investigator started this phase of the study once the Institutional Review Board gave its approval. There were a total of 41 students who participated in the study, 7 were males and 34 were females. There were 24 beginning counseling students and 17 students nearing graduation. Next the investigator will describe the instrument that was utilized in the study.

**Instrumentation**

The instrument utilized in the study is the MCKAS (Ponterotto et al., 1997). This scale is a revision from 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. The MCKAS is a two-factor instrument that includes 20 knowledge items and 12 awareness items. According to Ponterotto et al. 1996, research on the MCAS across multiple samples has demonstrated to be internally consistent.

**Design**

The research design was a 2-group posttest only design. The investigator examined the posttest scores for the two groups to determine if there are any significant differences. The two groups are counselor education candidates who were in the beginning stages of the counseling program and have successfully completed the multicultural counseling course early in the program. The second category of participants were the counselor education candidates that were in their internships and practicums from the same counseling program. The first category of participants
completed the MCKAS after completing the multicultural counseling course during the fall semester 2008 and the second category of participants completed the MCKAS the same semester but were in their internships and practicums.

**Statistical Analyses**

The investigator utilized a one-way Analysis of Variance (ANOVA) as a means to compare the average scores of the graduate counseling students who have completed the MCKAS inventory. An ANOVA is defined by Airasian and Gay (2003) as an inferential statistics technique utilized to determine if there exists a significant difference among the means of three or more data groups. The four hypotheses were evaluated utilizing the ANOVA. The investigator examined if there are any significant differences among the groups’ averages on the Knowledge subsection and a separate analysis among the groups’ averages on the Awareness subtest of the MCKAS.

**Procedure**

The investigator obtained permission from the professor of the Multicultural Issues and Strategies Course and from the instructor of Internship/Practicum to request the participants to complete the MCKAS inventory but at different times. The first group of graduate students were asked to complete the MCKAS immediately after completing the multicultural counseling course fall of 2008. The second group of graduate students were requested to complete the MCKAS at the completion of their internship, just prior to graduation.

**Data Analysis**

The investigator collected and recorded all the data submitted from the groups of participants. After the data was collected the investigator utilized the Statistical Package
for the Social Sciences (SPSS) to examine the data. SPSS for Windows (2007) can generate powerful statistics, allowing for a variety of reporting methods because it is able to analyze the data quickly for facts, patterns, and trends. Furthermore, to analyze the means among both groups for significant differences, an analysis of variance (ANOVA) will be used.

**Limitations**

1. This study is limited to only one University in Pittsburgh, Pennsylvania
2. This study is limited to a medium sized (over 10,000 students) private University limiting its sample size
3. This study is limited to only the students that chose to participate in the study
4. This study is limited by self-report from the counselor trainees
5. This study is limited to each of the participants having different histories/backgrounds and fewer males than females.
6. This study is limited to several of the participants incorrectly completing the inventory and survey.
7. This study is limited to the groups not being randomly assigned
8. This study is limited due to not being able to measure how much multicultural knowledge and awareness is being learned in other courses in the counseling program.
9. This study is limited to different professors having different backgrounds.
10. This study is limited to different instructors that teach the course.
11. This study is limited by time constraints
12. This study is limited to just one counselor education program
This study is limited to four multicultural counseling courses from the same university.

**Summary**

In Chapter Three the investigator described the methodology utilized to examine the hypotheses which included: a description of the two categories of participants, instrumentation used for the study, the design and statistical analysis of the study, the procedures used to obtain the data from the participants, data analysis and finally the limitations of the study.

There were two categories of participants. The first group of participants were graduate students who have taken the multicultural counseling course early in the graduate program. The second category of participants were graduate students who are nearing graduation from the counseling program.

The Multicultural Counseling Knowledge and Awareness scale (MCKAS, Ponterotto et al., 1997) is the instrument that was utilized in the study. Both categories of participants were to complete this self-report inventory with the option of not participating in the study.

The design of the study was a posttest only group design. The two categories of the participants were asked to complete the MCKAS inventory as a posttest only. The investigator compared the scores of the counselor education candidates for any significant differences in multicultural counseling knowledge and awareness.

The procedures of the study are as follows: The two categories of the participants were asked to complete the MCKAS inventory at different points of the program which are after taking the multicultural course early in the program, and at the time of the
internship and practicum. Then the investigator utilized an Analysis of Variance (ANOVA) to assess the four hypotheses after the data had been returned to the investigator.

Once the data was collected the investigator analyzed the data with the Statistical Package for the Social Sciences (SPSS). Finally, the investigator discussed the limitations of the study since it was a convenience sample with a small number of participants.
CHAPTER FOUR

RESULTS

The purpose of the study was to determine if master’s level counselor education candidates completing their internships and who have taken a multicultural issues and strategies in counseling course perceive themselves as retaining multicultural awareness and knowledge when compared to beginning master’s level counselor education candidates who have just completed a course in multicultural counseling. A quantitative design was implemented in this study by utilizing posttests with the two groups of graduate-level counseling students. The results of the study in addition to the literature review were utilized to demonstrate the need for multicultural counseling competence.

The instrument used in the study was the MCKAS which is a 32-item self-report inventory of perceived multicultural counseling knowledge and awareness. After the data was collected the investigator utilized the Statistical Package for the Social Sciences (SPSS) to examine the data. In this chapter, the investigator presents the results of the study. Each hypothesis is stated along with the results of the analysis.

Hypothesis 1

There is no significant difference between beginning counseling students’ perception of multicultural counseling knowledge after completing the Multicultural Issues and Strategies in Counseling course when compared to graduating counseling students who took the course early in the counseling program.

The mean on the multicultural knowledge inventory for the beginning counseling students was 98.29 and the standard deviation is 12.983. Twenty-four students (nineteen female and five male) had completed and returned the inventory. The mean for the
seventeen graduating students (fifteen female and two male) was 95.60 with a standard deviation of 15.144. The mean for the five males in the beginning class is 91.40 with a standard deviation of 10.877. The mean for the two males in the graduating class is 84.50 with a standard deviation of 15.144. The mean for the nineteen females in the beginning class is 100.11 with a standard deviation of 13.131. The mean for the fifteen females in the graduating class was 84.50 with a standard deviation of 10.970 (see table one).

**TABLE ONE**

Means, standard deviations, sample size, for the different semesters on the multicultural knowledge inventory.

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning Students</td>
<td>98.29</td>
<td>12.983</td>
<td>24</td>
</tr>
<tr>
<td>Graduation Students</td>
<td>95.60</td>
<td>15.144</td>
<td>17</td>
</tr>
</tbody>
</table>

Based on a one-way analysis of variance (F = .056, p = .814), there is no significant difference on perception of multicultural knowledge between beginning students and graduating students at the 0.05 level of significance. Therefore, the null hypothesis was accepted (see table two).

**TABLE TWO**

Analysis of post-tests of knowledge for the beginning and graduating students

<table>
<thead>
<tr>
<th>Group</th>
<th>Sum of squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>11.208</td>
<td>1</td>
<td>11.208</td>
<td>0.056</td>
<td>0.814</td>
</tr>
<tr>
<td>Within</td>
<td>7806.841</td>
<td>39</td>
<td>200.175</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7818.049</td>
<td>40</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Hypothesis 2**

There is no significant difference between beginning counseling students’ perception of multicultural counseling awareness after completing the Multicultural Issues and Strategies in Counseling course when compared with graduating counseling students who took the course early in the counseling program.

The mean on the multicultural awareness inventory for the beginning counseling students is 36.29 and the standard deviation is 9.177. Twenty-four students (nineteen female and five male) had completed and returned the inventory. The mean for the seventeen graduating students (fifteen female and two male) is 34.06 with a standard deviation of 7.065. The mean for the five males in the beginning semester is 37.80 with a standard deviation of 12.931. The mean for the nineteen females in the beginning semester is 35.89 with a standard deviation of 8.346. The mean for the two males in the graduating semester is 29.00 with a standard deviation of 12.261. The mean for the fifteen females in the graduating semester is 34.73 with a standard deviation of 5.988. (see table three)

<table>
<thead>
<tr>
<th>TABLE THREE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Means, standard deviations, sample size, for the different semesters on the multicultural Awareness inventory.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning Students</td>
<td>36.29</td>
<td>9.177</td>
<td>24</td>
</tr>
<tr>
<td>Graduating Students</td>
<td>34.06</td>
<td>7.065</td>
<td>17</td>
</tr>
</tbody>
</table>
Based on a one-way analysis of variance (F = .838, p = .365), there is no significant difference on perception of multicultural awareness between beginning students and graduating students at the 0.05 level of significance. Therefore, the null hypothesis is accepted. (see table four).

**TABLE FOUR**

Analysis of post-tests of awareness for the beginning and graduating students

<table>
<thead>
<tr>
<th>Group</th>
<th>Sum of squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>49.613</td>
<td>1</td>
<td>49.613</td>
<td>0.838</td>
<td>0.365</td>
</tr>
<tr>
<td>Within</td>
<td>2307.900</td>
<td>39</td>
<td>59.177</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2357.512</td>
<td>40</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Hypothesis 3**

There is no significant interaction of gender among beginning counseling students’ perception of multicultural counseling knowledge after completing the Multicultural Issues and Strategies in counseling course when compared to graduating counseling students who took the course early in the counseling program. There were few males in both populations, there were only four males in the beginning group and three males in the graduating group. After observing that there was such a little difference between the groups’ main effects, it was decided to conduct the interaction analyses anyway to see if there would be some indication that differences may exist.

Based on a one-way analysis of variance (F = 3.254, p = .079), there is no significant interaction on perception of multicultural knowledge based on gender at the 0.05 level of significance. Therefore the null hypothesis is accepted (see table five). There is some indication that if the populations were equal by gender that there may have been a difference detected. The investigator noted that the probability level was .07
which is closer to the .05 alpha level than for any of the other analyses.

**TABLE FIVE**

Analysis of interaction of knowledge for the beginning and graduating students by gender

<table>
<thead>
<tr>
<th>Group</th>
<th>Sum of squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>602.150</td>
<td>1</td>
<td>602.150</td>
<td>3.254</td>
<td>0.079</td>
</tr>
<tr>
<td>Within</td>
<td>7215.899</td>
<td>37</td>
<td>185.023</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7818.049</td>
<td>38</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Hypothesis 4**

There is no significant interaction of gender among beginning counseling students’ perception of multicultural counseling awareness after completing the Multicultural Issues and Strategies in Counseling course when compared to graduating counseling students who took the course early in the counseling program. There were few males in both populations, there were only four males in the beginning group and three males in the graduating group. After observing that there was such a little difference between the groups’ main effects, it was decided to conduct the interaction analyses anyway to see if there would be some indication that differences may exist.

Based on a one-way analysis of variance (F = .001, p = .976), there is no significant difference on perception of multicultural awareness among gender at the 0.05 level of significance. Therefore, the null hypothesis is accepted (see table six).

**TABLE SIX**

Analysis of interaction of awareness for the beginning and graduating students by gender

<table>
<thead>
<tr>
<th>Group</th>
<th>Sum of squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>0.054</td>
<td>1</td>
<td>.054</td>
<td>0.001</td>
<td>0.976</td>
</tr>
<tr>
<td>Within</td>
<td>2357.458</td>
<td>37</td>
<td>60.448</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2357.512</td>
<td>38</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Summary of Chapter Four

The analyzed data found there is no significant difference between beginning counseling students’ perception of multicultural counseling knowledge and awareness after completing the Multicultural Issues and Strategies in counseling course when compared to graduating counseling students.

There is no significant interaction with gender among beginning counseling students’ perception of multicultural counseling knowledge and awareness after completing the Multicultural Issues and Strategies in counseling course when compared to graduating counseling students who took the course early in the counseling program.
CHAPTER FIVE

CONCLUSIONS, DISCUSSIONS, RECOMMENDATIONS FOR FUTURE RESEARCH, AND SUMMARY.

The purpose of the study was to determine if graduating master’s level Counselor Education students who have taken a multicultural issues and strategies in counseling course retain multicultural knowledge and multicultural awareness when compared to beginning master’s level students. A quantitative design was implemented in this study by utilizing posttests with the two groups of graduate counseling students. These results of the study in addition to the literature review were to demonstrate the need for multicultural counseling competence.

The instrument used in the study was the MCKAS which is a 32-item self-report inventory of perceived multicultural counseling knowledge and awareness. After the data was collected the investigator utilized the Statistical Package for the Social Sciences (SPSS) to examine the data which determined no significant differences. Chapter five discusses what the investigator has done, the results of the study, conclusions, recommendations for future research, and implications of the study.

Conclusions

Students retain multicultural counseling knowledge and awareness after completing the multicultural counseling class at the beginning of the counseling program and at the time of graduation. This conclusion is based on the scores of the multicultural counseling knowledge and awareness scale which determined no significant difference between beginning counseling students when compared with graduating students who have both completed the main effect of the multicultural counseling class. Moreover, the
The investigator also found that there is no significant interaction with genders among beginning counseling students’ perception of multicultural counseling knowledge and awareness after completing the Multicultural Issues and Strategies in Counseling course when compared to graduating counseling students. Gender may have been a limitation in this study due to there only being seven males participating in the study compared to thirty-four females. Another study should include a large sample size.

The purpose for this study was to expand on the implications of Kitchens-Stephens’ (2005) dissertation study by determining if there is retention of multicultural knowledge and awareness beyond completion of the course; this study examined students who completed the course with students who were graduating. Kitchens-Stephens (2005) already demonstrated in her study that students who completed the multicultural course had improved multicultural knowledge and awareness. This investigator examined if students retained multicultural counseling competencies at the time of their internships or practicum because this is the time the counselors would need to apply them in clinical practice. There was no significant difference between the two groups of graduate students which means the students retained their multicultural knowledge and awareness.

Discussion

Similar to Kitchens-Stephens’ (2005) study, this investigator also found that students had a high level of perception of multicultural knowledge and awareness after completing the multicultural counseling class. The scores for the beginning students for this study were similar to Kitchens-Stephens results for students who had just completed the course. However in expanding on the study by Kitchens-Stephens (2005), this investigator found no significant difference between beginning students who recently
completed the multicultural counseling course when compared with graduating students. The implication is that students, once exposed to the competencies, retain their perceptions throughout the program.

This determination can be viewed as very positive finding demonstrating that in this private university’s Counselor Education Program the counselor education candidates who have taken the Multicultural counseling course retain their multicultural knowledge and awareness. Kitchens-Stephens’ (2005) study did determine the Multicultural Counseling Course does increase one’s perceived multicultural competence. Furthermore these students did retain their multicultural counseling knowledge and awareness up to the time of their internships.

The investigator has determined that students maintain their multicultural knowledge and awareness and suggests several different possibilities contributing to this: 1. the university meets the CACREP accreditation requirement that multiculturalism be infused throughout the curriculum. 2. The professors often incorporate multiculturalism in all of their courses. 3. Students have become aware of their ethical responsibility to develop multicultural competencies 4. Students understand that maintaining good multicultural knowledge and awareness is essential for being a well trained professional counselor.

Future research could investigate the reasons students retain their multicultural knowledge and awareness. For that reason, this investigator is beginning to wonder what makes an individual have a perceived high multicultural counseling competence. Do individuals entering into the counseling field generally have more cultural sensitivity and
are thus more open to developing these competencies? Future research could examine specific multicultural skills, not just perceptions, using an instrument to quantify one’s actual multicultural competence, examining specific multicultural knowledge and awareness, multicultural interventions, historical perspectives, one’s own ethnicity, multicultural ethics, stereotypes, bias, etc.

Diversity in universities will help multicultural awareness and knowledge. Exposing students to a diverse faculty is one way to help students gain direct insight into different perspectives and cultures. Additionally, Admissions Department’s efforts to encourage not only a diverse faculty but a diverse student body would further expand multicultural exposure. Encouraging students from abroad to enter into these counseling programs and having financial aid/university staff investigate moneys available for multicultural students. Furthermore, examining how universities and counseling agencies are promoting multicultural diversity in their work force would increase awareness and knowledge. Are there any university programs assisting multicultural students to gain employment after graduation, especially for students that have English as a second language?

Multiculturalism needs to be infused throughout the graduate programs. There are many different professors with so many different styles of teaching, in addition to many students having different ways of learning. An individual may learn multicultural counseling competencies better from a different professor than the one that teaches the multicultural class. Therefore, if a student is learning this material in multiple settings it would better guarantee students retaining the information.
Good supervision play also plays a role with developing multicultural competency. Students that just finished the counseling program and enter into the work force may not understand what good supervision is, or have developed the skills to be assertive to ensure a positive counseling supervision experience. Future research could include examining how a supervisor’s multicultural competence affects a supervisee’s multicultural competence. Counseling supervision programs need to emphasize multicultural counseling competencies. We need to know how often supervisors routinely address multicultural issues.

CACREP accredited programs require multicultural counseling competence, therefore when compared to schools that are not CACREP accredited, do their graduates have less multicultural counseling and awareness? If they do not, then best practices would indicate that all Counseling programs need to be mandated to become CACREP accredited to ensure proper multicultural awareness and knowledge.

Recommendations for Future Research

Listed below are recommendations for future research:

- Obtain a larger sample size from various universities to help provide a better representation of all the schools available with the counseling programs

- Continue to research the most effective instrument to measure multicultural competency. If there is a more accurate instrument to use in measuring multicultural counseling competence, then it should be considered to increase validity and reliability.

- Examine the differences between male and females in multicultural counseling and their enrollment level.
• Is there any difference between CACREP accredited schools when compared to other colleges? Do students who graduate from a CACREP accredited program perceive themselves to be more multiculturally competent than those who have graduated from a different accreditation? How different are the counseling programs throughout the world?

• Do individuals that recently graduated perceive themselves to have adequate multicultural competence? Do individuals with this perception continue to feel this way after they apply their competencies?

• How do different professors affect the multicultural competencies? What backgrounds appear to have the largest impact on multicultural competence?

• How closely correlated are students perception of multicultural counseling skills compared to their actual knowledge when tested.

• What is being done to increase the male population/diversity in university? Has affirmative action increased the diversity in the counseling profession?

• Differences in diversity with multicultural competence and perception.

• Multicultural competencies compared with counselor programs and psychology programs. If other types of mental health programs retain or obtain better multicultural competence, then what are the differences in curriculums?

• How does different supervision affect graduating student’s perception of multicultural competencies?

• Does theoretical approach affect multicultural counseling competency perception?

• Does age affect perceived multicultural counseling competency
Do graduates of these programs continue to integrate, develop, synthesize and apply multicultural counseling competency principles to their lives and professional development after graduation? How?

Summary

This study was developed after examining Kitchen-Stevens’ (2005) study. Kitchens-Stephens’ (2005) concluded that students who completed the Multicultural Counseling Issues and Strategies course scored higher on the MCKAS knowledge scale than students who did not complete the course. The purpose for this study is to expand on the implications of Kitchens-Stephens (2005) study by determining if there is retention of these concepts beyond completion of the course. Therefore, this investigator compared MCKAS scores of beginning counseling students who have taken the multicultural counseling course with students nearing graduation who have already taken the multicultural counseling course. This investigator determined that there is no significant difference between the two groups of students and the students perceived themselves as retaining their multicultural counseling knowledge and awareness. This investigator also found there is no significant interaction with gender among beginning counseling students’ perception of multicultural counseling knowledge and awareness after completing the Multicultural Issues and Strategies in counseling course when compared to graduating counseling students. The conclusion is that students retain their perceptions of multicultural knowledge and awareness once they have developed these perceptions in a beginning course.
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APPENDIX A

Multicultural Counseling Knowledge and Awareness Scale (MCKAS)
Copyrighted © by Joseph G. Ponterotto, 1997
A Revision of the Multicultural Counseling Awareness Scale (MCKAS)
Copyrighted © by Joseph G. Ponterotto, 1991

Using the following scale, rate the truth of each item as it applies to you.
1 2 3 4 5 6 7

Not at all True       Somewhat True       Totally True

1. I believe all clients should maintain direct eye contact during counseling.
   1 2 3 4 5 6 7

2. I check up on my minority/cultural counseling skills by monitoring my functioning – via consultation, supervision, and continuing education.
   1 2 3 4 5 6 7

3. I am aware some research indicates that minority clients receive “less preferred” forms of counseling treatment than majority clients.
   1 2 3 4 5 6 7

4. I think that clients who do not discuss intimate aspects of their lives are being resistant and defensive.
   1 2 3 4 5 6 7

5. I am aware of certain counseling skills, techniques, or approaches that are more likely to transcend culture and be effective with any clients.
   1 2 3 4 5 6 7
6. I am familiar with the “culturally deficient” and “culturally deprived” depictions of minority mental health and understand how these labels serve to foster and perpetuate discrimination.

7. I feel all the recent attention directed toward multicultural issues in counseling is overdone and not really warranted.

8. I am aware of individual differences that exist among members within a particular ethnic group based on values, beliefs, and level of acculturation.

9. I am aware some research indicates that minority clients are more likely to be diagnosed with mental illnesses than are majority clients.

10. I think that clients should perceive the nuclear family as the ideal social unit.

11. I think that being highly competitive and achievement oriented are traits that all clients should work towards.

12. I am aware of the differential interpretations of nonverbal communication (e.g., personal space, eye contact, handshakes) within various racial/ethnic groups.

13. I understand the impact and operations of oppression and the racist concepts that have permeated the mental health professions.

14. I realize that counselor-client incongruities in problem conceptualization and counseling goals may reduce counselor credibility.
15. I am aware that some racial/ethnic minorities see the profession of psychology functioning to maintain and promote the status and power of the White Establishment.

1234567

16. I am knowledgeable of acculturation models for various ethnic minority groups.

1234567

17. I have an understanding of the role culture and racism play in the development of identity and worldviews among minority groups.

1234567

18. I believe that it is important to emphasize objective and rational thinking in minority clients.

1234567

19. I am aware of culture-specific, that is culturally indigenous, models of counseling for various racial/ethnic groups.

1234567

20. I believe that my clients should view a patriarchal structure as the ideal.

1234567

21. I am aware of both the initial barriers and benefits related to the cross-cultural counseling relationship.

1234567

22. I am comfortable with differences that exist between me and my clients in terms of race and beliefs.

1234567

23. I am aware of institutional barriers which may inhibit minorities from using mental health services.
24. I think that my clients should exhibit some degree of psychological mindedness and sophistication.

25. I believe that minority clients will benefit most from counseling with a majority who endorses White middle-class values and norms.

26. I am aware that being born a White person in this society carries with it certain advantages.

27. I am aware of the value assumptions inherent in major schools of counseling and understand how these assumptions may conflict with values of culturally diverse clients.

28. I am aware that some minorities see the counseling process as contrary to their own life experiences and inappropriate or insufficient to their needs.

29. I am aware that being born a minority in this society brings with it certain challenges that White people do not have to face.

30. I believe that all clients must view themselves as their number one responsibility.

31. I am sensitive to circumstances (personal biases, language dominance, stage of ethnic identity development) which may dictate referral of the minority client to a member of his/her own racial/ethnic group.
32. I am aware that some minorities believe counselors lead minority students into non-academic programs regardless of student potential, preferences, or ambitions.

Appendix B

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 Direction

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 C

Cover Letter to Graduate Students
4/1/07

Dear Graduate 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 will be approved by the dissertation committee on ……… and Duquesne University’s Institutional Review Board (IRB) on ……………

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 ……………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…………………..

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: (814) 504-6062, tad_santos@yahoo.com, maola@duq.edu or writing to: Tad Santos, 1151 Robbie Drive, North Huntingdon, PA 15642 or Dr. Joseph Maola, Department of Counseling, Psychology and Special Education, Duquesne University, 412 C Canevin Hall, Pittsburgh PA 15282.

Thank you very much for helping with this important study,

Sincerely,

Tad Santos, MA
Ph.D. Candidate
APPENDIX D

Mailing Instructions for Graduate Students

Mailing Instructions

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

2. Insert the MCKAS, either completed or not completed, into the second envelope provided.

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

Thank you again for your help for this study
CONSENT TO PARTICIPATE IN A RESEARCH STUDY (Appendix E)

Title: An Evaluation of Multicultural Knowledge and Multicultural Awareness Among Graduating Counselor Education Candidates and First Semester Counselor Education Program Students Who Have Completed a Course in Multicultural Issues and Strategies in Counseling

Investigator: Tad Santos

Source of Support: This study is being performed as partial fulfillment of the requirements for the doctoral degree in Counselor Education and Supervision at Duquesne University.

Purpose: You are being asked to participate in a research project that seeks to investigate your perceptions of multicultural knowledge and awareness after completing the Multicultural Issues and Strategies in Counseling.

Risks and Benefits: There are no risks greater than those encountered in everyday life.

Compensation: There will be no compensation for participating in this study and participation will require no monetary cost to you.

Confidentiality: Your name will only appear on a consent form which will be attached to the inventory to assist in identifying who is graduating. Your name will not be written on the inventory. No identity will be made in the data analysis or results. All written materials and consent forms will be stored in a locked file cabinet in the researcher’s home in a locked office. Your responses will only appear in statistical data summaries. All materials will be destroyed at the completion of the research.

Right to Withdraw: You are under no obligation to participate in this study. You are free to withdraw your consent to participate at any time.

Summary of Results: A summary of the results of this research will be supplied to you, at no cost, upon request.

Voluntary Consent: I have read the above statements and understand what is being requested of me. I also understand that my participation is voluntary and that I am free to withdraw my consent at any time, for any reason. On these terms, I certify that I am willing to participate in this research project.
I understand that should I have any further questions about my participation in this study, I may call Tad Santos (814) 504-6062, Dr. Joseph Maola (412) 396-1340, or Dr. Paul Richer, Chair of the Duquesne University Institutional Review Board (412) 396-6326.

Participant’s Signature

Date

Researcher’s Signature

Appendix F

DUQUESNE UNIVERSITY

Office of Research

424 RANGOS BUILDING • PITTSBURGH, PA 15282-0202

Dr. Paul Richer
Chair, IRB-Human Subjects
Human Protections Administrator
Office of Research
Phone (412) 396-6326 Fax (412) 396-5176
e-mail: richer@duq.edu
November 6, 2007

Re: An evaluation of multi-cultural knowledge and multicultural awareness among graduate counselor education candidates and first semester counselor education program students who have completed a course in multicultural issues and strategies in counseling (Protocol # 07-100)

Mr. Tad Santos
1151 Robbie Drive
North Huntingdon, PA 15642

Dear Mr. Santos:
Thank you for submitting your research proposal to the IRB.
Based on the review of IRB representative, Dr. Rick Myer, and my own review, your study is approved as Exempt based on 45-Code of Federal Regulations-46.101.b.1 regarding research involving standard educational practices.
The approval is based on the submitted protocol. If in the future you intend to change any aspect of the procedures, you must first submit an amendment and receive approval from this office. In addition, if any unanticipated problems arise in reference to human subjects, you should notify the IRB chair immediately before proceeding. In all correspondence, please refer to the protocol number shown after the title above.
Once the study is complete, please provide our office with a short summary (one page) of your results for our records.
Thank you for contributing to Duquesne’s research endeavors.
Sincerely yours,

Paul Richer, Ph.D.

Cc: Dr. Rick Myer
Dr. Joseph Maola
IRB Records

Appendix G

TABLE SEVEN

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<th>Independent Variable(s)</th>
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*Test for Interaction