The Relationship Between Counselor Trainees' Perceptions of their Multicultural Counseling Competencies and that of their Multicultural Counseling Instructor

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Dedication

To my family, Lori and Dinosaur Jr.

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Abstract

The Relationship Between Counselor Trainees' Perceptions of their Multicultural Counseling Competencies and that of their Multicultural Counseling Instructor

This non-experimental, quantitative, ex-post facto survey research examined the relationship between counselor trainees' perception of their multicultural counseling competence and that of their instructor's multicultural competencies following a multicultural counseling course. A nationwide sample of counselor trainees currently or recently enrolled in a multicultural counseling course accredited by the Council for Accreditation of Counseling & Related Educational Programs (CACREP) was used. The data from 141 participants were analyzed utilizing hierarchical regression. As individual predictors, the counselor trainees' perception of their instructor's cultural competence and a perceived ethnic match were both shown not to influence students' perception of their cultural competence; the relationship between counselor trainees' perception of their instructor's multicultural counseling competence and a perceived ethnic match did predict counselor trainees' perceived multicultural counseling competence. Counselor trainees' perception of their program's cultural ambiance was a significant predictor of both counselor trainees' perception of their own cultural competence and that of their instructor's. Classroom cultural ambiance was found to significantly predict counselor trainees' perceptions of instructor's cultural competence but it did not significantly predict counselor trainees' perception of their own cultural competence. The findings from the current study has important implications for how multicultural instruction is best structured for counselor educators and counselor trainees.

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Chapter 1: Introduction

Findings from the most recent United States Census reflect a continuing trend toward increased cultural diversity. While current national, racial and ethnic group distributions show the non-Hispanic Caucasian population as the largest racial/ethnic group in the United States, it is growing at the slowest rate, with Hispanic and Asian populations demonstrating considerable growth (U.S. Census Bureau, 2011a; U.S. Census Bureau, 2012). Given this shift, it has never been more important for counselors to understand the needs of an increasingly diverse client base in order to provide culturally appropriate mental health services (Sue, Ivey, & Pedersen, 1996; Sue, 1998). This need is particularly significant because ethnic and racial minorities within the United States have greater exposure to discrimination, violence, and poverty, all of which have been linked to mental illness (U.S. Department of Health and Human Services, 2001).

Counselor educators are tasked with training students to serve heterogeneous client populations because the variety of racial and ethnic groups mental health professionals interact with is increasing (Casas, Park, & Cho, 2010). It is imperative that counselor trainees be informed about how cultural factors affect the counseling process as the sociopolitical realities of minorities are often perpetuated within the counseling relationship (Hays, 2008). Providing appropriate counseling services to multicultural populations requires a different type of training, one not predicated upon a middle-class European American perspective, where Whiteness is considered the norm and other perspectives are assumed to be deficient or lacking (Constantine, 2007; Copeland, 1982; Das, 1995; Pedersen, 2008; Rothman, Malott & Paone, 2012; Wainryb, 2004).

Ethnic and cultural minority clients experience many challenges when seeking mental health services including perceived negative attitudes from counselors who do not share their cultural values and worldviews (Das, 1995; Smith, Rodríguez & Bernal, 2011). Even counselors who do not hold prejudicial views of ethnic minorities clients might be utilizing incorrect treatment modalities within their work. Though the need for cultural competence and culturally-informed interventions continues to be emphasized within the field, the interventions used by counselors when serving minority clients is often not evidenced-based given the lack of rigorous, randomized trials testing cultural competence models and theories (Huey, Tilley, Jones, & Smith, 2014; Whaley & King, 2007). These issues of competence may contribute to the distressing trend of underutilization and premature termination rates for racial and cultural minorities (Casas et al., 2010; Heppner & O'Brien, 1994; Sue, 1998; Sue & Sue, 2012). Therefore, the need for training programs to provide sufficient amounts of multicultural training cannot be overstated (Constantine, 2002a).

Statement and Significance of the Problem

The increased attention toward the mental health needs of diverse cultural populations has resulted in a strong emphasis on multicultural training. Currently, most graduate programs require counselor trainees to enroll in at least one course devoted to multicultural counseling, with a focus on the development of multicultural counseling competencies (Metzger, Nadkarni & Erickson Cornish, 2010). The tripartite model of multicultural counseling competencies—which in its current form consists of attitudes, knowledge and skills—is one of the central models of multicultural training (Sue, Arredondo & McDavis, 1992).

The extant literature demonstrates that multicultural coursework leads to the development of multicultural counseling competence and multicultural case conceptualization in counselor trainees (D'Andrea, Daniels & Heck, 1991; Díaz-Lázaro & Cohen, 2001; Neville et al., 1996; Ottavi, Pope-Davis & Dings, 1994; Reynolds & Rivera, 2012; Sodowsky, 1996; Weatherford & Spokane, 2013). However, the most effective manner in which to provide multicultural education to counselor trainees remains unclear (Boysen & Vogel, 2008; Castillo, Brossart, Reyes, Conoley & Phoummarath, 2007; Cates, Schaefle, Smaby, Maddux & LeBeauf, 2007; Coleman, 2006; Kiselica, Maben & Locke, 1999; Ponterotto, Rieger, Barrett & Sparks, 1994). Previous research has examined numerous variables within the multicultural training process including instructional strategies (e.g., Dickson & Jepsen, 2007; Dickson, Jepsen & Barbee, 2008; Priester et al., 2008) and training activities (Coleman & Hau, 2003; Pedersen, 2000). Yet the current literature base does not address the educator's cultural competence. Though the general influence of multicultural educators on their students has been established (Reynolds, 2011; Sammons & Speight, 2008; Smith & Ng, 2009) not much is currently known about how an instructor's multicultural counseling competence relates to the development of multicultural counseling competence in counselor trainees.

The current study intends to provide a more complete understanding of how cultural competence is fostered within counselor trainees through the following:

- Students' perceptions of their multicultural educator's multicultural counseling competence;
- Programmatic cultural ambiance;
- The multicultural classroom environment; and

- The potential significance of a perceived ethnic match between multicultural instructors and counselor trainees.

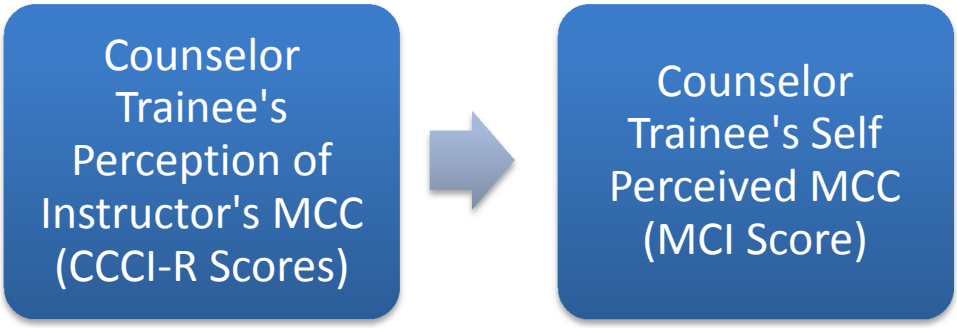
Purpose of the Study, Research Questions, and Hypothesis

The primary purpose of the current study was to examine the relationship between counselor trainees' perception of their multicultural counseling competence and their perception of their multicultural instructor's multicultural counseling competence following a multicultural counseling course. An online survey methodology was utilized to gather a nationwide sample of counselor trainees who were recently or are currently enrolled in a multicultural counseling course. A requirement of all participants was their enrollment within a Council for Accreditation of Counseling & Related Educational Programs (CACREP) accredited counseling program.

The online survey consisted of four measures and a demographic form. The Multicultural Counseling Inventory (MCI) (Sodowsky et al., 1994) measured counselor trainees' level of self-perceived multicultural counseling competence. The Multicultural Environmental Inventory-Revised (MEI-R) (Pope-Davis, Liu, Nevitt, & Toporek, 2000) measured respondents' impressions of their training program's cultural ambiance. The Cross-Cultural Counseling Inventory-Revised (CCCI-R) (LaFromboise, Coleman, & Hernandez, 1991) measured counselor trainees' perception of their instructor's multicultural competence. The Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C (Crowne & Marlowe, 1960; Reynolds, 1982) was included as a social desirability control for participants trying to present themselves in an overt and culturally competent manner. Respondents were also asked to complete a demographic form. The following are specific research questions and hypotheses.

Research Question 1

Do counselor trainees' perceptions of their instructors' multicultural counseling competence predict the trainees' self-reported multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?



Hypothesis 1

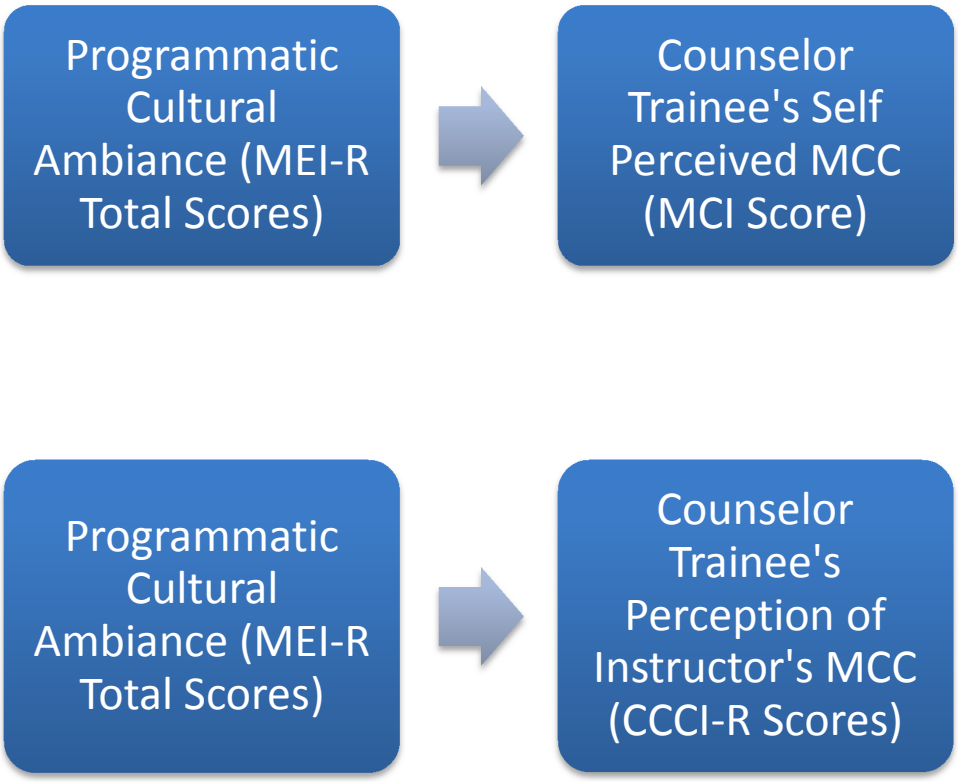
Due to the influence multicultural counseling instructors tend to have on their students (Anderson et al., 2000; Miller, Miller & Stull, 2007; Miller & Stone, 2011; Reynolds, 2011; Sammons & Speight, 2008; Tomlinson-Clarke, 2000), a model measuring counselor trainees' perception of their instructor's multicultural counseling competence will positively predict their self-reported multicultural counseling competence when controlling for the following:

- Student ethnicity;
- Counseling focus;
- Graduate program's model of multicultural counseling training;
- Number of multicultural courses or workshops taken; and
- Social desirability.

Research Question 2

Do counselor trainees' perceptions of their programs' cultural ambiance predict the trainees' self-reported multicultural counseling competence and perception of

their instructor's multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?



Hypothesis 2

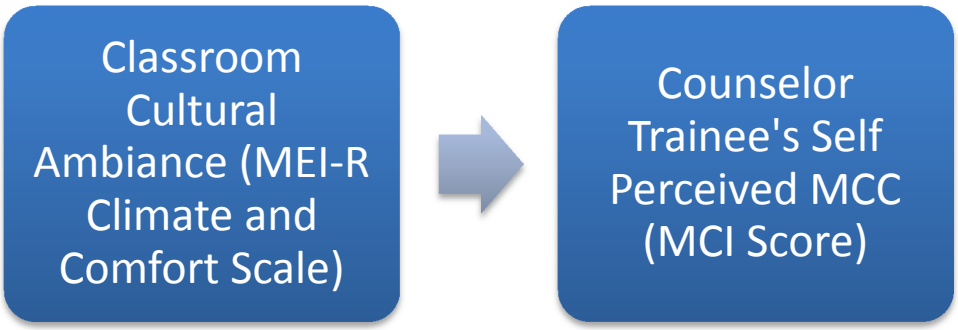
The research examining the relationship between self-perceived multicultural counseling competence of counselor trainees and a counseling training program's commitment toward multiculturalism is currently in its infancy (Hill, Vereen, McNeal & Stotesbury, 2013) but a few studies have indicated that counselor trainees' perceptions of programmatic cultural ambiance is a significant predictor of self-perceived multicultural counseling competencies (Dickson & Jepsen, 2007; Dickson, Jepsen & Barbee, 2008). Therefore, a model measuring counselor trainees' perceptions of their program's cultural

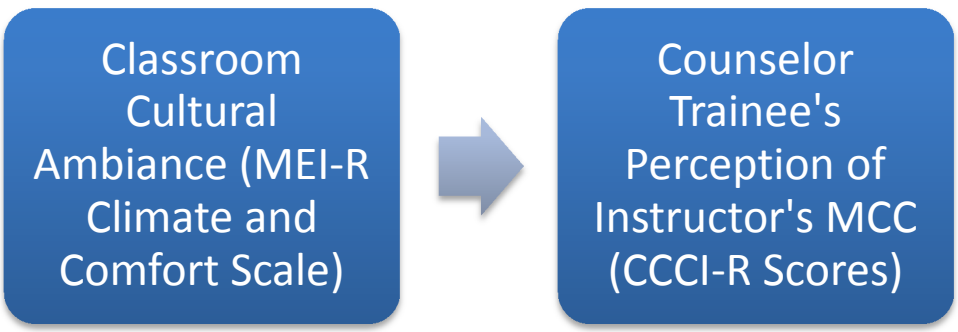
ambiance will positively predict their self-reported multicultural counseling competence and their perception of their instructor's multicultural counseling competence when controlling for the following:

- Student ethnicity;
- Counseling focus;
- Graduate program's model of multicultural counseling training
- Number of multicultural courses or workshops taken; and
- Social desirability.

Research Question 3

Do counselor trainees' perception of the multicultural classroom environment predict their self-reported multicultural counseling competence and perception of their instructor's multicultural counseling competence when controlling for student ethnicity, counseling focus, model of multicultural counseling training within their program, prior multicultural training, and social desirability?





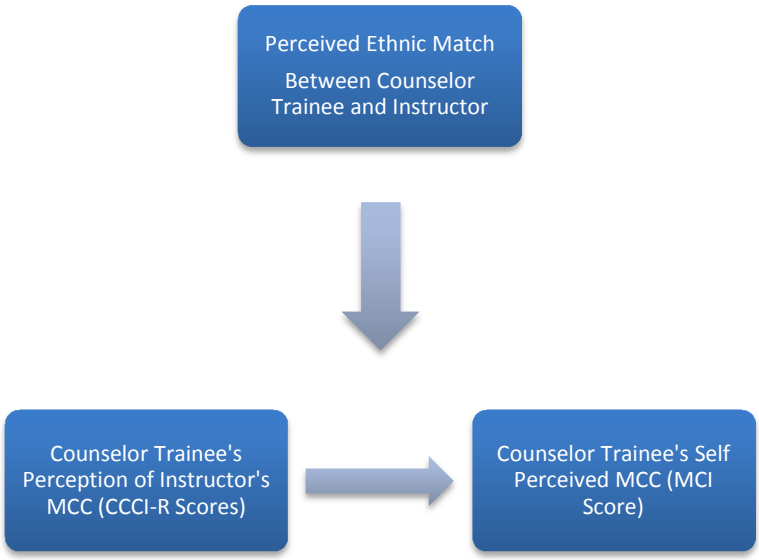
Hypothesis 3

A safe multicultural classroom environment has been identified by both students and instructors as an important component of the multicultural learning process (Anderson et al., 2000; Priester et al., 2008; Sevig & Etzkorn, 2001; Young, 2003). Therefore, it is believed that a model measuring counselor trainees' perception of their multicultural classroom environment will positively predict their self-reported multicultural competence when controlling for the following:

- Student ethnicity;
- Counseling focus;
- Graduate program's model of multicultural counseling training;
- Number of multicultural courses or workshops taken; and
- Social desirability.

Research Question 4

Does an ethnic match between the counselor trainee and their instructor moderate the relationship between trainees' perceptions of instructor's multicultural counseling competence and counselor trainee's self-reported multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training and social desirability?



Hypothesis 4

While racial or ethnic matching has not been shown to demonstrate greater clinical outcomes, clients tend to prefer a therapist of their own race or ethnicity and perceive therapists of their own race or ethnicity more positively (Cabral & Smith, 2011). Therefore, a model including a perceived ethnic match between counselor trainees and their instructors, when used as a moderator of the counselor trainees' perception of their instructor's multicultural counseling competence, will be positively correlated with their self-perception of their own multicultural counseling competence controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, number of multicultural courses or workshops taken, and social desirability. This hypothesis was exploratory because no previous research has investigated this relationship.

Statement of Significance

The current study was conceptualized due to a lack of research concerning the multicultural counseling instructors' role within the instillation and development of their students' multicultural counseling competencies (Reynolds, 2011). While the value of multicultural training has long been established, recent studies have identified a need to better understand this process to more effectively meet the training needs of all counselor trainees (Chao, Wei, Good & Flores, 2011; Weatherford & Spokane, 2013). The current study was meant to broaden the current literature by examining how the instructor's multicultural counseling competence, the multicultural classroom environment, programmatic cultural ambiance, and a perceived ethnic match between counselor trainees and instructors relates to students' perception of their own cultural competence.

Examining the impact of these variables has the potential to improve counselor trainees' training experience and provide counselor educators a new perspective regarding what is needed to effectively lead multicultural trainings (Haskins et al., 2013; Reynolds, 2011).

Overview of Conceptual Framework

The conceptual framework for the current study is based on Sue, Ivey, and Pedersen's (1996) theory of multicultural counseling and therapy (MCT). MCT—described by its founders as a culturally focused meta-theory—is grounded within a social constructivist lens and emphasizes the need to understand an individual's behavior within the context in which it occurs. The theoretical orientation of MCT is based upon the 31 multicultural counseling competencies that emphasize knowledge, skills, and awareness (Sue et al., 1992; Sue, Ivey & Pedersen, 1996).

This tripartite model of multicultural counseling competencies suggests that to become culturally competent, counselors must examine their beliefs and attitudes, enhance their knowledge about culturally different client populations and have the necessary skills to formulate culturally appropriate interventions. This is the principal model of multicultural counseling competence used within the counseling profession (Constantine & Ladany, 2000; Holcomb-McCoy, 2000; Worthington, Soth-McNett & Moreno, 2007) and is generally the method by which multicultural training is assessed following the completion of a multicultural counseling course (D'Andrea et al., 1991; Neville et al., 1996; Smith, Constantine, Dunn, Dinehart & Montoya, 2006; Vinson & Neimeyer, 2003).

Summary of Methodology

The current study used a non-experimental quantitative ex-post facto design. The research questions were tested using regression models. Four measures and a demographics questionnaire were used in the collection of the data: Multicultural Counseling Inventory (MCI; Sodowsky et al., 1994), the Cross-Cultural Counseling Inventory-Revised (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991), the Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C (Crowne & Marlowe, 1960; Reynolds, 1982) and the Multicultural Environmental Inventory-Revised (MEI-R; Pope-Davis, Liu, Nevitt, & Toporek, 2000).

A nationwide sample of counselor trainees enrolled or recently graduated from a CACREP-accredited counseling program was obtained. The inclusion criterion for the current study was participants who had taken a multicultural counseling course within the past year. Responses were garnered through an electronic survey. Participants were provided a written explanation of the nature of the study as well as a link to the survey via email. The research fully complied with the George Washington University's Institutional Review Board's policy regarding the protection of human research subjects. All subjects were provided an information sheet that served as informed consent. Descriptive statistics were used to describe the demographic information of the respondents, the perceived ethnic match between the counselor trainees and their instructor, the respondents' self-reported multicultural competence, the respondents' perception of their instructor's multicultural competence and the respondents' perception of their programmatic cultural ambiance and multicultural counseling classroom environment.

Hierarchical regression was used to analyze the data. Before conducting the regression analyses, the effects of potential confounding variables were determined through running one-way ANOVAs. A series of independent t-tests were run to compare the means of different groups. Social desirability (MCSDS scores) was controlled in all regression models. Cronbach's alphas were utilized to describe the internal consistency of the instruments. An ordered logistical regression was utilized given that the measures utilized in the current study (e.g., the MCI, CCCI-R, the MEI-R) yield discrete variables.

Delimitations

There are methodological delimitations of the current study that deserve mention. The current study initially intended to gather instructors' self-reported multicultural counseling competence in order to provide a comparison between their self-assessment of their cultural competence and ones provided by their students. However, after significant consideration, it was decided this would be too difficult to obtain given the methodological challenges involved with the matching process.

In considering the influence of a perceived match between instructors and counselor trainees, ethnicity was chosen as a variable to measure. While ethnicity is widely considered to be an element of one's cultural identity, it is just one component of cultural identity and may not be the most significant aspect of how respondents' define themselves within a cultural context. The decision to use ethnicity was based on its applicability within past research, yet other aspects of culture are also likely to be salient for respondents. In terms of the student's perception of their instructor's ethnicity, there was likely some variability related to counselor trainees' knowledge of this. It is possible some were told directly since self-disclosure is often used by multicultural counseling

instructors (Bemak & Chung, 2007; Kiselica, Maben & Locke, 1999; Parker & Schwartz, 2002; Ponterotto, 1998; Reynolds, 2011). Therefore, certain respondents might have been explicitly informed of their instructor's ethnicity, whereas for others, this will be inferred. For the purposes of the current study, this will be referred to as counselor trainees' perception of their instructor's ethnicity.

Limitations

There were several limitations to the current study. Counselor trainees utilized the CCCI-R to provide their perception of their multicultural counseling instructor's multicultural counseling competencies. This instrument, an external measure of assessing multicultural competence, was normed on counseling students and has been traditionally used to measure multicultural competencies within a counseling context, not within the classroom. Therefore, it is possible that the manner in which multicultural competence is demonstrated within the classroom by an instructor differs than that of a clinician within a counseling interaction. However, due to the lack of measures available, the CCCI-R represented the best option for counselor trainees to assess their instructor's multicultural counseling competence.

While the use of self-report multicultural counseling competence measures is commonplace, the validity of these measures to adequately measure respondents' multicultural counseling competence has been questioned due to the potential for self-report bias involving social desirability, specifically multicultural social desirability (Constantine & Ladany, 2000; Pope-Davis & Dings, 1995; Sodowsky, Kuo-Jackson, Richardson & Corey, 1998). In order to help mitigate the potential effects of socially desirable patterns, the Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C, a

measure of social desirability, was included. To increase the likelihood of participation within the current study (Dillman, 2007), a nominal incentive—a $5 dollar electronic gift card to a nationwide coffee chain—was provided to respondents. Using incentives in research can be problematic when the subject is in a dependent relationship with the researcher, when the risks are high, when the research is degrading, when the participant will consent only if incentive is large due to the participant's strong aversion to the study, and when the aversion is principled (Grant & Sugarman, 2004), none of which apply to the current study. Therefore, the potential that the incentive provided influenced participants' responses or the current study's results should be considered minimal.

Another potential limitation of the current study is that the perception of multiple instructors' multicultural counseling competence will be included as a single variable in the study. This can be seen as a confounding variable because the instructor being assessed is not constant across all respondents. This limitation was minimized by utilizing instructors exclusively teaching within CACREP-accredited programs. CACREP-accredited programs require the inclusion of a multicultural counseling course within one's course of study, and therefore a certain level of homogeneity in content can be assumed across all respondents' experiences.

Definition of Key Terms

African American was used interchangeably with Black. This also refers to individuals having origins in any of the Black racial groups of Africa. It includes individuals who identify as African American as well as Sub-Saharan African entries, such as Kenyan and Nigerian and Afro-Caribbean entries, such as Haitian and Jamaican (U.S. Census Bureau, 2011b).

Asian American refers to individuals within the United States who share a biological and cultural heritage from the Far East, Southeast Asia, or the Indian subcontinent, including Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam (U.S. Census Bureau, 2012).

Caucasian was used interchangeably with White and European American; this refers to individuals within the United States originating from Europe, the Middle East, or North Africa (U.S. Census Bureau, 2011a).

Counselor Trainee was used interchangeably with student; this refers to all participants enrolled in graduate studies related to counseling, counselor education and clinical and counseling psychology.

Diversity refers to an individual difference including age, gender, sexual orientation, religion, physical ability or disability or other characteristics by which an individual may choose to self-define (Arredondo et al., 1996). Diversity is also referred to as an inclusive definition of multiculturalism (Ridley, Mendoza & Kanitz, 1994).

Ethnicity is a categorization of people who see themselves and are seen by others as sharing a common historical background and cultural traits including language, beliefs, values, dress, and food (Cokley, 2007).

Hispanic was used interchangeably with Latino. Hispanic refers to individuals within the United States who share a biological and cultural heritage stemming from a historical link to Spain including those from Cuba, Mexico, Puerto Rico, and South or Central American (U.S. Census Bureau, 2011a).

Models of Multicultural Counseling Training refers to the four central existing models of multicultural counseling training as identified by Copeland (1982): the

separate course model, the area of concentration model, the interdisciplinary model, and the integration model.

Multicultural Counseling was defined as "the preparation and practices that integrate multicultural and cultural specific awareness, knowledge and skills into counseling interactions" (Arredondo et al., 1996, p.42). Multicultural counseling is used interchangeably with cross-cultural counseling, diversity-sensitive counseling, culture-centered counseling, and culture-infused counseling (Sue et al., 1982; Sue, Arredondo & McDavis, 1992; Sue, Ivey & Pedersen, 1996).

Multicultural Counseling Competence (MCC) was used interchangeably with cultural competence, multicultural competence, and multicultural counseling competence. Multicultural counseling competence involves the following three attributes: a counselor's "a) multicultural attitudes and beliefs in relation to working with culturally diverse individuals, b) knowledge about the impact of various cultural groups membership on clients, and c) appropriate intervention skills in the delivery of psychological services to culturally diverse clients" (Constantine & Ladany, 2001, p.490). Multicultural counseling competence involves the counselor's capacity to appropriately and effectively work with clients from varying cultural backgrounds. In the current study, counselor trainees' self-reported multicultural counseling competence will be measured through the Multicultural Counseling Inventory (MCI; Sodowsky, Taffe, Gutkin, & Wise, 1994). The perceived multicultural counseling competencies of instructors will be measured through the Cross-Cultural Counseling Inventory–Revised (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991).

Multicultural Counseling Theory (MCT) refers to a culture-centered meta-theory. The MCT is a theory about theories that adopts a social constructivist lens, in that all individuals construct their inner world through social processes involving cultural symbols and metaphors (Sue et al., 1996).

Multicultural Counseling Training was used interchangeably with multicultural training and multicultural instruction; multicultural counseling training is defined as graduate level coursework or continuing education workshops designed to increase participants' awareness of privilege and oppression related to topics including race or ethnicity, gender, sexual orientation, abilities, age, nationality, and religious or spiritual beliefs (Vazquez & Garcia-Vazquez, 2003).

Multiculturalism was defined by Sue et al. (1992) as clinical work involving the following four visible racial ethnic minority groups within the United States: 1) African Americans, 2) Latinos/Hispanics, 3) American Indians, and 4) Asian Americans. Within the literature, this is seen as an exclusive definition of multicultural counseling and pertains only to clinical encounters in which the client and counselor are from dissimilar racial or ethnic groups (Ridley et al., 1994). Recent conceptualizations of an inclusive definition of multiculturalism include European Americans because it is an ethnic group that has a distinct cultural worldview (Baruth & Manning, 2012).

Program Cultural Ambiance was used interchangeably with cultural ambiance; program cultural ambiance describes the day-to-day practices within training programs that convey the attitudes and behaviors contributing to a multicultural learning environment. The cultural ambience either contradicts or reinforces the program's commitment toward multiculturalism (Gloria & Pope-Davis, 1997). Program cultural

ambiance will be measured utilizing the Multicultural Environmental Inventory-Revised (MEI-R; Pope-Davis et al., 2000).

Race refers to a group that is distinguished through sharing common physical characteristics such as skin color, facial features and other hereditary traits (Cokley, 2007).

*Racial Identit*y was meant to identify the collective identity of a group that has been socialized to think of themselves as a racial group (Helms & Cook, 1999).

Racial and Ethnic Matching refers to a process in which cultural congruence is established between counselors and clients as a means of facilitating better clinical treatment outcomes (Smith, 2009). This process has also been researched within clinical supervision (Bhat & Davis, 2007; Constantine & Sue, 2007; Hird, Tao & Gloria, 2004, Ladany et al., 1997).

Tripartite Model of Multicultural Counseling Competencies refers to Sue et al.'s (1982) framework of multicultural counseling competencies which includes knowledge, skills, and beliefs and attitudes; the 1992 expansion also emphasized the importance of cultural awareness (Sue et al., 1992).

Chapter 2: Review of Literature

The current study investigated the relationship between counselor trainees' self-reported multicultural counseling competence and their perception of their instructor's multicultural counseling competence. In doing so, the potential influence of a perceived ethnic match between counselor trainees and instructors was considered alongside the potential influence of the student's programmatic cultural ambiance and multicultural classroom environment on counselor trainees' self-reported multicultural counseling competence. This chapter will review, analyze, and synthesize the applicable literature including the differences between culture, multiculturalism and diversity, the history of multicultural counseling within counseling and psychology, the theory of multicultural counseling theory and therapy (MCT), the development of the tripartite model of multicultural counseling competencies, criticisms of the multicultural counseling competencies, ethical codes of conduct regarding multiculturalism and multicultural counseling competence measures.

This chapter also examines the extant literature related to ethnicity, racial and ethnic matching in counseling and supervision, models of multicultural counseling training, the role of the multicultural instructor, the multicultural classroom environment, the multicultural environment outside of the classroom, and multicultural environment instruments. The literature review for the current study includes authors and perspectives from the fields of counseling psychology, clinical psychology and counselor education on the topics of multicultural counseling competence and multicultural counseling education and training.

The main goals for this chapter are: (a) to provide a comprehensive understanding of the current study's constructs; (b) to draw relevant inferences from the existing literature that is applicable to the current study; and (c) to explain the conceptual framework serving as the study's foundation. A special emphasis was placed upon literature related to multicultural counseling competencies and multicultural counseling training in order to provide a comprehensive overview of what is currently known about the relationship between them. A gap exists within literature regarding the relationship between counselor trainees' perception of their instructors' multicultural counseling competence and their perception of their own multicultural counseling competencies.

Culture, Multiculturalism, and Diversity

When discussing the importance of culture within the counseling relationship and multicultural instruction, it is essential to define what this entails. According to Hays and McLeod (2010), *culture* is the totality of human experience within social contexts including behaviors, attitudes, feelings, and cognitions related to one's identities. Culture organizes and shapes how individuals think, behave and feel within their environment. Within a pluralistic society such as the United States, culture can refer to ethnically and racially distinct components of the general population (Arredondo et al., 1996). This pluralism highlights the necessity of recognizing culture as not just a singular sense of representation but also an intrapsychic experience connected to both the dominant culture and one's cultural background (Draguns, 2008). Understanding a client's culture involves considering the multifaceted nature of identity including individual, group, organizational and systemic factors that all impact one's perspective (Collins & Arthur, 2010).

The attention devoted to diversity within the counseling literature has grown alongside multiculturalism and the two terms are often used interchangeably (Smith, Ng, Brinson & Mityagen, 2008). While some scholars argue the distinction between diversity and multiculturalism is arbitrary (Arredondo & Toporek, 2004), others point to important differences between them (Ridley et al., 1994; Sue et al., 1992). Arredondo and colleagues (1996) described *diversity* as differences related to age, gender, sexual orientation, ethnicity, race, religion, physical ability or disability, and other personal characteristics by which people define themselves. For Sue et al. (1992), *multiculturalism* refers to counseling situations involving four visible racial and ethnic minority groups within the United States: 1) African Americans, 2) Latinos or Hispanics, 3) American Indians and 4) Asian Americans. Within the literature, this is referred to as an exclusive definition of multiculturalism and pertains only to therapeutic encounters where the client and counselor are from dissimilar racial/ethnic groups (Ridley et al., 1994).

Proponents of an exclusive definition of multiculturalism worry that an inclusive definition obscures and dilutes the salience of race. Open discussions of race can be difficult, with individuals often choosing to focus on difference that is more comfortable to address (Carter, 2001; Ridley et al., 1994; Sue et al., 1992). There is a fear that broadening the term multicultural might render it meaningless (Lee, 1997). However, advocates of an inclusive definition argue that racial or ethnic identity should not be prioritized to the marginalization of other components of cultural identity including sexual orientation, disability status and spirituality (Collins & Arthur, 2010) because this serves to limit the research base (Hays & Milliken, 2010). Pedersen (2000) believes ethnicity and nationality are important variables to consider but given that no particular

group is unimodal, a broader definition of multiculturalism allows counselors to more accurately consider the complexity and differences found among and between clients from every cultural background.

The vacillating meaning of these terms has left some uneasy, believing the interchangeable usage of multiculturalism and diversity dilutes and discredits their meaning (Arredondo et al., 1996; Weinrach & Thomas, 2002). Vontress and Jackson (2004) echo this concern, stating that the current definitions are "imprecise and contradictory" (p.75). Sue and colleagues (1992) do not believe the foci of these two approaches are in conflict. They believe there is value in considering the unique experiences of ethnic minorities while recognizing that each of us have many components to our identities, the salience of which may vary for each individual.

The discrepancy between an inclusive and exclusive definition of multiculturalism can create confusion for counselor educators when determining how to best focus their multicultural courses. Some multicultural counseling courses focus on Sue et al's (1992) categorization of visible racial minority groups while others embrace an inclusive understanding of multiculturalism (Lum, 2007; Miller, Miller & Stull, 2007; Priester et al., 2008). Examining the syllabi of multicultural counseling courses does nothing to clarify this split, with many courses that expand beyond racial characteristics but inconsistently address sociocultural characteristics such as sexuality, religion, gender, and disability (Allison, Crawford, Echemendia, Robinson & Knepp, 1994; Priester et al., 2008). The lack of consensus regarding the conceptualization of multiculturalism is one component of a broader lack of agreement by educators and researchers on the most

effective manner to provide multicultural training to counselor trainees (Cates et al., 2007; Coleman, 2006; Ponterotto, Rieger, Barrett & Sparks, 1994).

Multicultural Counseling

The growth of multicultural counseling in the United States largely stemmed from the development of theories and techniques resulting from the civil rights movement of the 1960s and 1970s (Das, 1995). These developments led to fundamental changes within the fields of psychology and counseling resulting in increased attention toward culture and multicultural components (Pedersen, 2000). Wrenn (1962) is largely credited as being one of the first psychology educators to emphasize the importance of cultural factors through the concept of cultural encapsulation. Cultural encapsulation involves taking a narrow worldview that fails to properly address and acknowledge any cultural perspective outside of one's own (Leong & Ponterotto, 2003; Patterson, 1996). This results in counselors adhering to a rigidly defined perspective involving a universal concept of health and normality that has the potential to alienate those outside of this viewpoint (Sue & Sue, 2012).

Many credit the 1973 Vail Conference of the American Psychological Association (APA) as the spark igniting the broader multicultural counseling movement. The conference established guidelines for specifically-tailored multicultural interventions and reinforced the need for graduate programs to train students to understand clients within a culturally appropriate context (Korman, 1974; Ridley & Kleiner, 2003). In the late 1970s, the Association for Counselor Education and Supervision (ACES) followed the APA's lead and constructed a set of guidelines for counselors (Ponterotto et al., 1995).

Historically, the counseling profession has paid significant attention to the

importance of cultural differences on the helping process (American Counseling Association [ACA], 2014; Arredondo et al., 1996). As early as 1965, the American Personnel and Guidance Association (APGA)—now the ACA—addressed diversity within counseling through the establishment of the Human Rights Commission (HRC). In 1969, four years after the creation of the HRC, the APGA created the National Office of Non-White Concerns (Leong et al., 2013). The Association of Non-White Concerns (ANWC) became a division of APGA in 1972. Its mission was to ensure the counseling and advocacy needs of ethnic and cultural minorities were addressed by APGA (McFadden & Lipscomb, 1985). In 1985, the ANWC changed its name to the Association of Multicultural Counseling and Development (AMCD).

There was unprecedented growth within multicultural counseling throughout the 1980s and 1990s, with researchers addressing the topic in record numbers (Jackson, 1995). Beginning in the early 1990s, partly as a response to the rapidly-shifting demographics within the United States, multicultural sensitivity became a prominent consideration within counseling, influencing assessment and treatment outcomes with clients from diverse racial and ethnic backgrounds (Sodowsky, 1996). Practical implications for counselors included recognition that interventions should be tailored to the client's cultural background, a potential for cultural complications or misunderstandings and an awareness that problems and concerns can present differently across cultural lines (Draguns, 2008). These considerations stand in stark contrast to the monocultural focus that once dominated the mental health field. There is a history of bias against racial, cultural and ethnic minorities that resulted in the invalidation of their life experience, defining difference as pathological and the minimization of culture-bound

syndromes (Jackson, 1995; Monk, Winslade & Sinclair, 2008; Pedersen, 2008; Sue & Sue, 2012).

Over the past thirty years, multicultural counseling has become a prominent focus within counseling and psychology, with some referring to it as "the fourth force" along with humanism, behaviorism and psychodynamic theory (Pedersen, 2001, p.19). Multicultural counseling emphasizes culture as a key variable within the counseling relationship as opposed to a secondary concern or adjunctive focus (Pedersen, 2008). One result of this shift is an increased awareness and sensitivity within the counseling and psychology fields toward variables such as racism, sexism, heterosexism, ageism, and ableism and how these factors may contribute to the difficulties in clients' lives (Thompson & Neville, 1999). Currently, multiculturalism is considered a central component of the counseling profession (ACA, 2014; Council for Accreditation of Counseling & Related Educational Programs [CACREP], 2009; National Board for Certified Counselors [NBCC], 2013) with Arredondo & Toporek (2004) stating that multicultural counseling competence is becoming "a way of life" for educators, researchers and practitioners (p. 53).

A Theory of Multicultural Counseling and Therapy

Three of multicultural counseling's prominent scholars—Derald Wing Sue, Allen Ivey and Paul Pedersen—formulated a theory of multicultural counseling and therapy (MCT). They believed that most counseling theories were constructed from a Western perspective that included embedded dominant values within its proposed neutrality, resulting in limited applicability to culturally different populations (Sue, Ivey & Pedersen, 1996). The theory of MCT was developed both out of necessity and as a

response to criticisms that multicultural counseling lacked a theoretical framework to guide its research and practice (Ponterotto & Casas, 1991).

MCT is described as a culture-centered meta-theory; it is a theory about theories that adopts a social constructivist lens, in that all individuals create their inner world through social processes involving cultural symbols and metaphors. MCT theory is intended to be contextualist wherein a client's behavior is understood within the context it occurs. It is intended to provide clinicians and educators a broad theoretical structure that incorporates technical eclecticism, theoretical integration and common factorism through advocating a "both/and" approach (Highlen, 1996, p.67). This is meant to signify MCT's sense of inclusion and applicability toward other counseling theories rather than an "either/or" theoretical perspective (p.67).

MCT theory is organized around six propositions with each proposition including underlying corollaries. Its initial proposition explains the nature of the meta-theory and discusses an intent to establish an organizational framework with a built in flexibility that acknowledges the intersection of Western and non-Western thought. It requires practitioners to utilize an approach consistent with the cultural perspectives and experiences of their clients. MCT theory qualifies as a distinct theory of human behavior in its ability to predict future behavior and explain past behavior. It predicts the failure of any treatment that overemphasizes cultural difference or similarities and predicts success from a perspective that actively considers them both (Sue et al.,1996).

The second proposition of MCT theory is that the counselor and client come to the counseling relationship with multiple identities comprised of multiple levels of experience (individual, group and universal) and context (individual, familial and

cultural). This requires counselors to recognize their own placement within these experiences and contexts to assist the client to better understand what is most salient to address within counseling. MCT theory defines culture broadly, representing any group sharing a theory or issue including language, gender, ethnicity, race, spirituality, sexual orientation or socioeconomic status.

MCT theory's third proposition is that one's cultural identity development greatly influences how the client and counselor understand the presenting problem and establish a framework for counseling. This process is meant to be ongoing and is unique within each counselor-client relationship. The level of the client's racial and cultural identity is seen as influential in how one's problem is defined and what goals and processes are most appropriate. Counselors utilizing MCT theory consistently seek to expand the awareness of cultural identity issues for both themselves and the clients they serve.

MCT theory's fourth proposition states that a counselor's ability to help his or her client increases through the utilization of modalities consistent with the client's own experience and cultural values. It emphasizes that no single approach is effective for all clients. Thus, for the clinician to best serve a client, the clinician needs to be open to increasing their knowledge of multiple cultures while maintaining a curiosity about the client's own perspective.

MCT theory's fifth proposition is that conventional roles of psychotherapy represent only one way of being within the therapeutic relationship. Depending upon the client's needs and circumstances, the counselor should be open toward exploring tailored community-oriented approaches. This requires a willingness to recognize one's

environmental conditions and its potential influences rather than solely focus on an individual's necessity toward change.

MCT's sixth and final proposition is an emphasis on expanding the clients' consciousness of their context, emphasizing the importance of the self in relation to themselves, their family, as well as ethnic and cultural groups and organizations. This differs from more traditional psychotherapeutic approaches focused on behavior change or self-actualization. MCT theory maintains a strong psychoeducational component and encourages the incorporation of traditional methods of healing within the counseling relationship when applicable or appropriate.

MCT theory is not without its criticisms. Casas and Mann (1996) took issue with MCT theory presenting itself as both a theory of theories and a singular theory of counseling. They believe this duality makes it challenging to know how to properly conceptualize the theory's intent. Casas and Mann also state that MCT theory lacks clarity in its definitions. While it maintains one of the two major components of utility research—comprehensiveness—many of the variables considered are not adequately defined, therefore lacking the necessary verifiability. Daya (2001) also questions whether MCT theory is not a practice comprised of many models of counseling rather than a clear and distinct theory.

Multicultural Counseling Competencies

In 1980, the Education and Training Committee of Division 17 of the APA presented a position paper on cross-cultural counseling competencies to the APA's Division of the Counseling Psychology Executive Committee later published in *The Counseling Psychologist.* In this paper, Derald Wing Sue and colleagues (1982)

identified minimal cross-cultural competencies for training counselors. The authors outlined general guidelines and characteristics of the culturally-skilled clinician that included 11 competencies within three domains (a) cultural beliefs/attitudes, (b) knowledge, and (c) skills.

The multicultural counseling competencies were constructed as a reaction against educators' resistance toward incorporating racial and ethnic components of counseling within the curricula. The prevailing belief was that a broad approach was adequate and concerns of racial and ethnic minorities were relegated to a limited number of counselors. The authors argued that ethnicity and culture is a component of everyone's development and should not be limited to just those outside of the dominant culture within the United States (Sue et al., 1992).

Sue et al. (1982) defined cross-cultural counseling or therapy as "any counseling relationship in which two or more of the participants differ with respect to cultural background, values and lifestyle" (p. 47). The degree of similarity or dissimilarity between the counselor and client's ethnic and racial identity, values, and lifestyle are all considered important components of the counseling relationship. An emphasis is placed on the recognition of cultural differences within the therapeutic relationship. This difference has the potential to hinder the counselor's ability to fully understand the client's concerns and strengths, the capacity to empathize with the client's perspective, and the development of culturally informed counseling strategies.

The tripartite model of multicultural counseling competencies outlined within Sue et al.'s (1982) position paper—comprised of cultural beliefs/attitudes, knowledge and skill—suggests that to become culturally competent, counselors must examine their

beliefs and attitudes, enhance their knowledge about culturally different client populations, and have the necessary skills to formulate culturally appropriate interventions. This has become the principal model of multicultural counseling competence used within the counseling profession (Constantine & Ladany, 2000; Holcomb-McCoy, 2000; Worthington, Soth-McNett & Moreno, 2007).

Under the beliefs and attitudes domain, counselors are called to develop an awareness of their own cultural background in order to better respect differences and not impose their values or perspectives onto the client. This requires counselors to consider and confront their own biases, values and prejudices. A comfort with difference requires culturally competent counselors to look beyond a color-blind approach that overemphasizes similarity at the expense of the uniqueness of experience and membership within different racial and ethnic groups. Developing these beliefs and attitudes is intended to help counselors become sensitive to circumstances outside of their expertise that may potentially require further training or potentially a referral (Sue et al., 1982).

Within the knowledge domain, practitioners are called to develop an understanding of the current sociopolitical system within the United States including but not limited to racism, sexism, and homophobia. Counselors are also expected to gain a contextual understanding of different cultural backgrounds as a means of forging deeper counseling relationships, maintain an understanding of general counseling skills, consider the value assumptions inherent within many counseling theories, and develop an awareness of the institutional barriers that prevent racial and cultural minorities from seeking out mental health treatment (Sue et al., 1982).

Under the skills domain, practitioners are called to utilize a variety of verbal and nonverbal counseling interventions to better understand the perspectives and experiences of clients outside of the dominant culture. There is recognition of two-way communication—the sending and receiving of messages to clients in a culturally appropriate manner—along with a willingness to utilize intervention skills that involve out-of-office strategies, when necessary (Sue et al., 1982). Counselors who attain competence in all three areas possess the necessary characteristics to work with clients from diverse backgrounds (Holcomb-McCoy & Myers, 1999). However, the development of the competencies are meant to be an ongoing and active process without the expectation of an end point (Jackson, 1999). The process of growth is understood as continuous and requires effort from inexperienced and experienced counselors alike (Collins & Pieterse, 2007; Sue et al., 1992).

In 1991, the AMCD addressed the growing need to provide a clear rational for a multicultural perspective in counseling. The resulting document was AMCD's first formal attempt to define what it means to be a multiculturally competent counselor. It organized the characteristics of the culturally competent counselor along three dimensions: developing one's awareness about their own cultural conditioning, developing a worldview that respects difference, and developing culturally sensitive intervention skills with culturally different clients. These characteristics are in addition to the previously established multicultural counseling competencies involving three domains: beliefs/attitudes, knowledge and skill (Sue et al., 1982).

The 1992 competencies developed by Sue and colleagues organized differently than Sue et al.'s (1982) position paper. The initial 11 competencies were expanded to

include 31 specific competencies and are organized within a three-by-three matrix of characteristics: three characteristics (developing an awareness of one's own assumptions, values, and biases; understanding the worldview of the culturally different client; developing appropriate intervention strategies) across three dimensions (beliefs/attitudes, knowledge and skills). This conceptualization had a significant effect on the emphasis placed upon multicultural counseling competence within the mental health field. It has been cited as the foundation for much of the multicultural counseling research (Constantine & Ladany, 2001; D'Andrea, Heck & Daniels, 1991; Holcomb-McCoy, 2000; Sodowsky, Taffe, Gutkin & Wise, 1994). The 1992 version of the multicultural counseling competencies were formally adopted as guidelines by the ACA in 2002 along with several of its divisions (Arredondo & Perez, 2006).

The multicultural counseling competencies were later operationalized by Arredondo and colleagues (1996) in a 40-page document including 31 competency statements along with 119 explanatory statements containing examples and strategies for applying competencies in practice. Similar to the previous version of the multicultural counseling competences, the *Operationalization of the Multicultural Counseling Competencies* expanded upon the AMCD document formulated by Sue and colleagues (1992) though the 31 competencies remain the same. Both documents focus on interpersonal interactions resulting from therapeutic practice however, the *Operationalization* added behavioral outcomes (Arredondo & Toporek, 2004). Here, multiculturalism encompassed the five major cultural groups in the United States: 1) African American or Black, 2) Asian American, 3) Caucasian or European American, 4) Hispanic or Latino, and 5) Native American. The explanatory statements—focused on

instances where the counselor is Caucasian and the client is an ethnic or racial minority—are intended to provide relevant anecdotes and examples. This revision also made a distinction between multiculturalism focused on ethnicity, race and culture, and diversity, which includes age, gender, sexual orientation, and disability status, among others.

The *Operationalization* utilized the Dimensions of Personal Identity Model, providing a reference point for recognizing and examining the complexity and holistic nature of individuals. The authors formulated difference and shared identity based upon A, B, and C dimensions of personal identity. Dimension A encompasses components of ourselves we are born into such as our age, gender, ethnicity, and race. These are aspects of our identity we have no control over and can do little to change as we develop. These characteristics can lend themselves to prejudice and assumptions, both positively and negatively.

Dimension B represents the consequences of the other two dimensions. It emphasizes that what happens is not simply a reflection upon one's individual efforts but that some conditions exist outside of one's control. The goal is to begin forming ideas about what is and is not possible, with recognition and appreciation of the power dynamics at play. It also represents shared experience not observable by dimension A; this self-definition can serve as a point of connection with others. This model operates with four assumptions: 1) we are all multicultural individuals, 2) each of us occupy a personal, political and historical culture, 3) we are affected by sociocultural, political, environmental, and 4) historical events and multiculturalism intersects with multiple factors of diversity.

Dimension C also involves universal attributes but emphasizes the necessity of context, be it historical, political, sociocultural or economic, with the recognition these all affect one's culture, life experience, and personal identity. These factors surround and affect us in varying ways but individuals have no ability to control them. This dimension is meant to explore how institutional oppression occurs within contemporary society and the mental health field. Failing to consider these dimensions can potentially lead to stereotyping, miscommunication or undermining of the therapeutic relationship (Arredondo et al., 1996).

The multicultural counseling competencies continued to be revised. The number of multicultural counseling competencies was later expanded from 31 to 34 (Sue et al., 1998) although this extension follows the same organization of the previous format (Sue et al., 1992). The theoretical base and rationale for the tripartite model was expanded through the incorporation of racial identity research and counselor self-awareness and includes models for organizational development.

In response to the lack of an organizing conceptual framework of multicultural counseling competence, Sue (2001) constructed the Multiple Dimensions of Cultural Competence (MDCC) model, which is organized into three primary dimensions of multicultural competence: (a) specific racial/cultural group perspectives; (b) components of cultural competence; and (c) foci of cultural competence. This model takes a different approach than the 1982 position paper or 1992 and 1996 Competencies, utilizing a three (components of cultural competence) by four (foci of cultural competence) by five (race and culture-specific attributes of cultural competence) design that allows for the identification of cultural competence in multiple domains and combinations. In its

advocacy for a broad and integrated approach, the model illustrates the difference between culture-specific and culture-universal domains of competence. The MDCC model purports that cultural competence presents differently for each group and calls for the expansion of the roles of the mental health professional.

The tripartite multicultural counseling competence model is now considered the prominent model within the field of counseling and counseling psychology research (Constantine & Ladany, 2000; Holcomb-McCoy, 2000; Worthington, Soth-McNett & Moreno, 2007) and how multiculturalism is taught within counseling and psychology programs (D'Andrea & Heck, 1991; Dickson & Jepsen, 2007; Holcomb-McCoy & Myers, 1999; McRae & Johnson, 1991; Parker & Schwartz, 2002). It has also served as the foundation of the many widely used measures including the Cross-Cultural Counseling Inventory–Revised (CCCI-R; LaFromboise, Coleman & Hernandez, 1991), the Multicultural Counseling Awareness Scale–Form B/Multicultural Counseling Knowledge and Awareness Scale Revised (MCAS:B/MCKAS; Ponterotto, Sanchez & Magids, 1991; Ponterotto et al., 2002), the Multicultural Counseling Inventory (MCI; Sodowsky, Taffe, Gutkin & Wise, 1994), and the Multicultural Awareness-Knowledge-Skills-Survey/Multicultural Awareness-Knowledge-Skills-Survey Counselor Education: Revised (MAKSS/MAKSS-CE:R; D'Andrea, Daniels & Heck, 1991; Kim, Cartwright, Asay & D'Andrea, 2003).

Criticisms of Multiculturalism and the Multicultural Counseling Competence Models

Despite its ubiquity, multiculturalism and multicultural counseling competencies have been the object of some derision within the literature. Criticisms include its

connections to post-modern schools of thought, its broad definition, the perception of it acting as a threat against other theories, the added complication it creates for counselors, the belief that multicultural counseling competencies are unattainable, that multiculturalism represents reverse racism and its lack of a credible research base (Pedersen, 2008; Sue, 1998).

While empirical research involving multicultural counseling competencies has increased consistently since the early 1980s (Worthington et al., 2007), there is a lack of research establishing a firm link between multicultural counseling competencies and positive therapeutic processes and outcomes with clients (Abreu, Gim Chung & Atkinson, 2000; Fuertes, Bartolomeo & Mathews, 2001; Sue, 2003; Weinrach & Thomas, 2002; Weinrach & Thomas, 2004). As a result, Worthington and Dillon (2011) have called for a substantial revision of the tripartite model of multicultural counseling competencies, citing a lack of empirical evidence regarding the basic tenets of the model and its inability to incorporate advancements in theory and measurement. Others report a general lack of clarity and consistent definition that has resulted in varied outcomes (Ridley, Mendoza & Kanitz, 1994; Sue, 2001; Weinrach & Thomas, 2002) and inconsistent support for the tripartite model (Constantine, Gloria & Ladany, 2002). However, Arredondo and Toporek (2004) believe the research-related criticism focused on the lack of psychometric properties is inconsistent with the intent of the guidelines and standards of the competencies. They argue it is meant as a way of understanding the therapeutic encounter and guide behavior, not as specific interventions or an empirical model (Arredondo & Toporek, 2004; Sue, 2003).

Another criticism of the multicultural counseling competencies is the overlap between general counseling competencies and multicultural counseling competencies because one cannot achieve multicultural competence without demonstrating general counseling competence (Arredondo & Toporek, 2004; Coleman, 1998; Constantine, 2002a; Pope-Davis et al., 2002). General counseling skills and multicultural counseling competence have been shown to be interrelated constructs (Cates et al., 2007; Fuertes & Brobst, 2002). The MCI and the CCCI-R, both widely used assessments of multicultural counseling competence, incorporate general skills into multicultural skills factors (Cates et al., 2007; Dunn, Smith & Montoya, 2006), making it difficult to discern what skills are being measured. A need exists to more accurately understand how, when, and by what process counselors achieve multicultural counseling competence (Fuertes et al., 2001).

Weinrach and Thomas (2004) have been outspoken critics of the field's adoption of the competencies, believing they focus on antipathies while lacking clear-cut information. One of their central concerns is conceptual-structural, believing the multicultural counseling competencies foster an automatic salience and outsize importance on cultural identities within counseling. Both authors believe that educators and researchers who address concerns with the competencies will be deemed racist, in denial or repressed within the larger profession, citing the scant peer-reviewed criticism of the multicultural counseling competencies as proof (Weinrach & Thomas, 2002).

Similarly, Vontress and Jackson (2004) feel the competencies are outdated and that racial advancements within the United States render these guidelines obsolete. While Sue (2001) believes multicultural counseling competence is essentially about social justice and the removal of individual and systemic barriers to mental health services,

Vontress and Jackson question whether it is within the mental health field's scope of practice to decide what is socially just. They are also skeptical as to whether graduate students are willing to enroll and pay for instruction focused on changing their attitudes toward other groups rather than improving their counseling skills. Ultimately, they believe the cursory instruction offered by the cultural competencies provide practitioners with a false sense of competence and will "likely do more harm than good" (p.78).

Multicultural Counseling Competence and Ethical Codes of Conduct

Mental health practitioners are bound by their professional organizations to operate within certain standards of conduct related to multicultural counseling competence. The ACA, CACREP and the NBCC have created standards and guidelines that include the need for cultural coursework and training in order for counselor trainees to be considered minimally culturally competent (ACA, 2014; CACREP, 2009; NBCC, 2013).

It is necessary to examine the codes and guidelines established by the ACA, CACREP, and NBCC as the students surveyed in the current study are bound by these guidelines; this is also true for the counselor educators being assessed by the counselor trainees. These ethical guidelines inform the counselor educator's instructional practices within the multicultural counseling classroom as well as the demonstration of their own multicultural counseling competence in working with students and clients.

The ACA Code of Ethics (2014) clearly stipulates the necessity for counselors to develop multicultural counseling competencies. Multicultural considerations are found throughout the code. The Counseling Relationship (A.2.c. Developmental and Cultural Sensitivity), Professional Responsibility (C.5 Nondiscrimination), Counselor Supervision

Competence (F.2.b. Multicultural Issues/Diversity in Supervision), Responsibilities of Counselor Educators (F.7.c. Infusing Multicultural Issues/Diversity), Multicultural/Diversity Competence in Counselor Education and Training Programs (F.11.a.Faculty Diversity; F.11.b. Student Diversity; F.11.c. Multicultural/Diversity Competence), and Research and Publication (G.1.g. Multicultural/Diversity Considerations in Research) are relevant guidelines for counselor educators because these highlight the need to consider how multicultural counseling instruction influences the development of competence within their students.

These sections also acknowledge the influence of cultural ambiance on training programs. CACREP has set standards addressing the necessity of incorporating social and cultural dimensions into one's course of study as well as the broader learning environment established by the faculty and staff. Item U of Section I of the CACREP standard states, "The academic unit has made systematic efforts to recruit, employ, and retain a diverse faculty" (CACREP, 2009, p. 6), underscoring the importance of establishing a positive cultural ambiance within counseling programs.

CACREP also devotes an entire section to social and cultural diversity, one of eight core curricula areas required for all counselor trainees. This area requires counselor trainees to demonstrate an understanding of multicultural and pluralistic trends, attitudes beliefs and acculturative experiences of clients, theories of multicultural counseling, identity development and social justice, the development of multicultural counseling competencies, the development of cultural self-awareness, the promotion of social justice and a counselor's role in eliminating biases and prejudices. The social and cultural diversity area outlines the expected learning for counselor trainees and provides specific

guidelines to inform counselor educators on how to structure the multicultural counseling classroom. The guidelines also stipulate specific diversity and advocacy considerations for certain counseling designations including addiction counseling, career counseling, clinical mental health counseling, marriage, couple and family counseling, school counseling, and student affairs and college counseling (CACREP, 2009).

The NBCC, the organization responsible for counselor credentialing, has established its own Ethical Code for National Certified Counselors (NCCs). Its guidelines for multicultural counseling competence are conveyed via directives, namely that:

> *NCCs shall demonstrate multicultural competence and shall not use techniques that discriminate against or show hostility towards individuals or groups based on gender, ethnicity, race, national origin, sexual orientation, disability, religion or any other legally prohibited basis. Techniques shall be based on established theory. NCCs shall discuss appropriate considerations and obtain written consent from the client(s) prior to the use of any experimental approach (NBCC, 2013, p.3).*

A complete description of the APA's Code of Ethics (2010) is outside of the current study's scope; however, it is important to acknowledge the organization's adherence to multicultural counseling competence within research, practice and education because many of the measures used and research cited within the current study are based upon this professional organization's guidelines and codes of conduct. The APA has formulated aspirational practice guidelines for those working with gay, lesbian, bisexual and transgender populations, women and girls, older adults and linguistic and culturally diverse populations (Metzger, Nadkarni & Erickson Cornish, 2010).

Taken together, the ethical guidelines established by the ACA, CACREP, and the NBCC accentuate the expectation that counselor trainees will develop multicultural counseling competencies during their graduate training. The standards provide a clear framework for the expected multicultural learning objectives of counselor trainees. These

guidelines also acknowledge the importance of a counseling program's cultural ambiance related to recruitment, research and faculty diversity, all of which contribute to the multicultural counseling competence demonstrated within counseling programs.

Multicultural Counseling Competence Measures

Sue et al.'s (1992) tripartite model of multicultural counseling competence has served as a template for measuring multicultural counseling competence throughout the counseling and counseling psychology research (Constantine & Ladany, 2000; Holcomb-McCoy, 2000; Worthington et al., 2007). Numerous instruments have been developed to measure counselor's level of multicultural counseling competence (Hays, 2008; Ponterotto et al., 1994). The three most widely used self-report measures include the MCI (Sodowsky et al., 1994), MCAS-B or MCKAS (Ponterotto et al., 1991; Ponterotto et al., 2002) and MAKSS or MAKSS-CE-R (D'Andrea et al., 1991; Kim et al., 2003) Another widely used instrument, the CCCI-R (LaFromboise et al.,1991), is an observer-based rating scale intended for supervisors to evaluate counselor trainees' multicultural counseling competence. Only the MCI and CCCI-R will be utilized in the current study; the other multicultural counseling competence measures are discussed due to their prominence within the multicultural counseling competence research.

While alternative measures of multicultural counseling competence are abundant, their impact and usage has been minimal. In their comprehensive literature review, Dunn, Smith, and Montoya (2006) analyzed the most commonly used instrumentation including the MCI, the MCAS-B or MCKAS, the MAKSS or MAKSS-CE-R and the CCCI-R. Of the 800 articles identified, 137—less than 17%—involved quantitative methodology. Only 68 of the 137 were published in peer-reviewed journals, the rest being theses,

dissertations or presentations. Within the 137 studies reviewed, 29 multicultural counseling competence measures were used but only six were administered in more than one study. Eighty two percent of the measures were self-report. The only observer-based measure of multicultural counseling competence used in more than one article was the CCCI-R. These results illustrate that although new measures of multicultural counseling competence are regularly being constructed, most of them have failed to gain traction with multicultural researchers, resulting in the consistent utilization of the four aforementioned instruments.

Multicultural Counseling Inventory (MCI)

The Multicultural Counseling Inventory (Sodowsky et al., 1994) is a 40-item, 4-point Likert scale self-report measure of multicultural counseling competence that expands its definition beyond the tripartite model proposed by Sue et al. (1992). Along with subscales measuring multicultural counseling awareness (10 items), multicultural counseling knowledge (11 items), and multicultural counseling skills (five items), the MCI also examines the multicultural counseling relationship (eight items). The multicultural counseling relationship subscale of the MCI is meant to measure the respondent's ability to develop a personal therapeutic interaction with a client from a different culture, referring to aspects of the counselor's interpersonal processes with minority clients. Sodowsky and colleagues (1994) included the counseling relationship because they believe it is a central consideration on which multicultural counseling competence depends

The MCI is one of the most widely used self-report measures of multicultural counseling competencies and retains some of the strongest psychometric properties

(Ponterotto et al., 2002; Pope-Davis & Dings, 1995). The mean Cronbach's alpha for the multicultural counseling awareness subscale is .78; the multicultural counseling knowledge subscale is .77; the multicultural counseling skills subscale is .80; and the multicultural counseling relationship subscale is .71 (Ottavi et al., 1994; Pope-Davis & Ottavi, 1994; Pope-Davis et al., 1995; Sodowsky et al., 1994; Sodowsky et al., 1998). The MCI has been found to have moderate to strong internal consistency coefficients reported for studies involving counseling and psychology students (Ottavi et al., 1994; Pope-Davis, Reynolds, Dings & Nielson, 1995; Sodowsky,1996; Sodowsky et al., 1998) making it the most appropriate instrument for the current study.

Multicultural Counseling Awareness Scale / Multicultural Counseling Knowledge and Awareness Scale (MCAS-B/MCKAS)

The Multicultural Counseling Awareness Scale-Form B Revised Self-Assessment (MCAS-B; Ponterotto et al., 1996) is a revised version of the initial 70-item self-report MCAS (Ponterotto et al., 1991) designed to measure the respondent's multicultural counseling competence, rooted in Sue et al.'s (1992) tripartite model. Following psychometric testing, the MCAS-B was reduced to 45-items scored on a 7-point Likert-type scale (Ponterotto et al., 1996). Similar to other multicultural counseling measures, it is meant to assess awareness, skills and knowledge but does so utilizing two factors: knowledge/skills (28 items) and awareness (14 items). It also included three items to assess for social desirability of respondents. The Cronbach's alpha was .92 for the knowledge/skills subscale and .78 for the awareness subscale (Ponterotto et al., 1996).

The MCAS-B was revised in 2002 and subsequently renamed the Multicultural Counseling Knowledge and Awareness Scale (MCKAS) to address issues of construct validity. This involved changing the subscale knowledge/skills to knowledge to better

reflect its content (Ponterotto, Gretchen, Utsey, Rieger & Austin, 2002) and removing the social desirability items due to a lack of adequate testing (Constantine & Ladany, 2000). The MCKAS is a 32-item self-report measure scored on a seven-point Likert-type scale. The authors found that a two-factor solution—multicultural counseling knowledge (20 items) and awareness (12 items)—yielded satisfactory goodness-of-fit indexes, a result that calls into question the tripartite model of multicultural counseling competence (Constantine, Gloria & Ladany, 2002; Ponterotto et al., 2002). Coefficient alphas of the MCKAS subscales have ranged from .75 to .85 for the MCKAS awareness subscale and .85 to .95 for the MCKAS knowledge subscale in samples of psychology trainees (Neville et al., 2006; Ponterotto et al., 2002). The MCKAS has been found to be stable and psychometrically sound with adequate construct validity with subscales measuring distinct constructs (Constantine & Ladany, 2001; Kocarek et al., 2001).

Multicultural Awareness / Knowledge / Skills Survey (MAKSS / MAKSS-CE-R)

The Multicultural Awareness / Knowledge / Skills Survey (MAKSS; D'Andrea et al., 1991) is a 60-item self-report Likert-type scale developed to evaluate the effect of various instructional approaches on counselor trainees' during their graduate training through the tripartite model of awareness (20 items), knowledge (20 items) and skills (20 items). The MAKSS' internal reliabilities are .75 for awareness, .90 for knowledge and .96 for skills (D'Andrea et al., 1991) but showed significant weakness in the knowledge and awareness subscales, with skills being the most psychometrically sound (Kocarek et al., 2001).

The MAKSS was revised and renamed the MAKSS-CE-R in 2003 due to criticisms related to construct validity, criterion-related validity and internal consistency

of the awareness subscale (Kim et al., 2003; Kocarek et al., 2001). Following an exploratory factor analysis, the scale was shortened to 33 items, though it maintained the same three-factor solution of the original measure; there are 13 items devoted to knowledge and 10 items for both skills and awareness. The MAKSS-CE-R yielded changes in the coefficient alpha, finding .80 for the revised awareness subscale, .87 for the revised knowledge subscale, .85 for the revised skills subscale and .81 for the total score (Kim et al., 2003). D'Andrea and Daniels (2005) acknowledged the limitations of the scale including "the tendency of some persons to rate themselves higher on one or more of the competency areas than they actually are" (p.4) and that scores on the MAKSS-CE-R do not necessarily reflect an "ability to work effectively with persons from a broad range of diverse backgrounds in different capacities as a mental health professional" (p. 4).

Cross-Cultural Counseling Inventory-Revised (CCCI-R)

The Cross-Cultural Counseling Inventory-Revised (LaFromboise et al., 1991) was initially developed in 1985 to help supervisors and instructors measure trainees' multicultural counseling competence based upon Sue et al.'s (1982) position paper (Constantine & Ladany, 2000). Its current incarnation, the Cross-Cultural Counseling Inventory-Revised (CCCI-R), is a 20-item observer-based rating scale where participants utilize a 6-point Likert-type scale to provide a single score of a counselors' overall multicultural counseling competence. The scale organizes the 11 competencies from Sue et al.'s (1982) initial position paper into three subscales: 1) cross-cultural counseling skills (10 items), 2) sociopolitical awareness (six items), and 3) cultural sensitivity (four items). The CCCI-R has shown evidence of construct, content and criterion related

validity with the Cronbach's alpha of its total score being .95. with no alphas reported for the individual subscales (LaFromboise et al., 1991). The CCCI-R was chosen for the current study because it is the most widely utilized external observer-based measure of multicultural counseling competence (Dunn, Smith & Montoya, 2006).

Relationship Among Four Major Measures of Multicultural Counseling Competence

Dunn and colleagues (2006) provided a comprehensive look at the multicultural counseling competence measures. To determine the convergent validity between the MCI, MAKSS, MCKAS and CCCI-R, the authors utilized a multitrait-multimethod matrix constructed through averaging the correlations in seven research studies between similar and dissimilar instrument full-scale scores and subscales. The results showed that the correlation coefficients between similar traits across different instruments were highest (average r = .46) and that the average correlation coefficients between dissimilar traits across the same instrument (average r = .40) were similar to the average correlation coefficients between dissimilar traits across different instruments (average r = .39). Full-scale scores from the MCI, MAKSS and MCKAS were highly correlated with one another, but only the self-report version of the CCCI-R was associated with the MCI, suggesting that self-report and observer-rated measures of multicultural counseling competence may be two divergent constructs (Dunn et al.).

Constantine (2001b) found no significant relationship between counselor trainees' self-reported multicultural counseling competence, as measured by full-scale scores on the MCI and the CCCI-R. Worthington and colleagues (2000) also did not find a significant relationship between the construct of self-reported and observer-rated multicultural counseling competence but this study did not involve an actual counseling

interaction and failed to consider the role of multicultural counseling training and the counselor's race and ethnicity.

In terms of construct validity, Dunn et al. (2006) found little overlap within the factor structures of the MCI, MAKSS, MCKAS and CCCI-R. Each measure of multicultural counseling competence composes their factor structure differently. The CCCI-R and the MCI are single-factor measures whereas the MCKAS has two factors and the MAKSS three. These results corroborate findings that call into question whether the multicultural counseling competencies are best conceptualized through the current standard of knowledge, awareness and skills (Kitaoka, 2005; Ponterotto et al., 2002).

Constantine and colleagues (2002) conducted a confirmatory factor analysis to address whether the MAKSS, the MCI, and MCKAS reflected the tripartite model of multicultural counseling competence. The authors disseminated 475 surveys to professional counselors and received a 55% response rate with 259 usable responses. A confirmatory factor analysis did not fully support the tripartite model; there was variability within the loading of the three-factor model. An exploratory factor analysis was then conducted because the three factors accounted for 70% of the variance but only two factors had eigenvalues of 1.0 or more, demonstrating that the three measures did not adhere to the tripartite model. They also found that subscales loaded on different factors depending upon whether they were examined alone or together which the authors believe is the result of variability in how each measure defined and conceptualized its subscales.

Despite the limitations characteristic of multicultural counseling competence measures, Dunn et al. (2006) believe that the most commonly used instruments yield scores with generally acceptable internal consistency coefficients over time and across

populations; they concluded that ongoing research should not be delayed while refinements to existing measures are made. The MCI and the CCCI-R were chosen for their applicability to the current study's research model and their psychometric strength and consistency. While significant methodological issues exist with the current multicultural counseling competence measures, the MCI and CCCI-R represent the most efficacious method of accurately measuring counselor trainees' self-reported multicultural counseling competencies and their perception of their instructor's cultural competence.

Criticisms of Self-Reported Measures of Multicultural Counseling Competence

A central concern related to self-report multicultural counseling competence measures is a lack of clarity regarding what they intend to measure. Constantine and Ladany (2000) believe self-report measures of multicultural counseling competence assess multicultural counseling self-efficacy because they focus on beliefs, anticipated behaviors or attitudes rather than demonstrated abilities. Sheu and Lent (2007) agree, stating these instruments tend to assess skills not tied to a clinical context and, therefore, can also be taken to encompass general counseling knowledge and awareness.

Kocarek and colleagues (2001) found a similar lack of clarity in what multicultural counseling competence instruments' subscales intend to measure. The lack of specific information provided by each measure make it possible each is evaluating a different construct. Both the MAKSS and MCASS measure awareness but, due to a lack of specificity involving same-name subscales, it is unclear whether the instrument intends to measure the counselor's level of self-awareness or an awareness of how one's culture influences clients' thoughts, feelings and behaviors. Kitaoka (2005) believes that

awareness items within the MAKSS and MCI both skew toward the client variable understanding whereas the CCCI-R is geared toward self-awareness.

It is notable that many of these measures were initially developed over two decades ago, prior to the behavioral anchoring of the multicultural counseling competencies (Arredondo et al., 1996) and that only two of the four have been revised since their inception, despite a need for factor analytic and validation studies (Constantine et al., 2002; Dunn et al., 2006; Hays, 2008). This speaks to Worthington and Dillon's (2011) contention that advancement within multicultural theory and measurement is not being adequately reflected within cultural competence instruments.

Another frequent critique of multicultural counseling competence measures is that the majority are self-report, with respondents providing their perception of their multicultural counseling competencies. This warrants concern as self-report measures are susceptible to social desirability bias due to a desire by respondents to provide a good impression rather than provide a genuine response (Sodowsky, 1996). Self-report measures of multicultural counseling competence are particularly prone to social desirability in that respondents look to avoid the expression of bias or to maintain the perception they do not retain any prejudicial thoughts or behaviors (Neville et al., 2006; Worthington et al., 2000).

Sodowsky and colleagues (1998) and Dickson and Jepsen (2007) both reported a significant positive relationship between the full-scale score of the MCI and a measure of social desirability. Dunn et al. (2006) and Constantine and Ladany (2000) also found that self-report measures of multicultural counseling competence significantly positively correlated with a measure of social desirability. However, although social desirability has

been identified as an important concern in multicultural counseling competence studies (Neville et al., 2006) some studies have found no correlation (Chao et al., 2011). Social desirability attitudes did not contribute to significant variance on certain subscales of the MCKAS but did with others (Constantine & Ladany, 2001; Constantine, Juby & Liang, 2001).

Despite the inconclusive relationship between social desirability and multicultural counseling competence measures, the current study used the Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C (Crowne & Marlowe, 1960; Reynolds, 1982) to mitigate the influence of counselor trainees' social desirability when completing the MCI in the current study.

The Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C

The Marlowe-Crowne Social Desirability Scale (MCSDS) is a 33-item true-false scale measuring social desirability. The initial construction of the instrument was an attempt to improve Edward's Social Desirability Scale (Edwards, 1957), which was based on the Minnesota Multiphasic Personality Inventory (MMPI; Hathaway & McKinley, 1942) K scale. The MCSDS assesses the strength of social desirability in participants through attitude related statements (Crowne & Marlowe, 1960). Crowne and Marlowe (1960) defined social desirability as an individual's need to "obtain approval by responding in a culturally appropriate and acceptable manner" (p. 354).

The MCSDS was initially normed on 39 undergraduate college students (Barger, 2002; Crowne & Marlowe, 1960) though studies have reported internal consistency and reliability scores with adults ranging from .72 to .96 (Andrews & Meyers, 2003; Crino, Svoboda, Rubenfeld & White, 1983; Fischer & Fick, 1993; Loo & Thorpe, 2000;

Reynolds, 1982). Due to its strong statistical properties, the MCSDS is one of the most prominent instruments examining social desirability attitudes (Andrews & Meyer, 2003; Barger, 2002; Crino et al.,1983; Reynolds, 1982).

As a result of its widespread usage, shorter forms of social desirability were constructed from the original MCSDS items (Reynolds, 1982; Silverstein, 1983). Reynolds (1982) developed three short forms of the MCSDS scale (11-items, 12-items, and 13-items). Based on the results of his analysis, the 13-item form was "recommended as a viable short form for use in the assessment of social desirability tendencies" (p. 124). The shortened, 13-item version of the MCSDS, entitled Form-C, has been found to produce acceptable reliability and concurrent validity when compared with the original MCSDS (Ballard, 1992; Crowne & Marlowe, 1960; Fischer & Fick, 1993; Loo & Thorpe, 2000; Reynolds, 1982). Silverstein (1983) found that the MCSDS Form-C demonstrated greater validity than would be expected at random, obtaining a correlation of .80 with the initial MCSDS. Fischer and Flick (2003) advocate the use of the abbreviated instrument, suggesting that the short form is just as psychometrically sound as the original, if not more. The MCSDS Form-C was used in the current study as a control variable to assess the participants' social desirability when reporting perceptions of their multicultural counseling competence.

Ethnicity and Ethnic Identity

Similar to the lack of clarity between multiculturalism and diversity, an incongruity exists between the interchangeable usage of race, ethnicity, racial identity and ethnic identity within multicultural counseling research (Ponterotto & Park-Taylor, 2007). Race, a term whose origins stem from European colonization, is generally defined

as a human group distinguished by common physical characteristics believed to be genetic in origin, such as skin color, facial features and other hereditary traits but, some argue, lacks a conceptual definition (Cokley, 2007; Monk et al., 2008, Winslade & Sinclair, 2008).

Whether race is simply a social construct or has a biological or genetic basis is widely disputed within the scientific literature (Cokley, 2007). The counseling field's interest in race relates to the socially-constructed meaning of the term, not the genetic or biological connotations (Quintana, 2007). Racial identity has been defined as the collective identity of a group that has been socialized to think of themselves as a racial group (Helms & Cook, 1999). The past 30 years of multicultural counseling research has led to a proliferation of racial identity models including models focusing on Black racial identity (Parham & Helms, 1981; Cross, 1995), White racial identity (Helms, 1995; Helms & Carter, 1990) Latino or Latina racial identity (Ferdman & Gallegos, 2001) and bi-racial identity (Poston, 1990).

While race has been identified as a key dimension in the development of a collective identity (Yoon, 2011), multicultural counseling researchers have proposed the usage of ethnicity, ethnic group, or ethnic identity rather than race or racial identity because the latter categorization focuses on an innate, inalterable variable as opposed to ethnicity's socially-constructed phenomenon (Strom, Lee, Trahan, Kaufman & Pritchett, 2009). Ethnicity is more open and flexible because it is largely self-defined and involves comparatively more self-selection than race (Cokley 2007). Meaning in our lives is viewed through these multiple lenses of memberships and perspectives, and ethnicity offers a fluid and dynamic categorization (Monk et al., 2008; Smith & Silva, 2011).

Cokley (2007) provides three principal definitions of how ethnicity is used throughout the literature including: (a) a broad definition based upon biophysical traits and cultural characteristics interchangeable with race; (b) an intermediate definition based on cultural characteristics and national origin; and (c) a narrow definition based on cultural characteristics. The lack of a unified consensus related to its meaning and usage has led to a significant amount of confusion. He states that:

> *the inconsistent and interchangeable use of ethnicity and race and ethnic and racial identity prohibits researchers from identifying psychological mechanisms that differentiate and distinguish the constructs from each other, which ultimately raises more questions than provides answers in the study of ethnic and racial identity. (p. 225)*

This ambiguity has hindered furthering the research base. Quintana (2007) remarked that ethnic and racial labels are often based only on sample demographic characteristics. For instance, the construct racial identity is often used when participants are selected due to their membership of a racial group rather than their level of understanding of their sociocultural identity. This can be highly limiting because it assumes participants understand ethnic and racial labels in the same way as those conducting studies.

Strom and colleagues (2009) conducted a 10-year review of counseling and counseling psychology research utilizing race as a variable. This included studies where racial categorization was involved within the study's quantitative or qualitative analysis, the effects of race-related treatment (i.e., racism or prejudice) were measured based on racial identification; the use of racial identity was used as a variable. They found that the majority of studies incorporating race-related variables fail to define these constructs. Without the inclusion of a clear explicit conceptual definition, many of these articles (58%) utilized race as a biological or genetic variable. The studies surveyed regularly

utilized race as an independent variable and the results explain "race" group differences as a function of biology more readily than those where race was implicitly conceptualized as a social construction. Shelton and colleagues (2009) 27-year examination of diversity-related counseling journals reported similar findings, with more than half of the articles reviewed failing to report how race and ethnicity were determined by researchers outside of demographic questions.

Cokley (2007) and Quintana (2007) both found that the focus of research tends to skew toward specific categorizations; most ethnicity and ethnic identity studies have been conducted with Latino/a Americans and Asian Americans whereas racial identity has primarily been conducted with European Americans and African Americans. Quintana (2007) believes a distinction should be made based upon the researcher's hypothesis and interest. Ethnicity is most appropriate when examining how individuals self-identify relative to their cultural beliefs, values and behaviors whereas racial identity is more applicable when researchers are concerned with how individuals construct their identities as a response to societal oppression and prejudice (Smith & Silva, 2011). Ethnicity was deemed the most accurate construct to use in the current study because it is interested in understanding how respondents understand the perceived similarities and differences between themselves and their multicultural counseling instructor.

Racial and Ethnic Matching

Given the paucity of information related to outcomes involving the relationship between counselor trainees' ethnicity and that of their multicultural counseling instructor, studies involving racial and ethnic matching in therapeutic and supervisory contexts are outlined to provide guidance and perspective on the potential association.

Client-Counselor Racial and Ethnic Matching

Since the advent of multicultural counseling, it has been assumed that racial and ethnic matching of clients and therapists would lead to better outcomes and a stronger therapeutic alliance due to a more immediate rapport resulting from similar worldviews (Cabral & Smith, 2011; Sue et al., 1991; Sue, 1998). To this point, racial and ethnic matching of counselors and clients has been found to have more salience for clients of color than for Caucasian clients (Cabral & Smith, 2011). However, when a racial or ethnic match is made, individual difference related to other variables such as socioeconomic status, religion, or education may still result in an imperfect therapeutic fit stemming from value differences and within group difference (Cabral & Smith, 2011; Sue & Sue, 2012). This led Zane et al. (2005) to remark that racial and ethnic matching has become an imperfect proxy variable for worldview matching.

Three meta-analyses on the ethnic and racial matching of counselors and clients illustrate a similar conclusion: there is a high degree of variability within the research base related to its success (Cabral & Smith, 2011; Coleman, Wampold & Casali, 1995; Shin et al., 2005). Coleman and colleagues' (1995) meta-analysis investigated 17 articles and four dissertations related to ethnic matching and client preferences and perceptions. The authors found clients' strong preferences for a counselor of one's own race or ethnicity (d=.73) and a slight tendency to perceive counselors of one's own race and ethnicity more positively than others (d=.20). Shin et al.'s (2005) meta-analysis resulted in similar findings.

In 2011, Cabral and Smith conducted a meta-analysis of three variables commonly used in racial and ethnic matching research:1) individuals' preferences for a

therapist of their own race and ethnicity, 2) clients' perceptions of therapists across racial and ethnic matching, and 3) therapeutic outcomes related to a racial and ethnic match. Of the 154 studies meeting the authors' inclusion criteria, 52 (33.7%) had effect sizes related to participant preferences for racial and ethnic match, 81 (52.5%) had effect sizes related to participant perceptions of counselors as a function of racial and ethnic matching and 53 (34.4%) contained effect sizes related to participant outcomes as a function of a racial and ethnic match. Within the 52 studies related to participants' preferences for a racial and ethnic match, the average effect size was .63, demonstrating a moderately strong preference for a counselor of one's own race and ethnicity. Across the 81 studies of participants' perceptions of their counselors, the average effect size was found to be .32, indicating a tendency for respondents to perceive a counselor of one's own race and ethnicity slightly more positively than other counselors.

Within the 53 studies of client outcomes, the average effect size was .09, indicating nearly no benefit related to racial and ethnic matching. Given that the averaged effect sizes were characterized by substantial variability, the data indicates a fairly inconsistent effect. One notable exception relates to the outcomes and preferences of African American clients, many of whom strongly preferred being matched with African American counselors and evaluated African American counselors more positively than others. A racial match yielded mildly more successful therapeutic outcomes.

Cabral and Smith pointed out that categorical conceptualizations of race and ethnicity are imprecise because they fail to consider the level of client interracial mistrust and the counselor's multicultural counseling competence. They also note that the effects related to racial and ethnic matching diminish as more variables become involved;

measuring client match preference is far less complicated than examining clinical outcomes related to a match because multiple factors contribute and influence the results. The authors recommend that future research explore the interaction between racial and ethnic matching and the strength of client and counselor racial and ethnic identification and identity status.

Want, Parham, Baker and Sherman (2004) studied a similar idea. They found that both the counselor's race and racial consciousness— the awareness of one's own racial being and awareness of the racially different client—acted as determinants in clients' favorability ratings of counselors. While the results showed African American clients rated African American counselors higher than their Caucasian counterparts, they also rated high racially-conscious counselors more favorably than low racially conscious counselors. Therefore, while a racial match increased favorability, the findings demonstrate that a Caucasian counselor high in racial consciousness was seen similarly to an African American counselor low in racial consciousness. Thus, providing effective multicultural counseling training might be more efficient and practical than solely focusing on the racial and ethnic matching of the counselor and client (Smith et al., 2006).

While transposing findings related to the counseling relationship onto multicultural training makes for an imperfect comparison, the current research provides moderate support for the potential benefits of an ethnic match between multicultural counseling instructors and counselor trainees within the current study due to clients preference for therapists of their own race or ethnicity and a tendency to perceive therapists of their own race or ethnicity more positively.

Racial and Ethnic Matching in Clinical Supervision

Examining outcomes related to racial and ethnic matching within counseling is helpful to provide initial context yet ethnic and racial matching within clinical supervision is likely more relevant to the current study. The supervisory relationship is comparable to the relationship between a counselor trainee and an instructor given the similarities within the exchange of clinical information, the importance of the relational context as well as the explicit power differential inherent between the roles (Bhat & Davis, 2007; Ober, Granello & Henfield, 2009; Sue et al., 2011).

Within their respective roles, instructors and supervisors both must pay close attention to the influence of difference between interpersonal styles. This involves a discussion of responsibilities, establishing clear guidelines for feedback and creating a framework to resolve cultural misunderstandings and disagreements (Daniels, D'Andrea & Kim, 1999). Daniels and colleagues believe supervisors need to demonstrate an interest in supervisees' perspectives in order to communicate respect and model an open demeanor and willingness to learn from others.

Few empirical studies have addressed racial and ethnic difference in supervision (Goodyear & Guzzardo, 2000). Hird, Tao, and Gloria's (2004) study related to supervisors' multicultural counseling competence in racially similar and different supervision dyads found that racial/ethnic minority supervisors spent significantly more time addressing cultural issues in supervision than their Caucasian counterparts. The authors also found that Caucasian supervisors addressed multicultural issues significantly more with racially-different supervisees than racially-similar supervisees. Bhat and Davis (2007) found no significant influence of supervision dyads matched or unmatched based

solely on race. This is consistent with findings that support a link between one's level of racial identity or racial consciousness and a positive supervisory relationship but found no support for the efficacy of racial matching between a supervisor and supervisee (Constantine, Warren, & Miville, 2005; Ladany et al., 1997). However, cross-racial supervision dyads have the potential to provide an opportunity for Caucasian supervisees to have stereotypes upended when working with supervisors from a different racial or ethnic background (Norton & Coleman, 2003). Yet, supervisees from mixed race dyads reported behavior not found within racially matched dyads including the dismissal of racial and cultural issues, supervisors holding stereotypical views of Black clients, the avoidance of feedback related to race, intimidation toward addressing cultural topics, and a focus on clinical deficits (Constantine & Sue, 2007).

The relationship of ethnic and racial matching within clinical supervision is currently inconclusive, highlighting both strengths and limitations. This ambiguity demonstrates a need to better understand how ethnic matching might affect counseling students and multicultural educators, who in many ways, fulfill a similar role in the classroom as clinical supervisors do at internship and practicum sites.

Multicultural Counseling Training

In the 1970s, when multicultural counseling was in its infancy, it was understood that counselor training should include cultural content (Sue et al., 1982). By 1990, multicultural counseling had become the most popular course topic added to counselor education programs (Hollis & Wantz, 1994 in Fischer & Chambers, 2003). CACREP (2009) now requires multicultural training as a requirement for accreditation, making a commitment to ensure its programs set standards addressing the challenges of serving a

diverse client population. This section will describe the components of multicultural training, program design structure, multicultural training research findings, counselor trainees' reaction to multicultural training and the effects of counselor trainees' racial and ethnic identity on their training experience.

Components of Multicultural Counseling Training

Multicultural counseling training serves an important role in increasing counselor trainees' ability to work effectively with a diverse cultural population (Constantine, 2002a). The research surrounding this topic has swelled, with one search yielding more than 800 manuscripts (Dunn et al., 2006). Yet, the carefully planned implementation of focused multicultural counseling training has not kept pace with the enormous growth and interest in the field (Smith et al., 2006). No consensus exists on the most effective manner to provide multicultural education to counselor trainees (Cates et al., 2007; Coleman, 2006; Ponterotto et al., 1994) or the theoretical process involved with developing multicultural counseling competence (Weatherford & Spokane, 2013). What constitutes appropriate and effective training is subjective and often varies (Ponterotto, 1997; Rothman, Malott, & Paone, 2012). This lack of a unified definition allows the topic to be ignored or discredited (Fier & Ramsey, 2005; Gloria & Pope-Davis, 1997). Despite a significant amount of variability, multicultural counseling courses typically include three components: 1) an awareness-raising component, 2) a knowledge component and 3) a skills component (Pedersen, 2000; Stadler et al., 2006; Sue & Sue, 2012).

Pedersen (2008) believes multicultural counseling training should carefully balance awareness, knowledge and skills; by overemphasizing or underemphasizing any one component, programs run the risk of leaving counselor trainees feeling unable to

properly address a client's needs (Pedersen, 2008). A multiculturally-centered approach encourages instructors to adopt a broad range of teaching strategies that may appeal to the different cultural orientations of students (Buckley & Foldy, 2010). These instructional strategies are identified within three main groupings: (a) traditional strategies which include lectures and reading assignments; (b) exposure strategies which include guest speakers and field trips; and (c) participatory strategies such as role plays, case-centered presentations and the processing of emotions (Dickson & Jepsen, 2007; Dickson, Jepsen, & Barbee, 2008; Murphy, Wright, & Bellamy, 1995; Pedersen, 2008). These activities are meant to facilitate the progression of counselor trainees' multicultural counseling competence through the development of their own racial identity, the examination of individual biases and cultural stereotypes and a consideration of the experiences of ethnic and cultural minorities (Parker & Schwartz, 2002).

Program Design Structure of Multicultural Counseling Training

Copeland (1982) was one of the first counselor educators to highlight the need for multicultural training. She observed that most counseling programs focused on the concerns of Caucasian middle-class clients and did not adequately prepare counselor trainees for pluralistic clinical settings. After surveying the existing literature regarding the implementation and integration of multicultural training, Copeland found four existing models: the separate course model, the area of concentration model, the interdisciplinary model, and the integration model.

The separate course model involves the use of a single multicultural counseling course whose components—course design, objectives, and content—vary depending upon the program. This model is most effective when the course is required and includes

clearly defined objectives (Davis-Russell, 2003). Copeland (1982) believed this approach would be easiest to implement and ensures all necessary topics are covered but requires instructors to have an advanced understanding of the material. A limitation of this model is its lack of a comprehensive programmatic commitment on behalf of the faculty and unless the course is required for all students, it might be seen as ancillary (Davis-Russell, 2003).

The area of concentration model organizes multicultural training into a core group of courses including skill building activities and practicum experiences. This provides counselor trainees greater exposure to cultural topics and allows for more depth in how to effectively work cross-culturally. While comprehensive, the area of concentration model is self-selective; it enhances the training of counselor trainees interested in multicultural counseling but does not extend to those indifferent or uninterested (Copeland, 1982).

The interdisciplinary model includes relevant coursework outside of counseling—including but not limited to economics, sociology, political science and anthropology—to provide counselor trainees a deeper understanding of multicultural issues in a systematic and focused manner (Copeland, 1982). The interdisciplinary model allows for an increased exposure to concepts and topics but similar to the separate course model, it does not provide an impetus for departmental change. It also requires significant interdepartmental cross-communication and does not target all counselor trainees (Davis-Russell, 2003).

The integration design is intended to have multicultural topics integrated within all areas of training, which is considered the ideal method of training (Copeland, 1982; LaFromboise & Foster, 1992) and most holistic approach (Abreu et al., 2000). This

model allows for consistent dialogue throughout different levels of a training program and requires an active approach on behalf of faculty and administrators. One challenge toward implementation includes significant commitment, coordination and cooperation from faculty, students, field coordinators, and supervisors (Davis-Russell, 2003).

Ridley, Mendoza, and Kanitz (1992, 1994) constructed the Multicultural Program Developmental Pyramid (MPDP), illustrating the process of programmatic development in five levels: 1) training philosophy, 2) learning objectives, 3) instructional strategies, 4) program designs, and 5) evaluation. The authors expanded upon Copeland's (1982) four to also include the traditional program and the workshop design. The traditional program advocates no modification whereas the workshop design allows programs to introduce multicultural concepts to students and instructors without requiring financial assistance or buy-in from administrators.

Despite the integration design being considered the ideal method of multicultural training (Abreu et al., 2000; Copeland, 1982; LaFromboise & Foster, 1992), the separate course model is believed to be the most frequently utilized within the counseling field (Carter, 2003; Dickson, Argus-Calvo & Tafoya, 2010; Metzger, Nadkarni, & Erickson Cornish, 2010). This is primarily due to its ease of implementation and the potential resistance involved with a systemic overhaul of the curriculum (Alvarez & Miville, 2003; Stadler et al., 2006). The separate course model is undoubtedly helpful toward increasing a counselor trainees' awareness of multicultural issues but may not necessarily provide counselor trainees the capability to effectively serve multicultural populations (Metzger et al., 2010). Single courses often lack the necessary time and space to have students explore issues with significant depth (Abreu, Gim Chung & Atkinson, 2000; Constantine

& Ladany, 1996; Tomlinson-Clarke & Wang, 1999) while contributing to a perception multicultural counseling is merely another requirement to be fulfilled (Hill, 2003). Following a single course, many counselor trainees perceive a need for additional training to feel multiculturally competent (Allison et al., 1994; Hays, Dean & Chang, 2007; Tomlinson-Clarke, 2000).

Malott's (2010) 28-year literature review of the separate course model yielded only nine empirical studies related to the outcomes of a one-semester multicultural counseling course. The author found an overall lack of clarity and consistency between the studies with common limitations including small populations, the use of single-group assessments of outcomes, a sole reliance on self-report instruments and each study differing in course topics, depth of topics and pedagogical strategies. Malott advocates for better incorporation of current literature in research design, a focus on strategies related to direct clinical outcomes, forging linkages between the effectiveness of course content and clinical efficacy, empirically determining the impact of course activities and recognizing the multidimensionality of students, instructors, and the counseling program.

The benefits of the integration model within counseling programs is largely unknown as there is little empirical knowledge about the most efficacious model to train multicultural counselors (Cates et al., 2007; Coleman, 2006; Ponterotto et al., 1994). Stadler, Suh, Cobia, Middleton and Carney (2006) found that, despite the call for broadening multicultural counseling material outside of one or two distinct courses, no structured template exists regarding the necessary processes for a comprehensive and systemic overhaul of a counseling department. As of now, little research has demonstrated that an integrated model leads to an increase in counselor trainees'

multicultural competencies when compared to programs utilizing a separate course model (Kim et al., 2003).

It is also unclear how many programs currently operate within the integrated model. Ponterotto's (1997) nationwide survey of counseling psychology and counselor educator training directors indicated that 58% of respondents characterized their programs as having an integrated model. The author found this percentage surprising and indicated that it might reflect an exaggerated response. Utilizing semi-structured interviews with students and faculty, Rogers (2006) surveyed 17 APA training programs seen as exemplars of multicultural training and found that 88% reported using an integration model.

While the majority of the theoretical research regarding counselor training models favor an integrated model over a single course, the current research has yet to provide decisive empirical evidence indicating its value in fostering students' multicultural counseling competence. The current study asked respondents to provide the perceived training model of its program within the demographic questionnaire to examine its potential influence on counselor trainees' perception of their own cultural competence, their instructor's multicultural counseling competence and the perception of their program's cultural ambiance as well as their multicultural counseling classroom environment.

Multicultural Counseling Training Research

Studies show that multicultural coursework leads to the development of multicultural counseling competencies and multicultural case conceptualization in counselor trainees (Constantine, 2001a; Constantine, 2002a; Constantine & Gushue,

2003; Constantine & Yeh, 2001; D'Andrea et al., 1991; Díaz-Lázaro & Cohen, 2001; Neville et al., 1996; Ottavi et al., 1994; Reynolds & Rivera, 2012; Sodowsky, 1996; Weatherford & Spokane, 2013). While a higher number of multicultural counseling courses taken is related to greater levels of self-reported multicultural knowledge (Constantine et al., 2001), counseling designation and CACREP accreditation status has not been shown to have a significant influence on counselor trainees' self-perceived multicultural counseling competence (Hill et al., 2013). This study utilized participants from all CACREP counseling designations including clinical mental health counseling, community counseling, mental health counseling, school counseling, and marriage, couple and family counseling. However, the current study included only counselor trainees from CACREP-accredited programs due to the standards and guidelines established within its ethics code; this will also help establish uniform expectations of the multicultural instructors being assessed.

The development of counselor trainees' competencies has historically been assessed utilizing two foundational models: Sue et al.'s (1982) multicultural counseling competencies model and Helm's (1995) interaction model based on racial identity theory. Research employing these models has examined effectiveness by tracking changes, generally through surveys pre- and post- coursework, that measure self-reported competencies in trainees racial identity development or trainees' self-reported levels of acquired multicultural counseling competence.

D'Andrea and colleagues' (1991) study was one of the first to examine the effectiveness of multicultural training on the development of the competencies. The authors found that counseling trainees who received multicultural training through a

workshop had statistically significant gains in cultural self-awareness, knowledge, and skills. Participants who received training through a six-week or 15-week multicultural counseling course also had statistically significant pre- and post- gains in multicultural counseling competence as opposed to comparison groups. Neville et al. (1996) found similar results when examining the impact of a required multicultural counseling course on counselor trainees' multicultural counseling competence. Posttest means for cultural awareness, knowledge and skills were significantly higher than pretest means with gains sustained at a 1-year follow up. Vinson and Neimeyer (2003) found that both Caucasian and ethnic or racial minority counselor trainees reported similar sustained gains in self-reported multicultural counseling competencies across a 2-year period.

To help determine the effectiveness of multicultural training, Smith et al. (2006) conducted two meta-analyses surveying 30 years of multicultural counseling research. The first meta-analysis evaluated retrospective studies looking at the number of multicultural courses completed. The second meta-analysis evaluated outcomes following an intervention such as a multicultural counseling course or workshop.

Smith et al.'s first meta-analysis involved 45 studies that largely used a group (e.g., mailing lists from professional associations, students in graduate programs, and registrants at professional conferences) who were asked to complete a survey. In many cases, individuals who completed multicultural training were compared against those who had not (often through *t* or *F* tests), or the number of courses or workshops completed was used as the comparison variable (generally through zero-order correlations). Measures of multicultural counseling competence were most frequently utilized as dependent variables. The results yielded an omnibus effect size of (d= .49)

signaling a moderate effect, indicating that those who had completed multicultural training can be assumed to have moderately higher multicultural counseling competence than those who had not.

The second meta-analysis, consisting of 37 studies, evaluated outcomes following multicultural training. These studies involved a pretest evaluation, followed by multicultural education intervention, and then a posttest evaluation. The results yielded an omnibus effect size of (d =.92) signaling a large effect, indicating that completing multicultural training largely increases multicultural counseling competence. These results are in light of the variability found within multicultural counseling training—including type and quality—and a pervasive emphasis on the attainment of counselor trainee knowledge as opposed to skill development. A notable finding is that interventions designed explicitly on the basis of extant theory and research were found to be nearly twice as effective (d=1.13) as those that were not based upon extant theory (d=.61).

The current research largely suggests that multicultural coursework facilitates the development of multicultural counseling competence and increases prejudice reduction in counselor trainees, however there is confusion surrounding the factors contributing to positive outcomes following multicultural training (Boysen & Vogel, 2008; Castillo et al., 2007; Kiselica, Maben & Locke, 1999; Smith et al., 2006). Given the lack of understanding surrounding counselor trainees' self-reported increase of multicultural counseling competence following a multicultural counseling course, the current study investigated the potential influence of the instructor's cultural competence within this process, a factor that has not previously been explored.

Counselor Trainees' Reaction to Multicultural Counseling Training

Multicultural instructors and researchers view multicultural training as critical because counselor trainees' understanding of their own thoughts and feelings regarding race, ethnicity and culture can influence the counseling relationship (Jackson, 1999; Kerl, 2002). Minimal awareness of privilege and oppression may hinder genuine interactions with multicultural clients, potentially leading to a reliance on stereotypes (Ancis & Szymanski, 2001). Counselor trainees arrive in a multicultural counseling course varying in their previous levels of exposure to multicultural topics (Chao et al., 2011; Neville et al., 2006). Level of exposure is often reflective of one's identity; Caucasian counselor trainees have less experience with multicultural topics than racial or ethnic minority counselor trainees (Buckley & Foley, 2010; Cole, Rios, Case & Curtin, 2011; Parker & Schwartz, 2002). In most counseling and psychology programs, the focus of multicultural training is directed toward Caucasian counselor trainees (Seward, 2014).

Despite an increase in ethnic and racial diversity, the majority of counselors in the United States are Caucasian (Constantine et al., 2005). However, this focus places ethnic and racial minority counselor trainees at a disadvantage. While ethnic and racial minority counselor trainees may not explore the same issues as their Caucasian counterparts, they are not exempt from biases to be explored and evaluated within multicultural training (Rooney, Flores & Mercier, 1998; Negy, 1999). Some studies have shown race and ethnicity to be a significant predictor of self-reported multicultural counseling competence, with racial and ethnic minority counselors having higher perceived cultural competence than their Caucasian colleagues (Constantine, 2001a; Constantine et al., 2001; Pope-Davis & Ottavi, 1994; Pope-Davis et al., 1995; Pope-Davis et al., 1994)

while others found no significance (Manese, Wu, & Nepomuceno, 2001; Smith et al., 2006).

Chao and colleagues (2011) recently found that at lower levels of training—an introductory multicultural counseling course—racial and ethnic minority counselor trainees had significantly higher multicultural awareness than their Caucasian counterparts. At higher levels of training however, no significant difference was found. Caucasian counselor trainees who receive higher levels of training can improve their multicultural awareness however, when racial and ethnic minority counselor trainees receive more training, their awareness does not significantly change. No significant interaction effect was found between racial and ethnic group and multicultural knowledge. The authors attributed these findings to either a ceiling effect for racial and ethnic minority counselor trainees or that Caucasian counselor trainees, likely due to a lack of exposure to multicultural concepts, require more training. The authors assert a similar suggestion reached by Negy (1999), Rooney et al. (1998), Seward (2014) and Weatherford and Spokane (2013): counseling programs need to broaden the scope of training to adequately addresses the wide-ranging needs of trainees.

Students' perspectives of multicultural training is significant because faculty's assumptions about what constitutes effective multicultural training can sometimes fail to consider the emotionally-laden nature of the material (Anderson, MacPhee & Govan, 2000). Developing an awareness of one's beliefs related to race, ethnicity and culture can be an uncomfortable and painful process because this newfound awareness may conflict with one's altruistic self-image (Roysircar et al., 2005; Sue, 2001). Course material and individual exploration has been found to induce shock, guilt, anger, sadness, and shame

in counselor trainees, particularly Caucasian trainees who are typically less familiar with these topics (Buckley & Foley, 2010; Cole, Rios, Case, & Curtin, 2011; Parker & Schwartz, 2002). Students considering their perceived role in the perpetuation of bias for the first time can lead to frustration and embarrassment (Parker & Schwartz, 2002; Sue, 2001). Counselor trainees also report feeling overwhelmed trying to learn everything necessary in the span of one course (Tummala-Narra, 2009). Instructors need to be particularly sensitive to students experiencing shame because this reaction can result in an intellectualization, a decrease of sensitivity, withdrawal and a stunted learning experience. Without openly addressing these feelings, it is unlikely counselor trainees will develop multicultural counseling competencies (Parker & Schwartz, 2002, Sue et al., 1992).

Counselor trainees' resistance to multicultural instruction can resemble anger, avoidance and passivity. Given the uncomfortable nature of the material, some resistance can be expected. Jackson (1999) conceptualized counselor trainees' potential resistance as similar to the therapeutic encounter and believes, given the difficult nature of the material, resistance should be seen as normative. For students of color, silence might not stem from avoidance and ambivalence but could be indicative of a perceived fear their experience will be invalidated (Seward, 2014; Sue et al., 2011). It is also possible counselor trainees might be resistant due to their aversion toward the subject matter and fail to see the value in its exploration (Tummala-Narra, 2009). A survey of Caucasian students in an APA-accredited counseling psychology program found that a third of respondents felt exposure to multicultural content to be pointless and unnecessary (Steward et al., 1998).

Other counselor trainees report dissatisfaction with the level of breadth and depth of their multicultural training (Green et al., 2009). Counselor trainees have stated that current training practices are inadequate due to moderate exposure to diverse faculty members and limited courses options (Allison et al., 1994, Constantine, 2001a; Holcomb-McCoy, 2000) which leaves counselors feeling underprepared to address issues related to privilege and oppression within the therapeutic relationship (Hays, Dean, & Chang, 2007). Holcomb-McCoy & Myers (1999) surveyed professional counselors to determine their perception of their multicultural counseling competence and the adequacy of their training related to five factors: multicultural knowledge, multicultural awareness, definitions of important multicultural counseling terms, racial identity development, and multicultural counseling skills. The authors found that most counselors perceived themselves to be multiculturally competent but that their training was less than adequate. The authors hypothesized that practicing counselors feel their multicultural counseling competence stems from work experience rather than training—a conclusion that has been reached elsewhere (Peters et al., 2011).

A more recent study—utilizing a research design similar to Holcomb-McCoy and Myers—found that exposure within one's training does not always correlate with the implementation of cultural competencies within one's clinical work. Hansen and colleagues (2006) surveyed psychologists and found a significant difference between practices and beliefs related to multicultural counseling; respondents recognized what was necessary to demonstrate competence but this knowledge generally did not carry over into their self-reported practice. Allison and colleagues (1994) also noticed a significant discrepancy between serving diverse populations and those who feel

competent doing so; only 11% of respondents indicated their training was adequate for their current work (Allison et al., 1994).

Counselor trainees' reaction to multicultural training varies depending upon numerous factors including one's racial or ethnic identity, previous exposure and appreciation of multicultural topics. These factors are important for multicultural instructors to consider because they require a high level of sensitivity and flexibility within the classroom. These findings also point to counselor trainees' dissatisfaction with the current state of multicultural training, be it the breadth and depth of the curriculum or its applicability toward counseling practice. The current study provided a fuller understanding of counselor trainees' perceived deficits of multicultural training by learning more about the relationship between their perceived cultural competence and their instructor's multicultural counseling competence, the multicultural classroom environment and the cultural ambiance of their graduate program.

Role of the Multicultural Instructor

The current literature on multicultural counseling training has largely overlooked the role of the instructor, with research on faculty members or instructors who teach multicultural counseling courses extremely limited (Reynolds, 2011). Given the dearth of information available, this section will provide an overview of what is known, including who teaches multicultural counseling courses, characteristics of those instructing multicultural counseling courses—including their level of multicultural counseling competence—the instructors influence within the multicultural classroom, challenges faced by multicultural instructors and instruments evaluating multicultural instruction.

Who Teaches Multicultural Counseling Courses?

Though counselor educators are trained to be experts in their field, many lack expertise related to multicultural issues (Young, 2003). It is often assumed as a consequence of their position that faculty members have clinical and training experience in multicultural counseling but this is not always the case (Ridley et al., 1994). Many multicultural instructors did not receive the same level of structured multicultural training in their own graduate education as those they instruct (Hill, 2003; Parham & Whitten, 2003; Ridley et al., 1994).

Programs generally only have a few faculty members who understand and feel comfortable leading multicultural training (Brinson, Brew, & Denby, 2008). Therefore, there is a tendency for courses to be taught by junior level faculty or adjunct instructors (Sue et al., 1992) or solely by racially or culturally diverse faculty (Pope & Mueller, 2005), the latter assuming that all ethnic/racial minority faculty members are well-versed in multiculturalism and cultural dialogues (Jackson, 1999; Sue et al., 2011). Shillingford and colleagues' (2013) recent qualitative investigation of minority female counselor educators found that respondents felt they were "constantly" being selected to teach multicultural courses as a result of their racial identity (p.260). This practice sends a powerful implicit message to counselor trainees about who prioritizes multicultural learning (Buckley & Foldy, 2010).

Bradley and Holcomb-McCoy (2004) surveyed African American faculty, via email, through CACREP liaisons. Of the 159 programs contacted, 125 responded, representing a 79% return rate. 49 African American faculty members were identified within the 125 programs that responded; 41 of those faculty members participated (representing an 85% return rate). Half of African American counselor educators who

responded were untenured or within the lower ranks of faculty status. Overall, respondents reported feeling they had excessive service and committee demands relating to diversity issues from their department and the university or college, a common finding among minority faculty members (Gloria & Pope-Davis, 1997, Shillington et al., 2013). Respondents expressed feeling like their research on race issues was misunderstood and seen as a "soft discipline" by White colleagues (p.266).

Two studies provide some initial perspective regarding the linkages between an instructor's cultural identity, multicultural counseling competence and experience teaching multicultural counseling courses. Pope and Mueller (2005) explored the link between faculty members' experience, demographic variables (age, gender, race and identification with a socially oppressed group) and multicultural counseling competence. Through a nationwide survey, the authors found that instructors who experienced discrimination related to their own identity tend to have a deeper knowledge of multicultural issues and rate themselves higher on self-report measures of multicultural counseling competence. Pope and Mueller also utilized five basic experience variables— teaching a multicultural course, conducting multicultural research, multicultural professional development, designing multicultural programs and implementing multicultural policies— all of which were found to be strong predictors of higher self-reported multicultural counseling competence. Though these findings are exploratory, they highlight a need to further understand the interplay between demographic and experiential characteristics and how they relate to multicultural counseling competence.

Reynolds (2011) surveyed graduate level instructors teaching multicultural counseling courses using a mixed-methods methodology that included both Likert

statements and short-answer questions pertaining to their perceptions and experiences of multicultural teaching. The participants were 169 faculty members with 50.3% (n=85) identifying as male and 49.7% (n=84) as female. 35.5% of participants identified as European American (n=60), 18% African American (n=31), 19% Latino/a American (n=32), 10% Asian American (n=17), 2% Native American (n=4), 8% multiethnic (n=14) and 7% other (n=11). It is unclear whether this is representative of those who currently teach multicultural counseling courses, however this sample was found to have more diverse representation than what is typically found within counseling psychology programs (Moradi & Neimeyer, 2005). The short answers were analyzed using a modified grounded theory approach.

The instructors identified six key themes related to how instructors are viewed and treated throughout the course including: the perception they are committed to and passionate about multicultural counseling; their openness, sensitivity and approachability; the need to challenge students to think differently; the ability to create a safe environment; the potential for distrust and scrutiny; and being viewed differently by White trainees and trainees of color. The qualitative portion of the study was not analyzed by race or ethnicity, making it unclear whether the critical reactions of the faculty reported was related to differential reactions for faculty of color as opposed to Caucasian faculty.

Reynolds found that 85% of faculty members believe the majority of trainees responded positively to their course content and themselves. 78% of respondents stated that utilizing self-disclosure was an effective way of having the student connect to the material while 85% reported that their own cultural identity affected how they taught and

interacted with students. These findings underscore the significance of instructors' comfort and awareness of how their own identity plays a role when leading multicultural counseling courses.

Characteristics of the Multicultural Counseling Instructor

In the absence of structured standards, informal guidelines provide suggestions as to how instructors can deliver well-rounded multicultural counseling training. An integrative field experience with knowledgeable and culturally diverse faculty and supervisors is important, with the latter believed to be a key ingredient of an excellent training program (Nuttall, Sanchez & Webster, 1996). Midgette and Meggert (1991) believe faculty attitudes about multicultural counseling are critical because they are "the conduits by which information is transmitted and observed" (p.138).

Ponterotto (1998) provides a general profile of multiculturally competent instructors that includes: one who has examined their own racial and cultural identity; a commitment toward developing one's own multicultural identity; an understanding of the dynamics of privilege and oppression; utilizing self-disclosure and modeling; constructing an open atmosphere within the classroom that allows for mistakes; and one who has courage and competence when dealing with strong emotions. Other important characteristics of the multiculturally competent instructor include flexibility, humility, respect and passion for contextual understanding, knowledge of course content and a willingness to alter course content or pedagogical style in response to the needs of the class (Fier & Ramsey, 2005; LaFromboise & Foster, 1992; Malott, 2008; Parker & Schwartz, 2002; Sue et al., 2011).

The expectation is not that multicultural counseling instructors know everything related to multiculturalism; cultural competence is understood as an ongoing process without a finite end (Collins & Pieterse, 2007; Sue et al., 1992). Rather, it is more important an instructor is open to ambiguity and admitting their own gaps in knowledge, which helps model this attitude in counselor trainees (Burton & Furr, 2014; Sue et al., 2011; Young, 2003). An ability to tolerate the unknown can be transformative in helping students and instructors engage with such difficult material (Tummala-Narra, 2009). When this does not occur, students become frustrated with instructors who seem uninformed about multicultural issues or intolerant of their perspectives (Anderson, 2000). This speaks to inconsistencies between what an instructor states is important against their actual behavior. Ideally, there would be few discrepancies between what counselor educators teach and the values they embody within the classroom. If this is not the case, instructors will send mixed messages to their students (Kottler, 1992).

Some believe it is important for instructors to provide real life scenarios from their own multicultural encounters involving defensiveness, prejudice and stereotyping to facilitate risk-taking, stimulate inquiry and cultivate a sense of discovery within students (Brinson, Brew & Denby, 2008; Young, 2003). Self-disclosure on behalf of a multicultural counseling instructor models an open expression of emotions (Bemak & Chung, 2007; Kiselica, Maben & Locke, 1999; Parker & Schwartz, 2002; Ponterotto, 1998; Sue et al., 2011) and demonstrates to ethnic minority students they have real life experience with marginalization (Seward, 2014). However, no empirical data exists related to the effectiveness of self-disclosure as an instructional tool (Reynolds, 2011). This intervention also carries risks including the development of a special connection

between instructor and students with shared cultural background or experience; for those who differ, there is the potential for countertransferential reactions and distancing (Fier & Ramsey, 2005). These findings speak to the importance of counselor trainees' perception of their multicultural counseling instructors and how these perceptions relate to their own learning including the development of multicultural counseling competencies.

An instructor's own multicultural counseling competence is central toward fostering the requisite knowledge, skills, and awareness in counselor trainees (Smith & Ng, 2009) because attempts to instill this in others will likely be ineffective if one is not multiculturally oriented prior to instructing a course (Paccione, 2000). Fier and Ramsey (2005) believe a counselor educator's multicultural counseling competence likely has an impact on all aspects of the educational process, making it critical for instructors to maintain and refine their own competencies and feel confident with the course content. Ideally, instructors approach the material with an understanding of themselves, the instructional process and their students in order to create new understanding (Washington, 2003). However, no studies could be found involving a CACREP multicultural counseling instructor measuring their self-perceived multicultural counseling competence, despite instructor cultural competence being seen as a central issue within multicultural training (Reynolds, 1995).

The most frequent ethical challenges faced by multicultural counseling instructors is hinged upon the counselor educator's level of multicultural counseling competence (Fier & Ramsey, 2005). One component of that—the instructor's racial identity—is critical for managing classroom reactions to difficult material. A counselor educator with

an advanced level of racial identity is in a better position to avoid internalizing student reactions that activate negative feelings (Buckley & Foldy, 2010; Ponterotto, 1998).

A lack of awareness regarding one's own worldview—including one's cultural bias—can lead to instructional abuses of power and the perception by students that the knowledge and experiences of cultural minorities are not worthy or valid (Reynolds, 2011). Thus, faculty members must be aware of their own cultural development to gain the trust of counselor trainees (Jackson, 1999), particularly instructors from the majority or dominant culture. Depending upon their level of comfort and experience, instructors may need to deepen their understanding of other cultures as well as their understanding of oppression and their role in maintaining it (Pope & Mueller, 2005). As of now, the process in which counselor educators become aware of their own biases and stereotypes has not been given much attention (Midgette & Meggert, 1991), with little written about the development or implementation of retraining multicultural educators (Ridley et al., 1994).

Instructor's Influence within the Multicultural Counseling Classroom

An instructor can play a critical role in their students' perception of their multicultural counseling competence (Reynolds, 2011) because the quality of one's multicultural training depends upon the competence, knowledge and enthusiasm of its instructor (Nuttall, Sanchez & Webster, 1996). For many students, the most valuable multicultural learning experiences occur through interactions with peers and faculty (Johnson & Lollar, 2002). Looking at critical incidents within a multicultural counseling course—defined as changes experienced by counselor trainees and the course elements connected to these changes—Sammons and Speight (2008) found that 11% of

respondents attributed personal change within a multicultural counseling course to their instructor. The perception of an instructor's positive personality yielded the highest percentage of attribution of change from students, higher than those who perceived their instructor's personality to be negative or neutral. A positive personality was described by one respondent as an instructor who came across as humane, challenging and humorous all of which yielded "a freeness to explore" in class (p.830).

In a similar study, students reported that instructor-led lectures and discussions resulted in the largest number of critical incidents (35/155= 22.5%) within a course, providing information that led to an awareness of difference or bias (Anderson et al., 2000). Support from faculty has been identified as an essential component of counselor trainees' satisfaction with their graduate program (Hazler & Carney, 1993; Miller & Stone, 2011; Tomlinson-Clarke, 2000). Instructors who do not demonstrate the necessary understanding and sensitivity can lead to contradictions between the content they present and actions within the classroom. A survey of international counselor trainees studying within the United States found that many students reported feelings of subtle discrimination by their multicultural counseling instructors that affected their learning (Smith & Ng, 2009). This finding is particularly important because Ng (2006)'s survey of CACREP programs found that at least 41% of accredited counseling programs had international students enrolled, though this number has likely increased significantly in recent years.

Henfield, Woo, and Washington (2013) recently found that African American doctoral counseling students identified experiencing feelings of isolation, peer disconnection and a lack of respect from faculty. In Haskins and colleagues' (2013)

qualitative study of African American master's-level counseling students, all respondents (n=8) reported feeling isolated, unsupported and like a "token minority" within their graduate program (p.168). These findings suggest that counselor trainees are sensitive to the messages they receive from instructors and will likely sense incongruence (Buckley & Foldy, 2010; Reynolds, 2011). This incongruence can result in a lack of credibility for the instructor and devalue the perceived importance of the multicultural material presented.

Multicultural Instructor Challenges

It is not clear what skills an instructor must demonstrate to be considered a multiculturally competent educator. This lack of clarity is problematic because multicultural counseling instructors face circumstances and challenges that are unlike others within the counselor education curriculum; it encompasses cognitive learning alongside an experiential component (Jackson, 1999; Tummala-Narra, 2009). While multiculturalism is teachable, it requires a significant amount of time and commitment on behalf of a highly skilled instructor and involves counselor trainees becoming aware of their unintentional racism, which can be an emotionally draining process (Brinson, Brew, & Denby, 2008; Jackson, 1999; Midgette & Meggert, 1991; Pedersen, 2000). For faculty of color, they can become the target of implicit and explicit microaggressions from students and faculty (Sue et al., 2011). Other challenges include a monocultural classroom environment, ensuring counselor trainees are not positioned to speak for all members of a racial or cultural group and fostering an awareness of the institutional environment on classroom dynamics (Fier & Ramsey, 2005, Gloria & Pope-Davis, 1997).

A sense of confusion, anxiety and fear can be present for those instructing multicultural counseling courses (Tummala-Narra, 2009). Multicultural coursework requires counselor trainees to be challenged in ways faculty may not have experienced themselves (Steward, Morales, Bartell, Miller, & Weeks, 1998). Indeed, the research base points to a potential gap between an instructor's multicultural counseling training and that of their students. It is possible that, given its relative infancy within the field, counselor educators did not receive the same level of structured multicultural training in their own graduate education (Hill, 2003; Parham & Whitten, 2003; Ridley et al., 1994) and therefore a students' perspective may be more attuned than their own (Haskins et al., 2013; Sue & Sue, 2012). In Hays and colleagues' (2007) qualitative analysis of multicultural counseling training, one counselor trainee put it bluntly when stating, "Although the MCC are required for the ACA, if you still have the old guard teaching these classes, or the old guard not seeing this infusion, it doesn't make a difference, it doesn't do anything" (p. 321).

Within the multicultural classroom, an instructor must negotiate multiple roles that include acting as an observer, guide, and participant (Tummala-Narra, 2009). Instructors will only feel comfortable effectively leading conversations involving emotionally charged topics such as race, privilege and power if they have already engaged in these dialogues themselves (Burton & Furr, 2014; Dressel, Kerr, & Stevens, 2010). Those who have not may feel threatened by counselor trainees who know more about certain topics, leading them to shy away from difficult components of the curriculum, anxious they will say or do the wrong thing (Lonner, 2003; Reynolds, 2011; Young, 2003). Due to the emotional nature of these topics, many faculty view open

dialogues related to race and ethnicity as potentially violating academic protocol (Young, 2003) while fearing the consequences of receiving negative reactions due to poor course evaluations (Carter, 2003; Sue et al., 2011). Fier and Ramsey (2005) have suggested the establishment of a document, code, or set of guidelines to direct the decision making of multicultural counselor educators because one does not currently exist.

Multicultural instructors' responsibilities are distinctive, requiring sensitivities not necessary for other counseling courses. Assisting counselor trainees to develop their cultural competencies is undoubtedly a rewarding process but one involving challenging conversations and self-reflection. The current study was interested in learning more about counselor trainees' perception of their instructor's ability to adequately handle these challenges and its relationship to their own sense of multicultural counseling competence.

Measuring Multicultural Counseling Instructors' Multicultural Competence

In the *Handbook for Multicultural Competencies in Counseling & Psychology*, Ponterotto, Mendelsohn, and Belizaire (2003) describe the necessity for assessments to measure teachers' multicultural counseling competence within the classroom. However, the four assessments discussed are self-report instruments intended for use with K-12 teachers. Spanierman et al. (2011) developed the Multicultural Teaching Competency Scale (MTCS), a 16-item two-factor survey measuring multicultural skill and multicultural teaching knowledge but, again, the MTCS was normed and is intended for use with pre-and in-service teachers.

Prieto (2012) recently created the Multicultural Teaching Competencies Inventory (MTCI), the first instrument based upon Sue et al.'s (1992) tripartite model of cultural competencies to assess professors' cultural competence. The MTCI assesses the

classroom competencies of an instructor by measuring their knowledge, skills, and awareness when dealing with culturally diverse students. The instrument was designed to provide researchers a means of evaluating professors' abilities to properly respond to the cultural perspectives of students. The MTCI addresses a growing need for instructors to gauge their own cultural competence when instructing multicultural training. The measure was not incorporated into the current study as it is intended for instructors self-report. The development of the MTCI represents an initial recognition of the unique skills required of multicultural educators and illustrates the growing need to adequately assess these skills.

Multicultural Classroom Environment

Within the multicultural classroom, instructors should initially articulate clear expectations, articulate one's assumptions regarding power and privilege, acknowledge the existence of multiple cultural identities, emphasize the importance of learning about multicultural content and allow for emotional preparation of what may occur throughout the course (Hill, 2003; Jackson, 1999, Parker & Schwartz, 2002; Sevig & Etzkorn, 2001). In doing so, instructors help construct a learning environment meant to be challenging and supportive (Sevig & Etzkorn, 2001), one that has been shown to affect students' pedagogical experience (Seward, 2014). It is necessary for instructors to know how to create a safe classroom, a setting where counselor trainees feel comfortable taking risks when engaging in the often difficult self-exploration that occurs during a multicultural counseling course (Anderson et al., 2000; Burton & Furr, 2014; Pedersen, 2000; Rothman, Malott & Paone, 2012; Sevig & Etzkorn, 2001). A safe environment allows students to be open to self-reflection and critically analyze multicultural information

(Anderson et al., 2000; Young 2003). Priester et al. (2008) suggest the classroom environment needs to be emphasized and understood in a different way, stating that:

> *In an analogue to the importance of 'nonspecific factors' accounting for change in psychotherapy, one could make an argument that research should proceed not in the direction of explicitly comparing the efficacy of interventions, but should concentrate instead on the learning environment created by the instructor. Instead of focusing on the working alliance, a more productive research pursuit would be to explore the teaching alliance and other relationship and contextual factors (p.37).*

In their qualitative analysis, Hays and colleagues (2007) found that counselor trainees perceive large class sizes, a singular perspective and a lack of safety as barriers toward success in multicultural counseling courses. Tomlinson-Clarke (2000) found that a perception of tolerance and support from the instructor was cited as especially important when creating a safe learning environment and without a feeling of support and trust, it was unlikely that real feelings or fears would be addressed. Heppner and O'Brien (1994) found that counselor trainees reported that an overall atmosphere of understanding and acceptance contributed to their ability to achieve change. In its absence, it is difficult for students to maintain the motivation to stay open-minded, analyze other perspectives and be comfortable exploring (Anderson et al., 2000).

Buckley and Foldy (2010) constructed a pedagogical model involving the relationship between the classroom, psychological safety and race-related multicultural counseling competence. Its premise is that psychological safety—defined as the counselor trainees' belief that the classroom is safe for taking interpersonal risks—must be present for students to openly discuss difficult topics and provide and receive challenging feedback. Learning will not happen unless one's identity and integrity are secure (Edmondson, 1999). An instructor can facilitate this through course content, one's teaching approach and an overall caring environment. This safety is not meant to solely

provide counselor trainees a feeling of comfort (Buckley & Foldy, 2010) but rather provide support when tolerating uneasiness with controversial comments, allowing negative feelings to occur and the sharing of honest reactions (Parker & Schwartz, 2002; Pieterse, 2009; Sanchez & Davis, 2010; Sevig & Etzkorn, 2001).

Difficult dialogues in a multicultural counseling course are the result of differing or challenging perspectives; these highly emotional exchanges often highlight the ethnic, racial, gender and sexual orientation of those involved (Young, 2003), have the potential to reveal intimate thoughts related to prejudice or bias (Sue et al., 2011) and can leave instructors unsure how to best proceed (Stadler et al., 2006). For faculty of color, these dialogues also invite racial prejudices and stereotypes to be reenacted and can bring the professor's race and ethnicity to the forefront (Sue et al., 2011). Poorly facilitated dialogues can devolve into stereotyping and name calling, leaving students confused, offended, angry, hurt and unwilling to share or participate (Burton & Furr, 2014; Dressel, Kerr & Stevens, 2010; Sue et al., 2011) whereas successful interactions involve counselor trainees integrating information with emotion, engaging with one another on potentially threatening topics and seeing vulnerability as strength (Young, 2003). The recent development of the Multicultural Class Conflict Intervention Survey (MCCIS; Burton & Furr, 2014) is a small but meaningful shift toward gaining a deeper understanding of what occurs within the multicultural counseling environment.

Multicultural Environment Outside of the Classroom

Multicultural training is influenced not only by what occurs within the classroom but also by programmatic and university wide contextual factors. While multicultural training shapes counselor trainees perspectives, students also receive messages regarding

the importance and value of multiculturalism from the wider educational environment they inhabit. Gloria and Pope-Davis (1997) used the term cultural ambiance to describe the day-to-day practices within training programs that convey attitudes and behaviors contributing to a multicultural learning environment. The cultural ambience either contradicts or reinforces the program's commitment toward multiculturalism. There is a belief that a relationship exists between self-perceived multicultural counseling competence of counselor trainees and the philosophical commitment of individual faculty members and departments but this has yet to be adequately quantified within the research (Hill et al., 2013). In light of this deficit, this section will discuss the manner in which counseling programs and university settings are believed to influence instructors and counselor trainees' commitment to multiculturalism.

A sense of organizational commitment toward multiculturalism is essential for instructors (Sanchez & Davis, 2010). An overall positive multicultural climate and active support for multicultural practices likely impacts faculty and influences their personal and professional behavior (Miller et al., 2007). Instructors will view multiculturalism as a priority if a department is receptive and emphasizes its importance rather than viewing its commitment as empty rhetoric (Gloria & Pope-Davis, 1997; Mayhew & Grunwald, 2006). If the instructor and the program have different approaches, it is unlikely the counselor educator will construct a welcoming environment for their students (Buckley & Foldy, 2010).

One tangible commitment programs make toward multicultural counseling competence is the hiring of a diverse representation of instructors (Reynolds & Rivera, 2012). CACREP standards state that programs should pursue active and continued efforts

to recruit racially diverse faculty and students (CACREP, 2009) although no information is available on the representation of ethnic or racial minority faculty within CACREP programs (Bradley & Holcomb-McCoy, 2004).

Holcomb-McCoy and Bradley (2003) conducted a nationwide survey of CACREP liaisons to get a sense of recruitment and retention efforts for ethnic and racial minority faculty. Of the 73 respondents, 38 (52.1%) stated their department lacked specific strategies to recruit and retain ethnic minority faculty while 26 (35.6%) reported they currently had no ethnic minority faculty. Ponterotto's (1997) nationwide survey of training directors from both counseling and psychology programs found that only a quarter of the programs that responded met the competency standards of minority representation—30% of the faculty—found within the Multicultural Competency Checklist (Ponterotto et al., 1995). Recent findings indicate that counselor trainees perceive the current level of instructor diversity to be insufficient (Haskins et al., 2013).

While a lack of empirical research exists related to counselor trainees' impression of multiculturalism within their training environment (Smith, Ng, Brinson & Mityagin, 2008), a counseling department can either reinforce or refute the program's level of commitment and competence toward multicultural issues and concerns. The environment has the potential to enhance or detract from the trainees' ability to learn and incorporate multicultural concepts (Peters et al., 2011). The presence of ethnic and racial minority faculty and counselor trainees appears to carry considerate influence toward the retention and recruitment of a diverse student body (Rogers, 2006). Counselor trainees' benefit greatly from instructor diversity because it provides an opportunity to develop positive working relationships with individuals from backgrounds differing from their own

(Bemak & Chung, 2007; Das, 1995; Haskins et al., 2013; Pack-Brown, Thomas, & Seymour, 2008). These findings mirror the benefits of counselor trainees' cross-cultural exposure within their clinical training (Allison et al., 1994; Coleman, 2006; Díaz-Lázaro & Cohen, 2001; Dickson et al., 2010; Pack-Brown, Thomas & Seymour, 2008; Vereen, Hill, & McNeal, 2008). Programs are more likely to recruit and retain counselor trainees and faculty from diverse backgrounds if they construct an environment that respects and supports diversity (Rogers, 2006; Miller & Stone, 2011; Stadler et al., 2006).

Counseling programs need to be clear in their values and belief systems including respect for difference, diversity, openness and tolerance (Bemak & Chung, 2007; Shin et al., 2011). An environment requiring its students to assimilate to a singular model of appropriate behavior does not reflect a respect for individual difference (Gloria & Pope-Davis, 1997). Multiculturalism must be placed at the core of the program to achieve this goal (Midgette & Meggert, 1991). This requires all faculty members to acquire and continue to develop their own multicultural knowledge, awareness and skills. The responsibility for a departmental commitment toward multiculturalism cannot fall on a few faculty members, which has historically been an impediment (Allison et al., 1994; Brinson et al., 2008; Buckley & Foldy, 2010; Rogers, 2006). Programs wherein all instructors continually work to enhance their own multicultural counseling competencies and integrate multicultural issues throughout the curriculum demonstrate the value of multiculturalism for its trainees (Dickson et al., 2010).

Widespread efforts at the departmental level contribute to the creation of a safe environment by encouraging faculty and students to undertake the risks involved in developing multicultural counselor competence. This includes instructors acting as role

models when engaging in an open discussion of their questions, fears and experiences (Beer, Spanierman, Greene & Todd, 2012; Burton & Furr, 2014; Hays et al., 2007; Hill, 2003; Jackson, 1999; Stadler et al., 2006). Counselor trainees who feel their training programs support multiculturalism report an increase in beneficial critical incidents (Coleman, 2006) and positively predicted their confidence in their multicultural research ability (Liu et al., 2004).

Utilizing a nationwide sample of 516 master's-level counselor trainees, Dickson and Jepsen (2007) examined how programmatic cultural ambience (as measured by the MEI-R), multicultural instructional strategies and multicultural clinical training experiences contribute to predictions of counselor trainees' self-perceived multicultural counseling competence (as measured by the MCI) through a series of hierarchical regression analyses. The results indicated that counselor trainees' perception of programmatic cultural ambience was a significant predictor of self-perceived multicultural counseling competence. The extent to which counselor trainees perceived multicultural issues were integrated throughout the curriculum, in supervision and in honest recruitment efforts made unique contributions to students' self-reported multicultural counseling competencies. Utilizing the same data from Dickson and Jepsen (2007), Dickson and colleagues (2008) also found that counselor trainees' perception of their program's cultural ambience (as measured by the MEI-R) was found to be a significant predictor of positive cognitive attitudes toward issues of racial diversity measured through The Quick Discrimination Index (QDI) (Ponterotto et al., 1995). Both of these results provide compelling initial evidence that the implicit and explicit messages

counseling programs sent about the importance of multicultural issues may enhance counselor trainees' perception of their own multicultural counseling competence.

The current study examined the relationship between counselor trainees' perception of their instructor's cultural competence and the impression of their program's cultural ambiance. The current literature suggests a positive relationship between an instructor's cultural competence and departmental support of multiculturalism. The two primary instruments that measure a program's multicultural environment are the Multicultural Competency Checklist (Ponterotto et al., 1995) and the Multicultural Environment Inventory-Revised (Pope-Davis et al., 2000), the latter, which was used in the current study.

Multicultural Environment Instruments

The Multicultural Competency Checklist

Ponterotto and colleagues (1995) developed the Multicultural Competency Checklist to provide focus and guidance for graduate programs interested in developing multicultural counseling competence but were uncertain how to begin. The Checklist, designed for use by faculty members or training directors, is rooted in an integration model of training (Ponterotto, 1997). The Checklist includes 22 items within six domains related to the multicultural counseling literature: minority representation, curriculum issues, counseling practice and supervision, research considerations, student and faculty competence evaluation and physical environment.

The Checklist was not used in the current study because its applicability is limited. It was created as an informal inventory and, as such, lacks psychometric properties. Its design does not allow for nuanced responses; users cannot state the degree

to which a condition is present but only whether it is or is not present. Respondents are also unable to provide multiple responses to items, with multiple training areas included under a single item (Liu et al., 2004).

Multicultural Environment Inventory-Revised (MEI-R)

The Multicultural Environmental Inventory-Revised (MEI-R) (Pope-Davis, Liu, Nevitt, & Toporek, 2000) was created to systematically address multicultural issues within counseling psychology programs due to a paucity of measures focusing on atmospheric and attitudinal forces. The inventory was intended to assess programmatic development as well as examine attitudes and perceptions of a multicultural training environment. The Multicultural Competency Checklist (Ponterotto, Alexander & Grieger, 1995) and the APA's (1997) *Diversity and Accreditation* were both influential in the construction of the instrument (Toporek, Liu, & Pope-Davis, 2003). The MEI-R incorporates both of these documents, resulting in a more formalized measure of assessing the multicultural training environment than the Checklist.

The 27-item MEI-R provides a total score of the participant's perceptions of the training environment as well as four subscale scores (factors): curriculum and supervision, climate and comfort, honesty in recruitment, and research. Pope-Davis et al.'s (2000) found the reliability estimate for the entire instrument to be .94. Individual factors were found to be .92 for curriculum and supervision, .92 for climate and comfort, .85 for honesty in recruitment and .83 for research. While the MEI-R is thought to be conceptually strong, some believe it needs further validation before it can adequately assess the integration of multiculturalism within a program (Hays, 2008).

Summary

Multicultural counseling continues to be a central focus of counselor's clinical practice and training, with the multicultural counseling competencies seen as the dominant model of assessing multicultural training. A key finding within the multicultural training research is that counselor trainees who participate in multicultural training report an increase in self-perceived multicultural counseling competence following course work. However, there is a need to better understand the machinations underlying this outcome because no current consensus exists regarding its cause.

One area neglected within the literature is the influence of the multicultural counseling instructor. Little to no research is available regarding: the instructor's influence on the multicultural classroom; the relationship between a multicultural instructor's self-perceived multicultural counseling competence and multicultural instruction; and the relationship between a counselor trainees' perception of their instructor's multicultural competence and the development of their own multicultural counseling competence. In the absence of an empirical understanding of these associations, previous research suggests that the messages counselor trainees receive from their training experiences may influence how they view their own multicultural counseling competence.

This literature review surveyed related areas within the multicultural training literature to provide the necessary context to fully investigate the relationship between a counselor trainee's own perception of their multicultural counseling competence and that of their instructor's. While research related to clinical and supervisory ethnic and racial matching is inconclusive, its mixed findings highlight the need for a deeper

understanding of the contextual factors that lead to a successful cross-cultural relationship.

The research suggests that, based upon the difficult nature of multicultural training, identification through a perceived ethnic match has the potential to influence a counselor trainees' perception of their own cultural competence. In this sense, counselor trainees will project higher levels of competence onto someone they view as similar. While data surrounding the influence of programmatic cultural ambiance on counselor trainees' self-perceived competencies is still in its infancy, initial results provide evidence of a positive relationship between the two. This result likely portends a positive relationship between a supportive multicultural classroom environment and the development of multicultural counseling competencies for counselor trainees.

The current study utilized a set of variables that have not been previously explored together—counselor trainees' perception of their instructor's multicultural counseling competence, trainees' perception of the multicultural classroom environment, trainees' perception of the overall program cultural ambiance and a perceived ethnic match between instructor and trainee—to see how it contributes to counselor trainees' self-perception of their own multicultural counseling competence.

Chapter 3: Methodology

This chapter will provide an overview of the methodology to be utilized in the current study. It includes a description of the research design, questions, and hypotheses, sampling and data collection procedures, a description of intended instruments and their psychometric properties, data analysis procedure, limitations and potential ethical concerns. A copy of the Cross-Cultural Counseling Inventory-Revised (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991), the Multicultural Environmental Inventory-Revised (MEI-R; Pope-Davis, Liu, Nevitt, & Toporek, 2000), the Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C (Crowne & Marlowe, 1960; Reynolds, 1982) and the demographic questionnaire are included in the Appendices.

Research Design

The current study utilized a non-experimental quantitative ex-post facto survey design. The research questions were tested using hierarchical regression models. Four analyses were conducted which will include the following predictor variables: student ethnicity, counseling focus, model of multicultural counseling training, number of previous multicultural counseling courses or workshops attended, counselor trainees' perception of the programmatic cultural ambiance (as measured by MEI-R total scores), counselor trainees' perception of the multicultural classroom environment (as measured by the MEI-R climate and comfort scale) and the counselor trainees' perception of the instructor's multicultural competence (as measured by CCCI-R scores), and the counselor trainees' perception of an ethnic match between themselves and their instructor (as measured by the demographic questionnaire). The criterion variables in the analyses are

the counselor trainees' self-reported multicultural counseling competence (as measured by MCI scores) and the counselor trainees' perception of the instructor's multicultural competence (as measured by CCCI-R scores). This was an exploratory study as it was among the first to examine the role of counselor trainees' perception of an instructor's multicultural counseling competence as a predictor of their own self-reported multicultural counseling competence. The current project was looking to answer the following research questions in a nationwide sample of counselor trainees:

1. Do counselor trainees' perceptions of their instructors' multicultural counseling competence predict the trainees' self-reported multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?
2. Do counselor trainees' perceptions of their programs' cultural ambiance predict the trainees' self-reported multicultural counseling competence and perception of their instructor's multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?
3. Do counselor trainees' perceptions of the multicultural classroom environment predict the trainees' self-reported multicultural counseling competence and perception of their instructor's multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?
4. Does an ethnic match between the counselor trainee and their instructor moderate the relationship between trainees' perceptions of instructor's multicultural counseling competence and counselor trainee's self-reported multicultural counseling competence when controlling student ethnicity, for counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?

Review of Research Hypotheses

The research hypotheses tested in a sample of counselor trainees are as follows:

1. Due to the influence multicultural counseling instructors are shown to have on their students (Anderson et al., 2000; Miller, Miller & Stull, 2007; Miller & Stone, 2011; Reynolds, 2011; Sammons & Speight, 2008; Tomlinson-

Clarke, 2000), the counselor trainees' perception of their instructors' multicultural counseling competence will positively predict their self-reported multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability.

2. The research examining the relationship between self-perceived multicultural counseling competence of counselor trainees and counseling training program's commitment toward multiculturalism is in its infancy (Hill, Vereen, McNeal & Stotesbury, 2013). However, a few studies have indicated that counselor trainees' perceptions of programmatic cultural ambiance is a significant predictor of self-perceived multicultural counseling competencies (Dickson & Jepsen, 2007; Dickson, Jepsen & Barbee, 2008). Therefore, a model measuring counselor trainees' perception of their graduate program's cultural ambiance will positively predict their self-reported multicultural counseling competence and their perception of their instructor's multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability.
3. A safe multicultural classroom environment has been identified by both students and instructors as an important component of the multicultural learning process (Anderson et al., 2000; Priester et al., 2008; Sevig & Etzkorn, 2001; Young, 2003). Therefore, it is believed that a model measuring the counselor trainees' perception of their multicultural classroom environment will positively predict their self-reported multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability.
4. While racial or ethnic matching has not been shown to demonstrate greater clinical outcomes in clients, individuals do tend to prefer a therapist of their own race or ethnicity and tend to perceive therapists of their own race or ethnicity more positively (Cabral & Smith, 2011). Therefore, a model including a perceived ethnic match between counselor trainees and their instructor, when used as a moderator of the counselor trainees' perception of their instructor's multicultural counseling competence, will be positively correlated with their self-perception of their own multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability. This hypothesis is exploratory as no previous research has investigated this relationship.

Population and Sample

The sample in the current study was comprised of counseling trainees and new counseling professionals recently enrolled in a Council for Accreditation of Counseling & Related Educational Programs (CACREP) accredited counseling program. This includes counselor trainees whose focus falls within the following CACREP designations, as identified on the CACREP website: clinical mental health counseling, community counseling, mental health counseling, school counseling and marriage, couple and family counseling. Respondents who identified as being enrolled within a counselor education and supervision program completing master's leveling were also included. In order to participate, counseling trainees' had completed at least one course focusing on multicultural or sociocultural counseling. Respondents were asked to provide their perception of their graduate program's model of multicultural counseling training as defined by Copeland (1982): the separate course model, the area of concentration model, the interdisciplinary model, and integration model. The survey disseminated included a detailed description of each model for the ease of the participant. Participants were also asked to identify their location based upon the designations defined by the Association for Counselor Education and Supervision (ACES): North Atlantic, north central, Rocky Mountain, southern, and western (CACREP, 2013). Information detailing CACREP's regional designations was supplied to the participants.

The extant research has demonstrated the effectiveness of a multicultural counseling course on counseling trainees' perceived multicultural competence (Constantine, 2001a; Constantine, 2002b; Constantine & Yeh, 2001; Díaz-Lázaro & Cohen, 2001; Reynolds & Rivera, 2012; Sodowsky, 1996). Given Neville et al. (1996)'s finding that gains from a multicultural counseling course have been sustained for one

year following the completion of the course, participants in the current study must have taken their multicultural counseling course within one year of the distribution of the survey (summer 2013, fall 2013, spring 2014 and summer 2014 semesters). Those who had not were deemed ineligible to participate.

An online survey method was utilized. A link was sent via email directing potential participants to a web-based survey. The survey was disseminated by reaching out to program directors of CACREP-accredited counseling programs who were asked to forward the study to counselor trainees and faculty members who teach multicultural counseling courses. This method is similar in structure to other studies intended to gain comparable populations (Beer, Spanierman, Greene, & Todd, 2012; Dickson & Jepsen, 2007; Dickson, Jepsen, & Barbee, 2008; Reynolds, 2011). The survey was also disseminated through professional organization electronic list-servs such as CESNET-L, a listserv concerning counselor education and supervision and COUNSGRADS, a listserv for graduate students in counseling education.

Data Collection Procedures

A list was assembled—via the CACREP website—of all eligible counseling programs within the United States with the following program designations**:** clinical mental health counseling, community counseling, mental health counseling, school counseling and marriage, couple and family counseling**.** According to the latest CACREP annual report (2013), there are currently 279 accredited counseling programs. 226 of 279 (81.0%) program directors or multicultural instructors were contacted to disseminate the survey to current students and, if possible, recent graduates. The 53 programs not included was the result of the program's website not providing contact information for

departmental chairs or a programmatic point of contact. Potential respondents were provided a description of the study electronically and a link to the online survey.

To increase participation in the current study, participants were eligible for a $5 electronic gift card to a nationwide coffee chain for their participation. Those interested in receiving the electronic gift card were asked to provide an email address where this certificate could be sent. Respondents were not required to provide an email address. This information was temporarily linked to responses but was removed once compensation was provided. Respondents were provided information explaining the nature of the study; this was included within the informed consent.

Following approval from The George Washington University's Office of Human Research Institutional Review Board (IRB), program directors were provided an electronic link to disseminate the survey to counseling trainees. The email sent to program directors included information about the study as well as a link to access a secure, encrypted online survey tool, Survey Monkey (www.SurveyMonkey.com). An information sheet served as informed consent without signature due to the nature of online survey research; the participant's signature was waived with the completion of the survey acting as a proxy. The link included information related to the purpose of the study, a description of the necessary tasks for participants, the risks and benefits of participating, a statement concerning the anonymity of the responses, the researcher and Office of Human Research's contact information, an explanation of the voluntary nature of their participation, a copy of each survey instrument and the anticipated amount of time (20-25 minutes) required for completion and submission.

A web-based survey was chosen due to its accessibility and cost-efficient means of obtaining a nationwide sample of counselor trainees. As recommended in the use of Internet surveys, survey results were inspected for duplicates, identified through the date, time, origin of submission and replication of responses. Those appearing to be duplicates were eliminated from the data set (Schmidt, 1997). To ensure participants respond to all items, survey settings were arranged to generate automated messages to inform participants when they have not completed an item; respondents are re-directed to the missed item. Survey Monkey was utilized to collect survey data from the following:

1. A demographic questionnaire;
2. Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C (Crowne & Marlowe, 1960; Reynolds, 1982);
3. Cross-Cultural Counseling Inventory-Revised (CCCI-R; LaFromboise et al., 1991);
4. Multicultural Counseling Inventory (MCI; Sodowsky, et al., 1994);
5. Multicultural Environmental Inventory-R (MEI-R; Pope-Davis, et al., 2000); and
6. Multicultural Environmental Inventory-R (MEI-R) climate and comfort subscale (Pope-Davis, et al., 2000).

Program directors were contacted three weeks after the initial distribution via email and then again at six weeks after the initial distribution to assist with the data collection process. Program directors were asked to send out electronic reminders of participation to counselor trainees. Requests for participation on professional list-serves were re-posted two weeks after the initial request. It was also sent out again at four and six weeks.

Instrumentation

Cross-Cultural Counseling Inventory-Revised (CCCI-R)

The Cross-Cultural Counseling Inventory-Revised (CCCI-R) (LaFromboise, Coleman, & Hernandez, 1991) is an updated version of the Cross-Cultural Counseling Inventory (1985) developed by Hernandez and LaFromboise (as cited in LaFromboise et al., 1991). The initial CCCI was formulated based upon the multicultural counseling competencies identified by the Education and Training Committee of Division 17 of the American Psychological Association (APA) (Sue et al., 1982) in order to establish content validity, utilizing the tripartite model of multicultural competencies comprised of awareness, knowledge and skills.

The CCCI was initially constructed as a 22-item external observer-based rating scale measuring cultural awareness and beliefs, cultural knowledge and flexibility in counseling skills utilized by student raters viewing a recorded counseling session. After eliminating overlapping and redundant items, the CCCI was shortened to 18 items. Each item provided a declarative statement regarding the counselor's presentation accompanied by a five point scale asking the respondent the extent of agreement. The internal consistency reliability of the CCCI was .92 (LaFromboise et al., 1991).

Further research led LaFromboise et al. (1991) to make minor adjustments to the measure, adding two items assessing general understanding of the counseling process. Its current incarnation, the Cross-Cultural Counseling Inventory-Revised (CCCI-R), is a 20-item observer-based rating scale in which participants utilize a six-point Likert-type scale ranging from (1) strongly disagree to (6) strongly agree to provide a single score of a counselors' overall cross-cultural competence. Scores range from 20 to 120; the higher the scores, the higher the counselor's perceived multicultural counseling competence**.** The scale is intended to act as a tool for supervisors evaluating their trainees'

multicultural counseling competencies. For this study's purposes, counselor trainees rated the perceived multicultural counseling competence of their multicultural counseling instructor. The CCCI-R has been found to be easy to administer and score, moderate in length and inexpensive (Boyle & Springer, 2001). Permission was obtained by the CCCI-R's primary author, Dr. Teresa LaFromboise, to use the instrument.

The scale organizes the 11 cross-cultural competencies from the APA's Division 17 position paper into three subscales: cross-cultural counseling skill, sociopolitical awareness and cultural sensitivity.

Cross-Cultural Counseling Skill

Of the CCCI-R's 20 items, ten focus on cross-cultural counseling skill which LaFromboise et al. (1991) identifies as focusing on "the counselor's self awareness, ability to convey appropriate counseling communication skills and understanding of the counseling role" (p.384). An example of a cross-cultural counseling skill item is "The counselor is comfortable with differences between counselor and client."

Socio-Political Awareness

Five items are attributed to socio-political awareness, which the CCCI-R (LaFromboise et al., 1991) identifies as "the counselor's ability to recognize his or her strengths or limitations that might impede the counseling process with culturally unique clients" as well as the "demonstration of appreciation for the status of ethnic minorities in this country and the understanding of the client's problem within the client's cultural context" (p.385). An example of a socio-political awareness item is "The counselor elicits a variety of verbal and non-verbal responses from the client."

Cultural Sensitivity

The third and final factor is cultural sensitivity. According to LaFromboise et al. (1991), this is meant to "represent the degree to which the counselor can empathize with the client's feelings and understand the environmental and interpersonal demands placed upon the client" (p.385). An example of a cultural sensitivity item is "The counselor recognizes those limits determined by the cultural differences between client and counselor."

LaFromboise's et al. (1991) tested the CCCI-R's content validity by having eight graduate students act as judges. They were asked to review the Division 17 report on cross-cultural competency and then classify each item on the CCCI-R with one of the competencies from the report. The overall level of agreement, across raters and items, was 80%, and a generalized kappa calculated to test the interrater reliability of the judges was .58, $p < .001$. This level of agreement provides the CCCI-R with adequate content validity regarding its ability to measure cross-cultural counseling competencies.

To assess the stability of the CCCI-R across multiple situations, LaFromboise et al. (1991) utilized multiple raters to watch and rate the same training video. Three expert raters trained in multicultural counseling assessed the CCCI-R —all of whom had at least five years of experience—providing the initial interrater reliability (LaFromboise et al., 1991). These experts rated thirteen 15- to 20-minute videotapes of Caucasian students counseling a cross-cultural counseling interview with a Hispanic American confederate client. The interrater reliability began at .78 and rose to .84 after one vignette yielding poor interrater agreement was eliminated.

In exploring the factor structure of the CCCI-R, 86 undergraduate students rated a Caucasian female student's cross-cultural competence. Raters watched a seven minute

simulated counseling session and were asked to assume the perspective of the client to best assess the effectiveness of the counselor using the CCCI-R. The CCCI-R was found to have an internal consistency (coefficient alpha) reliability of .95, however no alphas were reported for the subscales, with inter-item correlations ranging between .18 and .73 (LaFromboise et al., 1991). Subsequent studies have found similar internal consistency reliability estimates (Ladany, Brittan-Powell, & Pannu, 1997). There have been no studies reporting test-retest reliability data and research supporting the interrater reliability is limited, leading Ponterotto and colleagues (1994) to recommend additional psychometric investigation.

The CCCI-R is reported to have good criterion-related validity and adequate construct validity (including discriminant validity) with its three-factor model accounting for 63% of the variance and 19 of the 20 items loading at .55 or higher for a factor (Hays, 2008; Ponterotto et al., 1994; Sabnani & Ponterotto, 1992). This suggests that although a three-factor solution might support the tripartite model, the CCCI-R is best interpreted using a total score (Ponterotto, Rieger, Barrett, & Sparks, 1994). Although intended as an external rating scale, the CCCI-R has been adapted into a self-report measure (Fuertes and Brobst, 2002; Ladany, Inman, Constantine, & Hofheinz, 1997). For the purpose of this study, a total score was used as both an independent and dependent variable. The Cronbach's alpha in the current study was .95.

Multicultural Counseling Inventory (MCI)

The Multicultural Counseling Inventory (MCI; Sodowsky, Taffe, Gutkin, & Wise, 1994) is a 40-item self-report measure assessing multicultural counseling competencies for counselors working with diverse client populations. The instrument asks respondents

to indicate the degree to which items accurately describe their behavior and experiences as counselors, psychologists, or trainees within a multicultural counseling situation. The MCI uses a four-point Likert-type scale, with (1) indicating low self-reported multicultural competence and (4) indicating high self-reported multicultural competence. The instrument is subdivided into four subscales: multicultural skill, multicultural awareness, multicultural counseling knowledge, and the multicultural counseling relationship. Counselor trainees completed the MCI to measure their self-perceived multicultural counseling competence.

Each subscale of the MCI is meant to be totaled to provide separate subscale scores. Subscale scores are then added together to provide a full-scale score. Average scores are used to interpret the level of multicultural competence, with a 2.0 or lower indicating poor multicultural competence while an average score of 3.0 indicates moderate multicultural counseling competence (Sodowsky et al., 1994). There are seven items in the MCI where the scoring is reversed. On items 1, 2, 4, 5, 10, 15, and 19, a score of four indicates low multicultural counseling competence while a score of one indicates high multicultural counseling competence. For this study, full-scale scores on the MCI were used.

Multicultural Counseling Skills

The multicultural skills subscale—comprised of 11 items—measures clinicians' self-reported competence toward developing and implementing appropriate intervention strategies with individuals from various cultural backgrounds. Sodowsky and colleagues (1994) found an overlap between multicultural counseling competencies and general counseling competencies, as was previously suggested by Sue et al. (1982). Consequently, the MCI includes six general counseling skills statements reflecting

behaviors such as "observing congruence, being focused, using concise reflections, and doing crisis intervention" (p. 140). The factor loadings of items in the skills subscale were between .30 and .65 (Sodowsky et al., 1994). An example of an item from the MCI skills subscale is "When working with minority clients I am able to quickly recognize and recover from cultural mistakes or misunderstandings."

Multicultural Awareness

The multicultural awareness subscale—comprised of 10 items—measures respondents' self- reported understanding of intrapersonal and intercultural issues related to clinical interactions. An example of an item from the awareness subscale is "I have a working understanding of certain cultures (including African American, Hispanic, Asian American, new Third World immigrants, and international students)." The factor loadings of items in the awareness subscale ranged from .33 to .77 (Sodowsky et al., 1994).

Multicultural Counseling Relationship

The multicultural relationship subscale—comprised of eight items—measures respondents' self-reported quality of their relationship with minority clients. An example of an item on the relationship subscale is "I have difficulties communicating with clients who use a perceptual, reasoning, or decision-making style that is different from mine." The factor loadings of items in the relationship subscale ranged from .38 to .61 (Sodowsky et al., 1994).

Multicultural Counseling Knowledge

The multicultural counseling knowledge subscale—comprised of 11 items—measures respondents' self-reported knowledge of multicultural competencies that inform their ability to implement appropriate and effective strategies. An example of an item

from the knowledge subscale is "I apply the sociopolitical history of the clients' respective minority groups to understand them better." The factor loadings of items in the knowledge subscale ranged between .30 and .63 (Sodowsky et al., 1994).

The MCI was chosen for this study because it retains some of the strongest psychometric properties of self-report measures of multicultural counseling competencies (Ponterotto et al., 2002) as well as moderate to strong internal consistency coefficients reported for studies involving counseling and psychology students (Ottavi, Pope- Davis & Dings, 1994; Pope-Davis, Reynolds, Dings, & Nielson, 1995; Sodowsky, 1996; Sodowsky et al., 1998). In their review of the MCI, Ponterotto and Alexander (1996) report that the instrument appears to be the most behaviorally based assessment of self-reported multicultural counseling competencies.

The MCI was developed based on the prevailing conceptualization of multicultural counseling competencies and standards as well as a thorough review of the multicultural counseling literature (Sue et al., 1992). The measure is intended to help operationally define the tripartite construct of multicultural counseling competencies—knowledge, skills, and awareness—while adding an additional component: the multicultural counseling relationship. Sodowsky and colleagues (1994) added this construct because they believe the counseling relationship to be a factor on which multicultural counseling competence depends. The relationship dimension of the MCI is meant to measure the respondent's ability to develop a personal therapeutic interaction with a client from a different culture.

Sodowsky et al. (1994) conducted two studies to provide initial reliability and validity estimates for the MCI. In the first study, the authors obtained mailing list

information for academic training programs and professional associations in one Mid-Western state. This incarnation of the MCI included 87-item statements, a demographic sheet, and a letter of information mailed to graduate psychology students and members of three professional counseling associations. The authors reported an N = 604 which represents a 64% response rate. The exploratory factor analysis conducted yielded a four-factor solution. Sodowsky et al. (1994) initially extracted 10 factors that accounted for 52.6% of the variability. Of these factors, the four highest values were selected and the matrix of factor loadings was rotated (using a Varimax rotation) to make the factor structure more clear. Items with loadings of less than .30 and items that loaded on multiple factors were dropped from the final analyses. This left the MCI to decrease from 87 item statements to its current 40. Sodowsky et al. (1994) established the content validity of the measure by utilizing 14 graduate students with experience in multicultural counseling to indicate the extent they agreed or disagreed with the appropriateness of the factor names and which test items adequately encompassed the content domain of multicultural counseling competencies. All of the graduate student raters agreed the test items adequately covered the content domain.

The second study conducted by Sodowsky and colleagues (1994) was to provide support for the initial factor structure of the MCI. This study used a nationwide sample of clinicians at university counseling centers yielding an N = 320, a response rate of 59%. A confirmatory factor analysis was conducted revealing a four-factor oblique solution, yielding a goodness-of-fit index of .84. The authors found moderate to moderately high internal consistency reliabilities and moderate inter-factor correlations for the MCI and the four subscales using the oblique four-factor model.

According to Sodowsky et al. (1994), "the moderately strong relationships between the factor structures obtained from the two samples, as indicated by coefficients of factor congruence, suggested a reasonably robust degree of generalizability" (p. 146). However, based on the results of the factor analysis, some uncertainty remains regarding the factor structure. Although a four-factor solution accounted for the best goodness-of-fit, the data also suggested the viability of a one-factor solution. Sodowsky et al. advise using the general or full-scale factor in interpretation. For the purposes of this study, respondent's full scores of the MCI will be utilized.

Sodowsky et al. (1994) presented internal consistency reliabilities (Cronbach's alphas) from both studies. These coefficients were .88 and .86 for the full MCI score, .83 and .81 for the multicultural counseling skills subscale, .83 and .80 for multicultural counseling awareness subscale, .65 and .67 for the multicultural counseling relationship subscale, .79 and .80 for the multicultural counseling knowledge subscale. Other authors found similar internal reliability estimates (Ottavi et al., 1994; Pope-Davis et al., 1995; Sodowsky et al., 1998). Evidence of criterion validity was found in results showing respondents with multicultural counseling training, or professional experience with minority populations scored higher on the MCI than those without experience (Ponterotto & Alexander, 1996). The Cronbach's alpha for the MCI total score within the current study was .90.

Multicultural Environmental Inventory-R (MEI-R)

The Multicultural Environmental Inventory (MEI-R) (Pope-Davis, Liu, Nevitt & Toporek, 2000) was created to systematically address multicultural issues within counseling psychology programs due to a paucity of measures focusing on the

atmosphere and attitudinal forces. The initial MEI was developed in response to two documents highlighting the importance of establishing multiculturally competent training environments: the Multicultural Competency Checklist for Counseling Training Programs (Ponterotto, Alexander, & Grieger, 1995) and the APA's (1997) *Diversity and Accreditation* (Toporek, Liu, & Pope-Davis, 2003). Using those two resources as a framework, the MEI-R assesses programmatic development as well as the perceptions of the multicultural environment by both faculty and students. The authors advocate for the combined use of the MEI-R with measures of counseling competence, which will be done in the current study. The MEI-R was used because it is the most recent version of the assessment. Depending upon the goal of the investigation being conducted, total scores, subscale scores or scores on individual items of the MEI-R may be used.

The MEI-R provides a total score of the participant's perceptions of the training environment as well as four subscale scores (factors) related to their perception of specific aspects of their multicultural training environment: curriculum and supervision, climate and comfort, honesty in recruitment, and research. When using all four subscales, total scores range from 27-135. Higher scores indicate a greater focus on multiculturalism within a training program. The authors encourage the use of the MEI-R in conjunction with objective data that includes but is not limited to the number of multicultural courses offered, diversity of faculty and student body, research and publications produced. This measure was normed on graduate students, which is the current study's intended population. Permission by its authors to utilize this measure was obtained electronically.

Curriculum and Supervision

The first subscale of the MEI-R—including 11 items with factor loadings ranging from .61 to .81—is curriculum and supervision issues, referring to the degree multicultural issues and topics are adequately addressed in the respondent's course work and practica. An example item from the curriculum and supervision subscale is "All courses and research conducted by faculty address, at least minimally, how the topic affects diverse populations."

Climate and Comfort

The second subscale—including 11 items with factor loadings ranging from .45 to .89—relates to the climate and comfort within the multicultural environment. This factor addresses the level of safety and comfort individuals feel expressing themselves and how valued respondents feel within their program. An example item from the climate and comfort subscale is "There are faculty with whom I feel comfortable discussing multicultural issues and concerns."

Honesty in Recruitment

The third factor—comprised of three items with factor loadings ranging from .85 to .88—relates to the program's level of honesty in recruitment. This refers to whether individuals would be forthright about the true nature—including potentially unflattering information—about the programmatic environment. An example of an item from the honesty in recruitment subscale is "When recruiting new students, I am completely honest about the climate."

Research

The final factor—with just two items with factors loading at .83 and .88—relates to the respondents' perception the program is engaging and interested in furthering the

research base related to multicultural issues. An example of an item from the research subscale is "Faculty members are doing research in multicultural issues."

Following the initial formulation of the MEI, Pope-Davis et al. (2000) conducted an exploratory factor analysis with 208 psychology graduate students and faculty members. The initial instrument was a 53-item measure rated on a five-point Likert-type scale asking participants the degree they agreed with statements regarding their academic department's multicultural focus, with (1) indicating not at all and (5) indicating a lot. Higher scores on the MEI indicates a higher emphasis placed upon multicultural issues.

To test the stability of the factor analysis, the authors randomly split the sample in half, resulting in two samples of 104 participants. One sample served as the analysis sample and the other, a validation sample. Following an oblique rotation, the results of a scree plot within the analysis sample suggested factor solutions ranging from two to five; a four-factor solution was chosen because it provided the strongest structure for understanding the integration of multicultural counseling issues into counseling psychology programs and still accounted for a substantial proportion of the variance (57%). After removing ineffective items, the final scale consisted of 27 items. This four-factor solution accounted for 68% of the variance with the final 27 items having item-total correlations between .21 and .53 (Pope-Davis et al., 2000).

The second factor analysis assessed the stability of the analysis sample's results. Again, a principal-component factor analysis was done on the initial 53-item instrument and four factors were extracted from an oblique rotation. The results from the validation sample suggest a reasonably stable factor structure underlying the 27-items within the analysis sample. The resulting 27-item instrument became the Multicultural

Environmental Inventory-Revised (MEI-R) comprised of four subscales: curriculum and supervision, climate and comfort, honesty in recruitment, and research. These four factors are congruent with the guidelines and themes of the APA's *Diversity and Accreditation* (1997) guidelines and the Multicultural Competency Checklist for Counseling Training Programs (Toporek et al., 2003).

The reliability estimate found in Pope-Davis et al.'s (2000) study for the overall 27-item instrument was .94. Individual factors were: .92 for curriculum and supervision, .92 for climate and comfort, .85 for honesty in recruitment and .83 for research. Using a similar sample of 336 graduate students and faculty members—Toporek et al. (2003) found a high estimate of internal consistency using Cronbach's alpha for the entire scale .96 as well as its individual subscales: curriculum and supervision was .95, climate and comfort was .92, honesty in recruitment was .92, and multicultural research was .89. A confirmatory factor analysis of the MEI-R suggested that the model and subscales previously established provided an adequate fit for the data. Beer et al. (2012) and Coleman (2006) both found similar internal consistencies, with an alpha for the climate and comfort subscale of .87 and .90, respectively. The current study found a Cronbach's alpha of .96 for the total MEI-R score and .94 for the climate and comfort subscale.

The Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C

The Marlowe-Crowne Social Desirability Scale (MCSDS) is a 33-item true-false scale measuring social desirability. The initial construction of the instrument was an attempt to improve Edward's Social Desirability Scale (Edwards, 1957), which was based on the Minnesota Multiphasic Personality Inventory (MMPI) K scale. The MCSDS assesses the strength of social desirability in participants through attitude related

statements (Crowne & Marlowe, 1960). Crowne and Marlowe (1960) defined social desirability as an individual's need to "obtain approval by responding in a culturally appropriate and acceptable manner" (p. 354).

The MCSDS was initially normed on 39 undergraduate college students (α = .88, test-retest of 31 students *r* = .89; Barger, 2002; Crowne & Marlowe, 1960) though studies have reported internal consistency and reliability scores with adults ranging from .72 to .96 (Andrews & Meyers, 2003; Crino, Svoboda, Rubenfeld, & White, 1983; Fischer & Fick, 1993; Loo & Thorpe, 2000; Reynolds, 1982). Due to its strong statistical properties, the MCSDS is one of the most prominent instruments examining social desirability attitudes (Andrews & Meyer, 2003; Barger, 2002; Crino et al.,1983; Reynolds, 1982).

As a result of its widespread usage, shorter forms of social desirability were constructed from the original MCSDS items (Reynolds, 1982; Silverstein, 1983). Reynolds (1982) developed three short forms of the MCSDS scale (11-items, 12-items, and 13-items). Based on the results of his analysis, the 13-item form was "recommended as a viable short form for use in the assessment of social desirability tendencies" (p. 124). The shortened, 13-item version of the MCSDS, entitled the Form-C, has been found to produce acceptable reliability (α = .76) and concurrent validity when compared with the original MCSDS (*r* = .91–.965; Ballard, 1992; Crowne & Marlowe, 1960; Fischer & Fick, 1993; Loo & Thorpe, 2000; Reynolds, 1982). Silverstein (1983) found that the MCSDS Form-C demonstrated greater validity than would be expected at random, obtaining a correlation of .80 with the initial MCSDS. Fischer and Flick (2003) advocate the use of the abbreviated instrument, suggesting that the short form is just as psychometrically sound as the original, if not more. However, other analyses of the short

forms, including Form-C, have received mixed results (Barger, 2002; Fabroni & Cooper, 1989; Silverstein, 1983; Zook & Sipps, 1985). The MCSDS Form-C was used in the current study as a control variable to assess the participants' social desirability when reporting perceptions of their multicultural counseling competence.

The MCSDS Form C is comprised of 13 items from the original instrument (Items 3, 6, 10,12, 13, 15, 16,19, 21, 26, 28, 30, and 33) with scores ranging from 0 (when no answers match) to 13 (with all answers matching). When items 1, 2, 3, 4, 6, 8, 11, and 12 are endorsed as true, participants are given a score of 0; when responses to these items are false, participants are given a 1. Conversely, when items 5, 7, 9, 10, and 13 are endorsed as true, participants are given a 1; when responses to these items are false, participants are given a 0. As a result, higher scores indicate greater socially desirable behaviors. An example of an item is "On a few occasions, I have given up doing something because I thought too little of my ability." The Cronbach's alpha for the current study was found to be .78.

Demographics Questionnaire

A brief demographics questionnaire was administered to respondents to obtain relevant information related to the sample. The data obtained with this questionnaire was used for descriptive purposes and to explore the potential predictive utility of specific variables found within the research literature. This questionnaire asked respondents to identify their age range, gender, sexual orientation, CACREP region (north atlantic, north central, rocky mountain, southern, and western—a list of states from each region was provided) counseling focus (clinical mental health counseling, community counseling, mental health counseling, school counseling or marriage, couple and family counseling,

counselor education and supervision), their perception of the model of multicultural counseling training (the separate course model, the area of concentration model, the interdisciplinary model and the integration model) and number of courses or workshops attended related to multicultural counseling concepts. Participants were also asked to identify their ethnicity as well as the perceived ethnicity of their multicultural counseling instructor. Respondents were asked to choose their ethnicity—they were told to check all that applied—and the perceived ethnicity of their multicultural counseling instructor using designations provided by the US Census. This included the following:

- Asian or Asian American including Chinese, Japanese and others;
- Black or African American;
- Hispanic or Latino including Mexican American, Central American, South American and others;
- White, Caucasian Anglo, European American, not Hispanic;
- American Indian, Native American or Alaska Native; or
- Other ethnicity, otherwise not included.

An inclusion criterion question ensured participants had taken a multicultural counseling course at a CACREP accredited counseling program within the past year. Those who had not were directed to not participate. Data was collected between July and August 2014. Respondents were asked to provide the semester and year they were enrolled in a multicultural course to ensure the desired sample was captured. Those outside of the desired range (summer 2014, fall 2013, spring 2014 and summer 2014) were discarded.

Data Analysis Procedure

The data were imported from Survey Monkey to the Statistical Package for the Social Sciences (SPSS) version 21.0-computer software for analysis. The respondents were provided a link to an electronic survey through Survey Monkey that included the informed consent, a demographic questionnaire, and the four aforementioned measures:

1. CCCI-R;
2. MCI;
3. MCSDS Form-C;
4. MEI-R climate and comfort subscale; and
5. MEI-R.

Descriptive statistics were used to describe the demographic information of the respondents, the match between the counselor trainees' ethnicity and their perception of their instructors' ethnicity, the respondents' self-report multicultural competence, the respondents' perception of their instructor's multicultural competence and the respondents' perception of their classroom and programmatic multicultural environment. Completed surveys were compiled through Survey Monkey and subsequently password protected to ensure confidentiality.

Hierarchical regression was used to analyze the data, the most effective statistical model when attempting to understand the nature of students' multicultural counseling experiences (Licht, 2004). All continuous independent and dependent variables in this study were transformed into z-scores. Categorical independent and dependent variables (model of counseling focus, multicultural counseling training, number of multicultural counseling courses or workshops attended, ethnic match between the counselor trainee and instructor) were dummy coded. The ethnic match variable was treated as binary (match and no match) due to small group sizes of specific combinations of student and

instructor ethnicity. Before conducting the regression analyses, the effects of potential confounding variables were determined through running one-way ANOVAs. A series of independent *t*-tests were also run to compare the means of different groups. Social desirability (as measured with MCSD scores) was controlled for in all regression models.

The regression model in the study was used to assess a prediction—not an explanation—of student competencies from their classroom and programmatic experiences. Students' perceptions of multicultural experiences within their program were entered as predictor variables into hierarchical regression models to predict criterion variables of students' self-reported multicultural competencies (as measured by the MCI). These perceptions were of the following:

1. Their instructor's multicultural counseling competence (as measured by the CCCI-R);
2. Program cultural ambience (as measured by the MEI-R total score);
3. Multicultural counseling environment (as measured by the MEI-R climate and counseling subscale); and
4. The perceived ethnic match between themselves an their multicultural counseling instructor (as measured by the demographic questionnaire).

The first step within the regression model was to control statistically for MCSDS Form-C scores (social desirability). Coded variables for student ethnicity were also entered into Step 1. In Step 2, scores on the MEI-R were entered. In Step 3, ratings of the classroom environment as measured by the MEI-R climate and comfort subscale were entered. Finally, counselor trainees' perception of the ethnic match between themselves and their instructor were entered concurrently in Step 4. The order of entry was dictated by primacy; the experiences occurring first and lasting longest were entered early, and those occurring later and for a shorter duration before the survey were entered later. This model was replicated from relevant similar studies (Dickson & Jepsen, 2007).

The computer program G*power was used to gauge the necessary sample size. According to the results of the G*power analysis, a sample size of 109 was needed for the current study. This number is the minimal sample size needed for a power at .80 to yield a medium effect size of .15 (Cohen, 1992) and an alpha at .05 and eight variables (predictors and moderator). 141 usable participant responses were obtained. Cronbach's alpha were utilized to describe the internal consistency of the instruments. To answer the research questions, hierarchical regression was utilized. To properly extrapolate from the data analysis, certain assumptions of the data must be met. This includes the assumptions of regression, linearity between predictor and criterion variables, and assumptions of the prediction errors: normality and homoscedasticity were tested to ensure variability in the sample (Cohen, Cohen, West, & Aiken, 2003). The assumption of independence of observations could not be fully met due to the use of a convenience sample. Mean centering of variables was unnecessary because the moderator used was categorical (Judd & Kenny, 2010). The significance level for the data analysis of all statistical tests was set at the .05 level.

Design Limitations

There were several limitations to the current study. A convenience sample was utilized, making causal conclusions impossible and thus weakening external validity. An effort was made to garner a nationwide sample, however, ensuring a representative sample from all CACREP accredited counseling programs was not guaranteed given the current study's methodology.

Counselor trainees utilized the CCCI-R to provide their perception of their multicultural counseling instructor's multicultural counseling competence. This

instrument, an external measure of assessing cultural competence, was normed on counseling students, but has been traditionally used to measure multicultural counseling competencies in a counseling situation, not within a graduate level multicultural counseling classroom. However, due to the lack of measures available, the CCCI-R represented the best option for counselor trainees to assess their instructor's multicultural counseling competence.

The use of self-report multicultural counseling competence measures is commonplace within the multicultural counseling research. However, the validity of these measures to adequately gauge respondents multicultural counseling competence has been questioned. This is due to the potential for self-report bias involving social desirability, specifically multicultural social desirability (Constantine & Ladany, 2000; Pope-Davis & Dings, 1995; Sodowsky et al.,1998). To mitigate this, the Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C (Crowne & Marlowe, 1960; Reynolds, 1982), a measure of multicultural social desirability, was utilized.

A nominal incentive—a $5 dollar electronic gift card to a nationwide coffee chain—was used to increase the likelihood of participation (Dillman, 2007). Research has shown that incentives motivate participants to start Web surveys and that they are more likely to finish when incentives are involved (Göritz, 2006). Using incentives in research can be problematic when the subject is in a dependent relationship with the researcher, when the risks are high, when the research is degrading, when the participant will consent only if incentive is large due to the participant's strong aversion to the study, and when the aversion is principled (Grant & Sugarman, 2004), none of which apply to the current study. It is worth noting that promised incentives of $5 have not been found to increase

response rate, whereas prepaid incentives of the same amount have (Cantor, O'Hare, & O'Connor, 2007).

Another potential limitation of the current study is that participants—counselor trainees—rated multiple instructors' multicultural counseling competence. This can be seen as a confounding variable because the instructor being assessed is not constant across all respondents. This limitation was minimized by utilizing counselor trainees' perceptions of those teaching within CACREP-accredited programs. Due to CACREP-accredited programs requiring the inclusion of a multicultural counseling course within one's course of study, a certain level of homogeneity in content can be assumed across all respondents' experiences.

Human Participant and Ethics Precautions

Several precautions were taken because counselor trainees were used as research participants. Approval from the Office of Doctoral Student Services within the Graduate School of Education and Human Development was obtained. Respondents were treated in accordance with the George Washington University's Office of Human Research policies to limit risk and assure ongoing informed consent. Authorization from the Office of Human Research and Institutional Review Board of The George Washington University was obtained prior to the dissemination of the survey.

The current research posed minimal known risk to its participants and it was not anticipated that participation would cause distress. Respondents were notified about the nature of the study prior to their participation and were reminded that their involvement in the study is voluntary. No identifying information links respondents and their responses, although those interested in receiving compensation provided their email

addresses which was immediately discarded following their receiving the electronic gift card.

Chapter 4: Results

This chapter will describe the results of the study, the testing of assumptions, characteristics of the sample, descriptive statistics and the results of the hierarchical regression models testing the study's hypotheses.

Data Screening and Testing of Assumptions

The data were imported from SurveyMonkey to the Statistical Package for the Social Sciences (SPSS) version 21.0-computer software and was initially examined before analyzed. Variables were recoded to correspond with each instrument's scales and scoring methods. All survey questions were required within the web survey program SurveyMonkey. Ten respondents failed to complete all the questions on the Marlowe-Crowne Social Desirability Scale (MCSDS) Form-C; these participants' responses were omitted from use within the study. Each student participating in the study completed a demographic questionnaire with the following categories: gender, sexual orientation, age range, ethnicity, perceived multicultural counseling instructor's ethnicity, perception of their program's approach to multicultural instruction, CACREP counseling designation and ACES region of their graduate program.

Given that hierarchical regression was used to analyze the results, the assumptions of regression—linearity between predictor and criterion variables—and the assumptions of predictive errors such as normality, homoscedasticity (constant variances across scores) and independence were initially tested to confirm variability within the sample (Cohen, Cohen, West, & Aiken, 2003). An inspection of the histogram for each independent and dependent variable resulted in evidence of normality. Each variable was

explored on its own for normality. The greatest deviance from normality was found in the Cross-Cultural Counseling Inventory-Revised (CCCI-R) variable, which had a slight negative skew due to one outlier with a z-score nearing negative four. Two other cases were three or more standard deviations away from the mean. Models were run removing all outliers with a z-score of an absolute value greater than 3.0 on any of the study's independent variables. Doing so did not change the outcomes of the models in which the independent variables were included; thus, they were left within the overall sample.

Linearity was tested through scatter plots of all independent and dependent variables. Homoscedasticity was ensured by checking scatterplots of the residuals to ensure the variance of errors for each independent variable were the same at all levels. Multicollinearity was checked using the collinearity diagnostics option. All tolerances were .233–.97 and variance inflation factors ranged from 1.02–4.29. The variance inflation factors (VIFs) above three were found only for dummy coded categorical control variables; therefore, this potential indicator of multicollinearity was ignored.

Sample Description

The sample demographics by frequency and percentage are presented in Table 1. The total sample of 141 participants included 124 (87.9%) women and 15 (10.6%) men. One participant (0.7%) identified as transgender. One "other" response identified as androgynous (0.7%). This sample differs slightly from CACREP enrollment numbers which place the breakdown at 82.8% female and 17.7% male; CACREP does not report numbers for those who identify as transgender (Council for Accreditation of Counseling & Related Educational Programs, 2013). The majority of participants fell within the age range of 25–34 (47.5%, $n = 67$) with the remaining participants falling within 18–24

(31.2%, *n* = 44), 35–44 (15.6%, *n* = 22), 45–54 (3.5%, *n* = 5), and 55–64 (2.1%, *n* = 3). CACREP does not collect counselor trainee age data within their annual report. Of the 141 respondents, the large majority identified as heterosexual (83.7%, *n* = 118) with 10.6% (*n* = 15) identifying as gay or lesbian, and 4.3% as bi-sexual (*n* = 6). Two individuals (1.4%) preferred not to answer.

All geographic regions as delineated by Association for Counselor Education and Supervision (ACES) were represented:

- Sixty-five respondents (46.1%) were from the Southern region (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, Washington DC and West Virginia).
- Forty-nine respondents (34.8%) were from the North Central region (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota and Wisconsin).
- Twenty-one respondents (14.9%) were from the Western Region (Alaska, Arizona, California, Hawaii, Nevada, Oregon and Washington State).
- Three respondents (2.1%) were from the North Atlantic region (Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania and Vermont).
- Three respondents (2.1%) were from the Rocky Mountain region (Colorado, Idaho, Montana, New Mexico, Utah and Wyoming).

The current sample in many ways mirrored the regional distribution of CACREP programs (CACREP Annual Report, 2013). The Southern region is the most populated with 109 programs (40.1%); North Central is the second largest with 70 programs (25.7%); and the Rocky Mountain region is the smallest with 17 programs (6.3%). The difference between the current sample and the regional distribution of CACREP programs was found in the ranking of the North Atlantic Region which has 48 programs (17.7%) and Western Region which has 26 programs (9.6%); the former was underrepresented, whereas the latter was overrepresented.

The majority of participants identified as counselor trainees whose focus was the following:

- Clinical mental health (35.5%, *n* = 50);
- Community counseling (9.2%, *n* = 13);
- Mental health counseling (18.4%, *n* = 26);
- School counseling (17.7%, *n* = 25);
- Marriage, couple and family counseling (5%, *n* = 7);
- Counselor education and supervision (7.1%, *n* = 10); and
- "Other" counseling (7.1%, *n* = 10).

This sample looks differs slightly from current CACREP enrollment numbers which places school counseling with the largest enrollment (35.5%, *n* = 10,221) followed by community mental health (33.3%, *n* = 9,582) and clinical mental health (28.1%, *n* = 8,109) closely behind it (CACREP Annual Report, 2013). The 10 "other" responses included those who identified their focus as the following:

- Addiction mental health counseling (1);
- Career counseling (1);
- Counseling and guidance (1);
- Counseling psychology (2);
- Mental health addictions counseling (1);
- Mental health counseling and addictions (1);
- Professional mental health counseling and addictions (1);
- School psychology (1); and
- Student affairs/college counseling (1).

Tables 1 and 2 describe the demographics of the 141 participants.

A little more than half of participants (51.1%, *n* = 72) reported having taken 1–2 workshops, seminars or courses related to diversity/multicultural counseling outside of their graduate program. Twenty-eight (19.9 %) counselor trainees reported having taken 3–4 workshops, seminars or courses; twenty-six (18.4 %) reported having taken 0

workshops, seminars or courses; and fifteen (10.6%) reported having taken 5+ workshops, seminars or courses.

The majority of participants (62.5%, n=92) reported their counseling program's model of multicultural counseling education as integrative, followed by fifteen counselor trainees (10.6%) reporting their counseling program as the separate course model, twelve counselor trainees (8.5%) reporting their counseling program as the interdisciplinary model, nine counselor trainees (6.4%) reporting their counseling program as the area of concentration model. It is unclear how many programs currently operate within the integrated model, but Ponterotto's (1997) nationwide survey of counseling psychology and counselor educator training directors indicated that 58% of respondents characterized their programs as having an integrated model, a number close to the 62.5% found in the current study.

In terms of counselor trainees reporting multiple models, two (1.4%) reported their counseling program as the area of concentration model and the interdisciplinary model, three (2.1%) reported their counseling program as the interdisciplinary model and the integration model, one (0.7%) reported their counseling program as the area of concentration model, the interdisciplinary model and the integration model, six (4.3%) reported their counseling program as the separate course model and the integration model and one (0.7 %) reported their counseling program as the separate course model and the area of concentration model and the interdisciplinary model and the integration model.

Table 1 *Sample Demographics by Frequency and Percentage*

Gender	N	%
Female	124	87.9
Male	15	10
Transgender	1	0.7
Other	1	0.7
Age Range	**N**	**%**
18–24	44	31.2
25–34	67	47.5
35–44	22	15.6
45–54	5	3.5
55–64	3	2.1
Sexual Orientation	**N**	**%**
Heterosexual	118	83.7
Gay or Lesbian	15	10.6
Bi-sexual	6	4.3
I prefer not to answer	2	1.4
ACES Region	**N**	**%**
North Atlantic	3	2.1
North Central	49	34.8
Rocky Mountain	3	2.1
South	65	46.1
Western	21	14.9
CACREP Counseling Focus	**N**	**%**
Clinical Mental Health	50	35.5
Community Counseling	13	9.2
Mental Health Counseling	26	18.4
School Counseling	25	17.7
Marriage, Couple and Family Counseling	7	5.0
Counselor Education and Supervision	10	7.1
Other	10	7.1
Workshops or Seminars Attended	**N**	**%**
0	26	18.4
1–2	72	51.1
3–4	28	19.9
5+	15	10.6
Counseling Program Approach	**N**	**%**
The Separate Course Model	15	10.6
The Area of Concentration Model	9	6.4
The Interdisciplinary Model	12	8.5
The Integration Model	92	62.5
Multiple Models	13	9.2

Student ethnicity and perceived instructor ethnicity are presented in Table 2. The majority (70.9%, *n* = 100) of respondents identified as White, Caucasian, Anglo, European American; not Hispanic. Six (4.3%) counselor trainees identified as Asian or Asian American including Chinese, Japanese, and others, 11 (7.8%) identified as Black or African American, 11 (7.8%) identified as Hispanic or Latin including Mexican American, Central American, South American and others, and 10 (7.1%) identified as Multiracial. The two "other" responses to student ethnicity were Lebanese (1) and Middle Eastern (1). No counselor trainees identified as American Indian, Native American or Alaska Native. These results differ slightly from the ethnic demographic data compiled by CACREP's 2013 Annual Report which reports 60.4% of students as Caucasian or White, 20.7%, African American or Black and 1.8% of students as Multiracial. However, Hispanic, Latino, or Spanish American (7.7%), Asian American (1.8%) and American Indian or Native Alaskan (0.7%) enrollment numbers are comparable to the sample captured by this study.

A little more than half of participants (53.9%, *n* = 76) identified their instructor's ethnicity as White, Caucasian, Anglo, European American; not Hispanic. Three respondents (2.1%) identified their instructors as Asian or Asian American including Chinese, Japanese and others, 24 (17%) identified their instructor as Black or African American, 17 (12.1%) identified their instructors as Hispanic or Latino including Mexican American, Central American, South American and others, one respondent (0.7%) identified their instructor as American Indian, Native American, or Alaska Native and 18 (12.8%) respondents identified their instructor as Multiracial. The 2 "other" responses (1.4%) for perceived instructor ethnicity were Unknown (1) and Turkish (1).

CACREP does not keep statistics for the ethnicities of those who instruct multicultural counseling courses but the sample in the current study mirrors results found in similar research (Burton & Furr, 2014; Reynolds, 2011).

The ethnic match binary variable was constructed due to the small sample size for matches involving specific ethnicities other than Caucasian (e.g., African American counselor trainee and an African American instructor). One group was constructed to include all matches—despite differences within ethnicity—and another group for those with no perceived match. Caucasian students reported statistically significant lower scores on self-reported multicultural counseling competence ($n = 100$, $\mu = 125.37$) than their non-white peers ($n = 41$, $\mu = 132.58$), $t\ (138)=2.99$, $p < .05$.

Table 2 *Student Ethnicity and Perceived Instructor Ethnicity*

Student Ethnicity	N	%
Asian or Asian American	6	4.3
Black or African American	11	7.8
Hispanic or Latino	11	7.8
White; not Hispanic	100	70.9
American Indian, Native American, or Alaska Native	0	0.0
Multiracial	11	7.8
Other	2	1.4
Perceived Instructor Ethnicity	N	%
Asian or Asian American	3	2.1
Black or African American	24	17.0
Hispanic or Latino	17	12.1
White; not Hispanic	76	53.9
American Indian, Native American, or Alaska Native	1	0.7
Multiracial	18	12.8
Other	2	1.4
Perceived Ethnic Match	N	%
Asian or Asian American	0	0.0
Black or African American	1	0.7
Hispanic or Latino	4	2.8
White; not Hispanic	59	41.8
Multiracial	2	1.4
No Match	75	53.2
Perceived Ethnic Match Binary	N	%
No Match	75	53.2
Match	66	46.8

Usage Rate

Two hundred and ninety four individuals attempted to complete the survey. Fifty-five individuals (18.71%) were immediately directed via SurveyMonkey to not participate because their initial responses did not meet the inclusion criteria of being enrolled in or completed a multicultural counseling course within the past year at a CACREP-accredited counseling program. Two hundred and thirty nine participants

completed some part of the survey with 141 usable responses, representing a 58.9% usage rate. Responses were disregarded due to incomplete data, duplicates and those who were ruled ineligible due to responses to a write-in item, which acted as a second inclusion criteria question. Respondents were asked to provide the semester and year they had taken and completed a multicultural counseling course. Those outside of the time frame outlined within the inclusion criteria (summer 2013, fall 2013, spring 2014 and summer 2014) were discounted. These responses were examined to ensure that no similarities or patterns existed within the group of eliminated responses.

Response rates were not calculated due to the nature of Internet survey research. It was impossible to determine how many counselor trainees surveyed received a request to participate via email. Participants might have received multiple requests to participate such as seeing the link on a professional listserv and having their program director email them directly, leaving the exact number of recipients unable to be calculated.

Descriptive Statistics for Variables

The mean, standard deviation, possible and actual range of scores of the predictor and criterion variables are presented in Table 3. The correlations between independent variables are represented in Table 4. Supporting previous research, no correlation was found between the CCCI-R and MCI (Constantine, 2001b; Dunn et al., 2006; Worthington et al., 2000). As expected, a strong positive correlation (Cohen, 1988) was found between MEI-R climate and comfort subscale and MEI-R total scores. The MEI-R total and the MEI-R climate and comfort subscale and the CCCI-R were also strongly and positively correlated, indicating that participants who believe their program and classroom had a strong cultural ambiance also perceive their instructor to demonstrate

strong multicultural counseling competence. A weak to moderate positive correlation was found between MCI scores and MEI-R total scores and MEI-R climate and comfort subscale scores, indicating that counselor trainees who believe their program and classroom have a strong cultural ambiance also perceive themselves as more multiculturally competent.

The Marlowe-Crowne social desirability scale was found to have a weak but significant and positive correlation with the MEI-R climate and comfort subscale but not MEI-R total scores, suggesting slightly greater influence of social desirability when reporting classroom environment as opposed to programmatic environment. A moderate, positive correlation was found between MCI scores—counselor trainees' perception of their multicultural counseling competence—and the Marlowe-Crowne social desirability scale, suggesting counselor trainees' were conscious of social desirability when reporting their own multicultural counseling competence.

Table 3 *Predictor and Criterion Variables*

	M	*SD*	*Possible Range*	*Actual Range*
MEI-R Total	105.39	19.75	27–135	43–135
MEI-R Climate and Comfort Subscale	43.51	9.21	11–55	15–55
CCCI-R Total	106.04	12.75	20–120	64–120
MCI Total	127.38	13.35	40–160	68–156
Marlowe-Crowne Short Form C	6.72	3.21	0–13	0–13

Table 4 *Pearson Correlation Coefficients between Predictor and Criterion Variables*

		1	*2*	*3*	*4*	*5*
1	MEI-R Total	—				
2	MEI-R Climate and Comfort Scale	.951**	—	.		
3	CCCI-R Total	.745**	.744*	—		
4	MCI Total	.195*	.188*	.037	—	
5	Marlowe-Crowne Short Form C	.152	.168*	.042	.410**	—

Note: *p<.05, **p<.01

Hypotheses Analyses

The first two models remained constant for all of the analyses conducted such that model 1 included student ethnicity and social desirability (MCSDS scores) as predictors of the dependent variable in question (MCI scores and CCCI-R scores). For the analyses with students self-perceived cultural competence as the dependent variable, in model 1, student ethnicity and social desirability explains a significant proportion of variance in students self-perceived cultural competence, F (2, 138) = 17.56, p <.05, R^2 = .20. Tests of individual predictors showed that social desirability and not student ethnicity was a significant predictor of students self-perceived cultural competence, t (138) = 4.93, p <.05, sr^2=.14. Model 2, with the addition of the control variables (workshops attended, counseling program approach and counseling focus) did not explain statistically significantly more variance in students self-perceived cultural competence than model 1, R^2 change=.09, F change (13, 125)= 1.25, p = .25.

For the analyses with students perception of their instructor's cultural competence as the dependent variable in model 1, the student ethnicity and social desirability explains a significant proportion of variance in students self-perceived cultural competence, F (2, 138) =2.68, p <.05, R^2 = .04. Tests of individual predictors showed that student ethnicity and not social desirability was a significant predictor of students self-perceived cultural competence, t (138) = 2.26, p <. 05, sr^2 = .04. Model 2, with the addition of the control variables (workshops attended, counseling program approach and counseling focus) explaining statistically significantly more variance in students perception of their instructor's cultural competence than model 1, R^2 change=.21, F change (13, 125)= 2.69, p < .05. Tests of individual predictors showed that only program approach (integrative vs.

separate course model) was a statistically significant predictor of students perception of their instructor's cultural competence, t (125) = -2.67, $p < .05$, $sr^2 = .04$.

The third model for each research question incorporated the independent variables relevant to each subsequent research question.

Research Question 1

Do counselor trainees' perceptions of their instructors' multicultural counseling competence predict the trainees' self-reported multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?

Analysis of Hypothesis 1

It was hypothesized that a model containing counselor trainees' perception of their instructor's multicultural counseling competence would account for the most variance in predicting counselor trainees' perception of their own multicultural counseling competence as compared to predictors such as student ethnicity, counseling focus, model of multicultural counseling training within their program, number of multicultural courses or workshops and social desirability. This hypothesis was not supported. Model 3, with the addition of students' perception of their instructor's cultural competence, did not explain statistically significantly more variance in students self-perceived cultural competence than model 2, R^2=.30, R^2 change=.00, F change (1, 124)= .24, p = .62. Thus, counselor trainees' perception of their instructor's multicultural counseling competence did not predict the perception of their own multicultural counseling competence.

Research Question 2

Do counselor trainees' perceptions of their programs' cultural ambiance predict the trainees' self-reported multicultural counseling competence and perception of their instructor's multicultural counseling competence when controlling for

student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?

Analyses of Hypothesis 2

It was hypothesized that a model containing counselor trainees' perception of their program's cultural ambiance will positively predict their self-reported multicultural counseling competence and their perception of their instructor's multicultural counseling competence when controlling for controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, number of multicultural courses or workshops attended, and social desirability. This hypothesis was supported for both dependent variables.

The initial part of the analysis examined the relationship between programmatic cultural ambiance and students' self-perceived cultural competence. Model 3, with the addition of programmatic cultural ambiance, did explain statistically significantly more variance in students' self-perceived cultural competence than model 2, R^2= .32, R^2 change=.02, *F* change (1,124) = 4.34, $p < .05$. Tests of individual predictors showed that some variables from models 1 and 2 retained significance in model 3: student ethnicity *t* (124)= -2.49, $p < .05$, $sr^2 = .03$; social desirability, *t* (124) = 4.49, $p < .05$, $sr^2 = .11$; workshops attended (1-2 vs. 3-4), *t* (124) =2.59, $p < .05$, $sr^2 = .04$; workshops attended (1-2 vs. 5+) (124) =2.13, $p < .05$, $sr^2 = .02$. Programmatic cultural ambiance was also a statistically significant individual predictor, *t* (124) = 2.08, $p < .05$, $sr^2 = .02$. Thus, programmatic cultural ambiance explains 2% of unique variance above and beyond the demographic and control variables in models 1 and 2.

The second part of the analysis examined the relationship between programmatic cultural ambiance and students' perception of their instructor's cultural competence.

Model 3, with the addition of programmatic cultural ambiance, did explain statistically significantly more variance in students' perception of their instructor's cultural competence than model 2, R^2=.60, R^2 change=.35, *F* change (1, 124) = 109.43, $p < .05$. Programmatic cultural ambiance was the only statistically significant individual predictor after controlling for student ethnicity, social desirability, workshops attended, counseling approach and counseling focus, *t* (124) = 10.46, $p < .05$, $sr^2 = .35$. Thus, programmatic cultural ambiance explains 35% of unique variance above and beyond the demographic and control variables in models 1 and 2. Thus, the counselor trainees' perception of the programmatic cultural ambiance predicted both their perception of their own multicultural counseling competence and their perception of their instructor's multicultural counseling competence.

Research Question 3

Do counselor trainees' perception of the multicultural classroom environment predict their self-reported multicultural counseling competence and perception of their instructor's multicultural counseling competence when controlling for student ethnicity, counseling focus, model of multicultural counseling training within their program, prior multicultural counseling training, and social desirability?

Analysis of Hypothesis 3

It was hypothesized that a model containing counselor trainees' perception of their multicultural classroom environment will positively predict their self-reported multicultural competence when controlling for when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, number of multicultural courses or workshops, and social desirability. This hypothesis was partially supported.

The initial part of the analysis examined the relationship between classroom cultural ambiance and students' self-perceived cultural competence. Model 3, with the addition of classroom cultural ambiance, did not explain statistically significantly more variance in students' self-perceived cultural competence than model 2, R^2=.31, R^2 change=.02, *F* change (1,124)=3.72 , $p < .05$. Tests of individual predictors showed that some variables from models 1 and 2 retained significance in model 3: student ethnicity *t* (124) = -2.38, $p < .05$, $sr^2 = .03$, social desirability, *t* (124) = 4.49, $p < .05$, $sr^2 = .11$; workshops attended (1-2 vs. 3-4), *t* (124) = 2.68, $p < .05$, $sr^2 = .04$; workshops attended (1-2 vs. 5+) = 2.14, $p < .05$, $sr^2 = .03$. Classroom cultural ambiance was not a statistically significant individual predictor of students' self-perceived cultural competence.

The second part of the analysis examined the relationship between classroom cultural ambiance and students' perception of their instructor's cultural competence. Model 3, with the addition of the classroom cultural ambiance, did explain statistically significantly more variance in students' perception of their instructor's cultural competence than model 2, R^2= .60, R^2 change=.35, *F* change (1, 124)= 107.46, $p < .05$. Classroom cultural ambiance was a statistically significant individual predictor, *t* (124) = 10.37, $p < .05$, $sr^2 = .35$. Classroom cultural ambiance explains 35% of unique variance in students' perception of their instructor's cultural competence above and beyond the demographic and control variables in models 1 and 2. Thus, classroom cultural ambiance predicted counselor trainees' perception of their instructor's multicultural counseling competence but not the perception of their own multicultural counseling competence.

Research Question 4

Does an ethnic match between counselor trainees and their instructor moderate the relationship between the perception of their instructor's multicultural

counseling competence and the counselor trainee's self-reported multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability?

Analysis of Hypothesis 4

It was hypothesized that a model containing a perceived ethnic match will moderate the relationship between perception of their instructor's multicultural counseling competence and counselor trainees' perception of their own multicultural counseling competence when controlling for student ethnicity, counseling focus, graduate program's model of multicultural counseling training, prior multicultural counseling training, and social desirability. This hypothesis was supported. Model 3 incorporated the predictor variables of students' perception of their instructor's cultural competence and perceived ethnic match in addition to the control variables from models 1 and 2. Model 3 did not explain statistically significantly more variance in students' self-perceived cultural competence than model 2. Model 4, which tested the interaction between students' perception of their instructor's cultural competence and perceived ethnic match as a predictor, did explain statistically significance more variance in students self-perceived cultural competence than model 3, R^2=.53, R^2 change=.23, *F* change (1,122) = 61.27, p<.05. Tests of individual predictors showed that one variable from models 1 and 2 retained significance in model 4: social desirability, t (122) =3.89, p<.05, sr^2=.15.The interaction between perceived ethnic match and students' perception of their instructors' cultural competence was also a statistically significant predictor, t (122) = 7.83, p<.05, sr^2=.23. The relationship between counselor trainees' perception of their instructor's multicultural counseling competence and a perceived ethnic match—but not these

variables individually—predicted the counselor trainees' perceived multicultural counseling competence.

A post-hoc t-test of the ethnic match variable was run on the CCCI-R scores. A statistically significant difference was found between the counselor trainees' perception of their instructor's cultural competence for those who were ethnically matched versus those who were not, t (139)=2.09, p<.05, with a Cohen's d effect size of .36. The student and instructor ethnic match was constructed as a binary variable, including both ethnically matched white students with white instructors and ethnic minority students with ethnic minority instructors. The results found only seven cases of ethnic minority students matched with ethnic minority instructors, which is likely not enough power to detect statistically significant differences for the ethnic minority group alone. However, the CCCI-R means of this small group were found to be highest of all groups so this likely contributed to the significantly higher means for the matched students overall.

Table 5 *Hierarchical Regression Analysis Variance in Students' Self-Perceived Cultural Competence and Students' Perception of their Instructors' Cultural Competence Accounted for by Predictor and Control Variables (N=141)*

Research Question	*R*	R^2	*Adjusted* R^2	ΔR^2	*F change*	*df1*	*df2*	*p*
RQ 1								
Step 1	.45	.20	.19	.20	17.56	2	138	.00
Step 2	.54	.29	.21	.09	1.25	13	125	.25
Step 3	.54	.30	.21	.00	0.24	1	124	.62
RQ 2, Part 1								
Step 1	.45	.20	.19	.20	17.56	2	138	.00
Step 2	.54	.29	.21	.09	1.25	13	125	.25
Step 3	.56	.31	.23	.02	4.34	1	124	.04
RQ 2, Part 2								
Step 1	.19	.04	.02	.04	2.68	2	138	.07
Step 2	.50	.25	.16	.21	2.69	13	125	.00
Step 3	.78	.60	.55	.35	109.43	1	124	.00
RQ 3, Part 1								
Step 1	.45	.20	.19	.20	17.56	2	138	.00
Step 2	.54	.29	.21	.09	1.25	13	125	.25
Step 3	.56	.31	.23	.02	3.72	1	124	.06
RQ 3, Part 2								
Step 1	.19	.04	.02	.04	2.68	2	138	.07
Step 2	.50	.25	.16	.21	2.70	13	125	.00
Step 3	.77	.60	.55	.35	107.46	1	124	.00
RQ 4								
Step 1	.19	.04	.02	.04	2.68	2	138	.07
Step 2	.50	.25	.16	.21	2.70	13	125	.00
Step 3	.52	.27	.16	.02	1.48	2	123	.23
Step 4	.54	.30	.19	.03	5.32	1	122	.02

Notes:

1. Step 1: Student ethnicity and social desirability.
2. Step 2: Student ethnicity, social desirability, number of workshops attended, counseling focus, and program approach.
3. Step 3: Student ethnicity, social desirability, number of workshops attended, counseling focus, program approach and predictor variables (MEI-R total scores, MEI-R climate and comfort subscale scores, MCI scores and ethnic match).
4. Step 4: Student ethnicity, social desirability, number of workshops attended, counseling focus, program approach and predictor variables (MCI scores and ethnic match), and interaction between ethnic match and CCCI-R scores.

Table 6 *Hierarchical Regression Results for Students' Perception of their Instructor's Cultural Competence Predicting Students' Self-Perceived Cultural Competence*

Predictor	*B*	*SE*	*Beta*	*T*	*Sig.*	sr^2
Model 1						
Constant	.30	.14	—	2.11	.04	—
Student Ethnicity	-.42	.17	-.19	-2.45	.02	.03
Social Desirability	.38	.08	.38	4.93	.00	.14
Model 2						
Constant	.30	.46	—	.65	.51	—
Student Ethnicity	-.42	.19	-.19	-2.21	.03	.03
Social Desirability	.41	.08	.41	5.14	.00	.15
Course or workshop 1*	.24	.21	.12	1.13	.26	.01
Course or workshop 2*	.61	.25	.24	2.45	.02	.03
Course or workshop 3*	.59	.31	.18	1.89	.06	.02
Programmatic Approach 4*	-.10	.27	-.05	-.37	.71	.00
Programmatic Approach 3*	-.38	.39	-.11	-.98	.33	.01
Programmatic Approach 2*	-.88	.41	-.22	-2.18	.03	.03
Programmatic Approach 1*	-.31	.36	-.10	-.87	.39	.00
Counseling Focus 6*	-.46	.41	-.12	-1.11	.27	.01
Counseling Focus 5*	.02	.46	.00	.03	.97	.00
Counseling Focus 4*	-.26	.34	-.10	-.75	.45	.00
Counseling Focus 3*	-.06	.34	-.02	-.19	.85	.00
Counseling Focus 2*	-.00	.40	-.00	-.01	.99	.00
Counseling Focus 1*	-.07	.32	-.03	-.22	.83	.00
		.				
Model 3						
Constant	.29	.46	—	.62	.53	—
Student Ethnicity	-.43	.19	-.20	-2.25	.03	.03
Social Desirability	.41	.08	.40	5.06	.00	.15
Course or workshop 1*	.25	.21	.13	1.17	.24	.01
Course or workshop 2*	.62	.25	.25	2.47	.02	.03
Course or workshop 3*	.60	.31	-.18	1.90	.18	.02
Programmatic Approach 4*	-.11	.27	-.05	-.39	.70	.00
Programmatic Approach 3*	-.36	.39	-.10	-.93	-.35	.00
Programmatic Approach 2*	-.88	.41	-.21	-2.16	.03	.03
Programmatic Approach 1*	-.27	.36	-.08	-.73	.47	.00
Counseling Focus 6*	-.46	.41	-.12	-1.10	.27	.01
Counseling Focus 5*	-.01	.46	-.00	-.01	.99	.00
Counseling Focus 4*	-.25	.34	-.10	-.73	.47	.00
Counseling Focus 3*	-.05	.34	-.02	-.16	.87	.00
Counseling Focus 2*	-.01	.40	.00	-.03	.97	.00
Counseling Focus 1*	-.05	.33	-.02	-.14	.89	.00
CCCI-R Total Scores	.04	.09	.04	.49	.62	.00

Notes: Dependent Variable is CCCI-R Total Scores.
*=Dummy Coded Variable.

Table 7 *Hierarchical Regression Results for Student's Perception of their Programmatic Cultural Ambiance Predicting Students' Self-Perceived Cultural Competence*

Predictor	*B*	*SE*	*Beta*	*T*	*Sig.*	sr^2
Model 1						
Constant	.30	.14	—	2.11	.04	—
Student Ethnicity	-.42	.17	-.19	-2.45	.02	.03
Social Desirability	.38	.08	.38	4.93	.00	.14
Model 2						
Constant	.30	.46	—	.65	.51	—
Student Ethnicity	-.42	.19	-.19	-2.21	.03	.03
Social Desirability	.41	.08	.41	5.14	.00	.15
Course or workshop 1*	.24	.21	.12	1.13	.26	.01
Course or workshop 2*	.61	.25	.24	2.45	.02	.03
Course or workshop 3*	.59	.31	.18	1.89	.06	.02
Programmatic Approach 4*	-.10	.27	-.05	-.37	.71	.00
Programmatic Approach 3*	-.38	.39	-.11	-.98	.33	.01
Programmatic Approach 2*	-.88	.41	-.22	-2.18	.03	.03
Programmatic Approach 1*	-.31	.36	-.10	-.87	.39	.00
Counseling Focus 6*	-.46	.41	-.12	-1.11	.27	.01
Counseling Focus 5*	.02	.46	.00	.03	.97	.00
Counseling Focus 4*	-.26	.34	-.10	-.75	.45	.00
Counseling Focus 3*	-.06	.34	-.02	-.19	.85	.00
Counseling Focus 2*	-.00	.40	-.00	-.01	.99	.00
Counseling Focus 1*	-.07	.32	-.03	-.22	.83	.00
		.				
Model 3						
Constant	.23	.46	—	.62	.53	—
Student Ethnicity	-.47	.19	-.21	-2.49	.01	.03
Social Desirability	.37	.08	.36	4.49	.00	.11
Course or workshop 1*	.33	.21	.17	1.56	.12	.01
Course or workshop 2*	.64	.25	.26	2.60	.01	.04
Course or workshop 3*	.66	.31	.20	2.13	.04	.02
Programmatic Approach 4*	-.12	.27	-.06	-.45	.66	.00
Programmatic Approach 3*	-.28	.38	-.08	-.73	.47	.00
Programmatic Approach 2*	-.74	.41	-.18	-1.83	.07	.02
Programmatic Approach 1*	-.06	.38	-.02	-.17	.87	.00
Counseling Focus 6*	-.47	.41	-.12	-1.17	.25	.00
Counseling Focus 5*	-.13	.46	-.03	-.30	.77	.00
Counseling Focus 4*	-.27	.34	-.10	-.81	.42	.00
Counseling Focus 3*	-.05	.33	-.02	-.15	.88	.00
Counseling Focus 2*	-.01	.39	.00	-.13	.99	.00
Counseling Focus 1*	-.02	.32	-.01	-.07	.95	.00
MEI-R Total Scores	.20	.10	.20	2.08	.04	.02

Notes: Dependent Variable is MCI Total Scores.
*=Dummy Coded Variable.

Table 8 *Hierarchical Regression Results for Students' Perception of their Programmatic Cultural Ambiance Predicting Students' Perception of their Instructor's Cultural Competence*

Predictor	*B*	*SE*	*Beta*	*T*	*Sig.*	sr^2
Model 1						
Constant	-.30	.16	—	-1.88	.06	—
Student Ethnicity	.43	.19	.19	2.26	.03	.04
Social Desirability	.07	.09	.07	.87	.39	.01
Model 2						
Constant	.25	.48	—	.53	.60	—
Student Ethnicity	.31	.20	.14	1.58	.12	.02
Social Desirability	.09	.08	.08	1.03	.31	.01
Course or workshop 1*	-.26	.22	-.13	-1.16	.25	.01
Course or workshop 2*	-.17	.26	-.07	-.643	.52	.00
Course or workshop 3*	-.12	.33	-.04	-.37	.71	.00
Programmatic Approach 4*	.13	.29	.06	.47	.64	.00
Programmatic Approach 3*	-.43	.40	-.12	-1.07	.29	.01
Programmatic Approach 2*	-.12	.42	-.03	-.29	.77	.00
Programmatic Approach 1*	-1.00	.38	-.30	-2.67	.01	.04
Counseling Focus 6*	-.00	.43	-.00	-.01	1.00	.00
Counseling Focus 5*	.46	.48	.10	.97	.34	.01
Counseling Focus 4*	-.15	.36	-.06	-.43	.67	.00
Counseling Focus 3*	-.21	.35	-.08	-.60	.55	.00
Counseling Focus 2*	.21	.41	.06	.52	.61	.00
Counseling Focus 1*	-.58	.34	-.27	-1.72	.09	.02
Model 3						
Constant	-.02	.35	—	-.06	.95	—
Student Ethnicity	.12	.15	.05	.83	.41	.00
Social Desirability	-.09	.06	-.08	-1.35	.18	.01
Course or workshop 1*	.11	.17	.05	.66	.51	.00
Course or workshop 2*	-.06	.19	-.02	-.32	.75	.00
Course or workshop 3*	.16	.24	.05	.65	.52	.00
Programmatic Approach 4*	.05	.21	.03	.26	.80	.00
Programmatic Approach 3*	-.05	.30	-.01	-.15	.88	.00
Programmatic Approach 2*	.43	.31	.10	1.36	.18	.00
Programmatic Approach 1*	-.03	.29	-.01	-.09	.93	.00
Counseling Focus 6*	-.07	.32	-.02	-.22	.83	.00
Counseling Focus 5*	-.12	.35	-.03	-.34	.73	.00
Counseling Focus 4*	-.22	.26	-.08	-.83	.41	.00
Counseling Focus 3*	-.16	.26	-.06	-.61	.54	.00
Counseling Focus 2*	.21	.30	.06	.69	.49	.00
Counseling Focus 1*	-.38	.25	-.18	-1.55	.12	.01
MEI-R Total Scores	.77	.07	.76	10.46	.00	.35

Notes: Dependent Variable is CCCI-R Total Scores.
*=Dummy Coded Variable.

Table 9 *Hierarchical Regression Results for Students' Perception of their Classroom Cultural Ambiance Predicting Students' Self-Perceived Cultural Competence*

Predictor	*B*	*SE*	*Beta*	*T*	*Sig.*	sr^2
Model 1						
Constant	.30	.14	—	2.11	.04	—
Student Ethnicity	-.42	.17	-.19	-2.45	.02	.03
Social Desirability	.38	.08	.38	4.93	.00	.14
Model 2						
Constant	.30	.46	—	.65	.51	—
Student Ethnicity	-.42	.19	-.19	-2.21	.03	.03
Social Desirability	.41	.08	.41	5.14	.00	.15
Course or workshop 1*	.24	.21	.12	1.13	.26	.01
Course or workshop 2*	.61	.25	.24	2.45	.02	.03
Course or workshop 3*	.59	.31	.18	1.89	.06	.02
Programmatic Approach 4*	-.10	.27	-.05	-.37	.71	.00
Programmatic Approach 3*	-.38	.39	-.11	-.98	.33	.01
Programmatic Approach 2*	-.88	.41	-.22	-2.18	.03	.03
Programmatic Approach 1*	-.31	.36	-.10	-.87	.39	.00
Counseling Focus 6*	-.46	.41	-.12	-1.11	.27	.01
Counseling Focus 5*	.02	.46	.00	.03	.97	.00
Counseling Focus 4*	-.26	.34	-.10	-.75	.45	.00
Counseling Focus 3*	-.06	.34	-.02	-.19	.85	.00
Counseling Focus 2*	-.00	.40	-.00	-.01	.99	.00
Counseling Focus 1*	-.07	.32	-.03	-.22	.83	.00
		.				
Model 3						
Constant	.21	.45	—	.47	.64	—
Student Ethnicity	-.45	.19	-.20	-2.38	.02	-.03
Social Desirability	.37	.08	.36	4.49	.00	.11
Course or workshop 1*	.34	.22	.17	1.59	.12	.01
Course or workshop 2*	.67	.25	.27	2.68	.01	.04
Course or workshop 3*	.67	.31	.21	2.14	.03	.03
Programmatic Approach 4*	-.12	.27	-.06	-.46	.65	.00
Programmatic Approach 3*	-.30	.38	-.08	-.79	.43	.00
Programmatic Approach 2*	-.77	.41	-.19	-1.89	.06	.02
Programmatic Approach 1*	-.09	.37	-.03	-.23	.82	.00
Counseling Focus 6*	-.43	.41	-.11	-1.06	.29	.01
Counseling Focus 5*	-.10	.45	-.02	-.22	.83	.00
Counseling Focus 4*	-.28	.34	-.11	-.84	.40	.00
Counseling Focus 3*	-.06	.33	-.02	-.19	.85	.00
Counseling Focus 2*	-.05	.39	-.01	-.13	.90	.00
Counseling Focus 1*	-.02	.32	-.01	-.07	.95	.00
MEI-R Climate and Comfort Total Scores	.18	.09	.18	1.93	.06	.02

Notes: Dependent Variable is MCI Total Scores.
*=Dummy Coded Variable.

Table 10 *Hierarchical Regression Results for Students' Perception of their Classroom Cultural Ambiance Predicting Students' Perception of their Instructor's Cultural Competence*

Predictor	*B*	*SE*	*Beta*	*T*	*Sig.*	sr^2
Model 1						
Constant	-.30	.16	—	-1.88	.06	—
Student Ethnicity	.43	.19	.19	2.26	.03	.04
Social Desirability	.07	.09	.07	.87	.39	.01
Model 2						
Constant	.25	.48	—	.53	.60	—
Student Ethnicity	.31	.20	.14	1.58	.12	.02
Social Desirability	.09	.08	.08	1.03	.31	.01
Course or workshop 1*	-.26	.22	-.13	-1.16	.25	.01
Course or workshop 2*	-.17	.26	-.07	-.643	.52	.00
Course or workshop 3*	-.12	.33	-.04	-.37	.71	.00
Programmatic Approach 4*	.13	.29	.06	.47	.64	.00
Programmatic Approach 3*	-.43	.40	-.12	-1.07	.29	.01
Programmatic Approach 2*	-.12	.42	-.03	-.29	.77	.00
Programmatic Approach 1*	-1.00	.38	-.30	-2.67	.01	.04
Counseling Focus 6*	-.00	.43	-.00	-.01	1.00	.00
Counseling Focus 5*	.46	.48	.10	.97	.34	.01
Counseling Focus 4*	-.15	.36	-.06	-.43	.67	.00
Counseling Focus 3*	-.21	.35	-.08	-.60	.55	.00
Counseling Focus 2*	.21	.41	.06	.52	.61	.00
Counseling Focus 1*	-.58	.34	-.27	-1.72	.09	.02
		.				
Model 3						
Constant	-.09	.35	—	-.27	.79	—
Student Ethnicity	.19	.15	.09	1.30	.20	.01
Social Desirability	-.09	.06	-.09	-1.44	.15	.01
Course or workshop 1*	.18	.17	.09	1.07	.29	.00
Course or workshop 2*	.07	.19	.03	.34	.73	.00
Course or workshop 3*	.20	.24	.06	.82	.41	.00
Programmatic Approach 4*	.04	.21	.02	.18	.86	.00
Programmatic Approach 3*	-.10	.30	-.03	-.35	.73	.00
Programmatic Approach 2*	.36	.31	.09	1.14	.26	.00
Programmatic Approach 1*	-.06	.29	-.02	-.22	.83	.00
Counseling Focus 6*	.11	.32	.03	.34	.73	.00
Counseling Focus 5*	-.02	.35	-.00	-.06	.96	.00
Counseling Focus 4*	-.27	.26	-.10	-1.02	.31	.00
Counseling Focus 3*	-.21	.26	-.08	-.79	.43	.00
Counseling Focus 2*	-.02	.31	.01	-07	.94	.00
Counseling Focus 1*	-.37	.25	-.18	-.1.50	.14	.01
MEI-R Climate and Comfort Total Scores	.75	.07	.75	10.37	.00	.35

Notes: Dependent Variable is CCCI-R Total Scores.
*=Dummy Coded Variable.

Table 11 *Hierarchical Regression Results for a Perceived Ethnic Match Between a Student and Instructor as a Moderator for the Student's Perception of their Instructor's Cultural Competence and their own Perceived Cultural Competence*

Predictor	*B*	*SE*	*Beta*	*T*	*Sig.*	sr^2
Model 1						
Constant	.30	.14	—	2.11	.04	—
Student Ethnicity	-.42	.17	-.19	-2.45	.02	.03
Social Desirability	.38	.08	.38	4.93	.00	.14
Model 2						
Constant	.30	.46	—	.65	.51	—
Student Ethnicity	-.42	.19	-.19	-2.21	.03	.03
Social Desirability	.41	.08	.41	5.14	.00	.15
Course or workshop 1*	.24	.21	.12	1.13	.26	.01
Course or workshop 2*	.61	.25	.24	2.45	.02	.03
Course or workshop 3*	.59	.31	.18	1.89	.06	.02
Programmatic Approach 4*	-.10	.27	-.05	-.37	.71	.00
Programmatic Approach 3*	-.38	.39	-.11	-.98	.33	.01
Programmatic Approach 2*	-.88	.41	-.22	-2.18	.03	.03
Programmatic Approach 1*	-.31	.36	-.10	-.87	.39	.00
Counseling Focus 6*	-.46	.41	-.12	-1.11	.27	.01
Counseling Focus 5*	.02	.46	.00	.03	.97	.00
Counseling Focus 4*	-.26	.34	-.10	-.75	.45	.00
Counseling Focus 3*	-.06	.34	-.02	-.19	.85	.00
Counseling Focus 2*	-.00	.40	-.00	-.01	.99	.00
Counseling Focus 1*	-.07	.32	-.03	-.22	.83	.00
		.				
Model 3						
Constant	.32	.46	—	.69	.49	—
Student Ethnicity	-.38	.20	-.17	-1.89	.06	.02
Social Desirability	.41	.08	.41	5.08	.00	.15
Course or workshop 1*	.25	.21	.12	1.16	.25	.01
Course or workshop 2*	.62	.25	.25	2.45	.02	.03
Course or workshop 3*	.56	.32	.17	1.75	.08	.02
Programmatic Approach 4*	-.14	.28	-.06	-.48	.63	.00
Programmatic Approach 3*	-.39	.39	-.11	-.99	.33	.01
Programmatic Approach 2*	-.88	.41	-.22	-2.17	.03	.03
Programmatic Approach 1*	-.29	.37	-.09	-.77	.44	.00
Counseling Focus 6*	-.41	.42	-.11	-.97	.33	.01
Counseling Focus 5*	-.02	.46	-.01	-.05	.96	.00
Counseling Focus 4*	-.23	.34	-.09	-.66	.51	.00
Counseling Focus 3*	-.01	.34	-.01	-.03	.97	.00
Counseling Focus 2*	-.00	.40	.00	-.00	1.00	.00
Counseling Focus 1*	-.02	.33	-.01	-.07	.95	.00
Ethnic Match Binary	-.13	.17	-.07	-.75	.46	.00
CCCI-R Total Scores	.05	.09	.05	.60	.55	00

(*continued*)

Predictor	*B*	*SE*	*Beta*	*T*	*Sig.*	sr^2
Model 4						
Constant	.26	.38	—	.69	.49	—
Student Ethnicity	-.26	.17	-.12	-1.55	.13	.01
Social Desirability	.27	.07	.26	3.89	.00	.06
Course or workshop 1*	.19	.18	.10	1.10	.28	.01
Course or workshop 2*	.30	.21	.12	1.41	.16	.01
Course or workshop 3*	.41	.26	.13	1.57	.12	.01
Programmatic Approach 4*	.02	.23	.01	.09	.93	.00
Programmatic Approach 3*	-.31	.32	-.09	-.98	.33	.00
Programmatic Approach 2*	-.41	.34	-.10	-1.21	.23	.01
Programmatic Approach 1*	-.03	.31	-.01	-.10	.92	.00
Counseling Focus 6*	-.29	.34	-.07	-.83	.41	.00
Counseling Focus 5*	-.01	.38	-.00	-.02	.98	.00
Counseling Focus 4*	-.35	.28	-.13	-1.24	.22	.01
Counseling Focus 3*	-.13	.28	-.05	-.44	.66	.00
Counseling Focus 2*	-.24	.33	-.07	.74	.46	.00
Counseling Focus 1*	-.12	.27	-.06	-.44	.66	.00
Ethnic Match Binary	.01	.14	.01	.08	.93	.00
CCCI-R Total Scores	-.06	.07	-.06	-.84	.41	.00
Interaction	.87	.11	.55	7.83	.00	.23

Notes: Dependent Variable is MCI Total Scores.
*=Dummy Coded Variable.

Chapter 5: Discussion

The purpose of this study was to examine the relationship between counselor trainees' perception of their own multicultural competence and their perception of their instructors' multicultural counseling competence along with other variables influencing this relationship. Models exploring how programmatic cultural ambiance and multicultural classroom environment predicted counselor trainees' perception of their own multicultural counseling competence was also tested along with the moderating effect of a perceived ethnic match between counselor trainee and their instructor.

This chapter presents the major findings of the study as it relates to the existing multicultural counseling instruction literature. It is worth indicating that prior to this work, the relationship between counselor trainees' perception of their multicultural competence and their perception of their instructor's cultural competence had not been studied. Limitations of the study, suggestions for future research, implications for counseling and a summary and conclusion are also included.

Major Findings

Major Descriptive Findings

The current study produced a few notable descriptive findings. Participants who identified as ethnic minorities were found to have higher level of self-perceived cultural competence, a finding that is consistent with previous research (Chao et al., 2011), suggesting a potential difference in training needs from their Caucasian counterparts. Participants in the current study were found to be highly exposed to diversity and multicultural counseling concepts. Roughly 82% of the students surveyed had taken at

least 1–2 workshops seminars or courses outside of what was required of them from their graduate program.

Approximately 63% of students identified their counseling program's approach to multicultural instruction as the integration model. An exact number of how many programs identify as utilizing the integration model does not exist but the 63% percent in this study falls between a lower end estimate from Ponterotto's (1997) nationwide survey of counseling psychology and counselor educator training directors in which 58% of respondents characterized their programs as integrative and Rogers' (2006) survey of 17 exemplary APA multicultural training programs that found 88% of programs surveyed used the integration model. It should be noted that both aforementioned studies utilized representatives of the counseling programs to identify the programmatic training model whereas the current study relied on the lived experience of the students within the program, a difference which might result in discrepancies.

Relationship between Perceived Cultural Competence of Counselor Trainees and Instructors

The current study's central hypothesis involved the relationship between counselor trainees' perception of their own cultural competence and that of their multicultural counseling instructor, an area not previously studied. This focus was chosen because the multicultural counseling training literature has largely overlooked the role of the instructor when considering the development of students' multicultural counseling competence (Reynolds, 2011). The current study also examined the influence of a perceived ethnic match between the counselor trainee and instructor within this relationship. A high degree of variability exists related to the efficacy of ethnic and racial

matching within counseling situations and clinical supervision (Bhat & Davis, 2007; Cabral & Smith, 2011; Coleman, Wampold, & Casali, 1995; Hird, Tao, & Gloria, 2004) but its influence within the multicultural classroom environment had never been explored.

As individual predictors within the current study, neither counselor trainees' perception of their instructor's cultural competence or a perceived ethnic match were predictive of students' perception of their cultural competence. Yet, a perceived ethnic match and the counselor trainees' perception of their instructor's cultural competence together acted as significant predictors of students' perceptions of their own cultural competence. In other words, a perceived ethnic match coupled with an instructor who was perceived to be culturally competent predicted counselor trainees' perception of their own cultural competence. The current study is the first to illustrate this finding.

The relationship between counselor trainees' perception of their instructors' cultural competence and their own sense of cultural competence was not significant without the moderating effect of the perceived ethnic match, indicating that counselor trainees' perception of their instructor's cultural competence alone did not predict their perception of their own cultural competence. One explanation for this lack of significance is that social desirability influenced the outcome. Marlow-Crowne Social Desirability Scale Form-C (MCSDS) scores were found to be significant when the Multicultural Counseling Inventory (MCI) was utilized, a common finding with research studies involving self-report measures of cultural competence (Constantine & Ladany, 2000; Dickson & Jepsen 2007; Dunn, Smith, & Montoya, 2006; Neville, Spanierman, & Doan, 2006; Sodowsky, Kuo-Jackson, & Corey, 1998).

Given that social desirability retained significance in every model involving the MCI, it is possible that a true picture of the counselor trainees' perception of their own cultural competence might not have been captured. The desire for students to be seen as socially desirable likely begins within the multicultural counseling classroom, wherein counselor trainees feel they must respond a certain way and aren't allowed to make mistakes or say the incorrect thing. The more multicultural counseling instructors can normalize a sense of not knowing and accept imperfection as a component of multicultural learning, the more likely students will feel comfortable to be honest and willing to make mistakes.

The instrumentation used to measure instructor's perceived cultural competence might have also contributed to the lack of significance between counselor trainees' perception of their own cultural competence and that of their instructor's. The Cross Cultural Counseling Inventory-Revised (CCCI-R) was used to measure participants' perceptions of their multicultural counseling instructor's cultural competence. The CCCI-R is meant to be utilized as an external measure of cultural competence within a counseling session, not necessarily the multicultural classroom environment. For the purposes of the current study, this was the most appropriate assessment available to measure counselor trainees' perception of their instructor's cultural competence given its status as the most widely used external measure of cultural competence (Dunn, Smith, & Montoya (2006). That being said, it was not constructed—nor has it been normed—for use within this context. It is possible that the relationship between counselor trainees' perceptions of their instructors' cultural competence and the perception of their own

would have been found to be significant were an assessment used that specifically measured cultural competence within the multicultural classroom.

The significance of a perceived ethnic match as a moderator between counselor trainees and their instructor provides an initial understanding of what variables might affect the relationship between counselor trainees' perceptions of their instructor's cultural competence and their own sense of cultural competence and that a relationship exists between them. This finding could potentially stem from the tendency to rate those we see as similar to ourselves as expert (Shin et al., 2005). It is also possible that students' perceived ethnic match between themselves and their instructor acts as proxy for perceived similarities within other variables such as socioeconomic status or worldview (Sue & Sue, 2012; Zane et al., 2005).

In the case of ethnic matches for students identifying themselves and their instructors as ethnic minorities, the influence of collectivistic values could have resulted in overly favorable ratings of their instructor. An identification of similarity might have led participants to rate instructors more positively because an adherence to congruence within groups is often emphasized (Sue & Sue, 2012). Further analysis has the potential to improve counselor trainees' training experience and provide counselor educators and researchers a new perspective regarding what is needed to effectively lead multicultural courses (Haskins, Whitfield-Williams, Shillingford, Singh, Moxley, & Ofauni, 2013; Reynolds, 2011).

Because the current study was the first to address the relationship of ethnic matching within multicultural counseling instruction, there is no research base with which to compare the outcome. An examination of findings related to ethnic matching

within counseling supervision provides a preliminary understanding of how this might affect counselor trainees' perceptions. Though few empirical studies have addressed ethnic matching within the counseling supervision literature (Goodyear & Guzzardo, 2000), two previous studies provide a means of better understanding the current study's outcomes. Hird, Tao, and Gloria (2004) found that racial and ethnic minority supervisors spent significantly more time addressing cultural issues in supervision than their Caucasian counterparts. An implication for the current study was that multicultural instructors who identify as ethnic minorities—many of whom may act as clinical supervisors in other capacities—are more likely to directly address wide-ranging topics within the multicultural counseling classroom than their Caucasian colleagues.

Constantine and Sue (2007) found that supervisees from mixed race dyads—supervisor and supervisees who identified as different races—reported negative behavior not found within racially matched dyads. This behavior included dismissal of racial and cultural issues, supervisors holding stereotypical views, the avoidance of feedback related to race, intimidation toward addressing cultural topics, and a focus on clinical deficits. For the current study's purposes, it is possible that when students did not perceive an ethnic match between themselves and their instructor, they perceived certain topics to be glossed over or not handled with the necessary degree of sensitivity.

Programmatic Cultural Ambiance and Counselor Trainees' Perceived Cultural Competence

Research examining the relationship between self-perceived multicultural counseling competence of counselor trainees and counseling training programs' commitment toward multiculturalism is currently in its infancy (Hill, Vereen, McNeal, & Stotesbury, 2013) but limited findings have indicated that counselor trainees' perceptions

of cultural ambiance is a significant predictor of self-perceived multicultural counseling competencies (Dickson & Jepsen, 2007; Dickson, Jepsen, & Barbee, 2008; Peters et al., 2011). The current study's findings were consistent with these outcomes, demonstrating that counselor trainees' perception of their programmatic cultural ambiance—as measures by total scores of the Multicultural Environmental Inventory-Revised (MEI-R)—was a significant predictor of both counselor trainees' perception of their own cultural competence (MCI total scores) and their perception of their instructor's cultural competence (CCCI-R total scores), though its effect size was much lower for counselor trainees' perception of their own cultural competence.

When considering programmatic cultural ambiance's influence on counselor trainees' perception of their own cultural competence, a small but significant effect (2%) was found with numerous predictors also significant. One of these predictors was the number of multicultural workshops or courses attended. The number of multicultural counseling courses and workshops explained part of the variance within the counselor trainees' perception of their own cultural competence (MCI total scores); those exposed to a larger amount of courses or workshops perceived themselves as more culturally competent, a finding supported by previous research (Smith et al., 2006).

Programmatic cultural ambiance is demonstrated through actions previously shown to affect counselor trainees' experiences such as fostering a diverse representation of instructors (Reynolds & Rivera, 2012) and providing an opportunity to develop positive working relationships with individuals from backgrounds differing from their own (Bemak & Chung, 2007; Das, 1995; Haskins et al., 2013; Pack-Brown, Thomas, & Seymour, 2008). The recruitment and retention of counselor trainees from diverse

backgrounds (Rogers, 2006; Miller & Stone, 2011; Stadler, Suhyun, Cobia, Middleton & Carney, 2006) is another manner in which counseling programs reinforce the message that multiple perspectives are respected, valued and represented. It is possible that students taught within environments where multiculturalism is shown to be a priority feel more proficient in their own cultural competence due to consistent exposure and reinforcement of these concepts.

The results of the current study suggest a strong connection between the programmatic cultural ambiance they inhabit and counselor trainees perceptions of their instructor's multicultural competence. Programmatic cultural ambiance explained 35% of the unique variance. The strength of this association appears intuitive. For counselor trainees, instructors act as representatives of their counseling department, likely reinforcing the core values and beliefs found within the overall department. If programs demonstrate a commitment to cultural counseling within their courses and research agenda, they are modeling the value and importance of multiculturalism, likely affecting how students perceive their instructor's cultural competence. Graduate programs that value multiculturalism are more likely to have instructors who value multiculturalism within them. If an instructor and the program have differing approaches, it is unlikely counselor educators will be able to effectively construct a welcoming environment for their students (Buckley & Foldy, 2010).

Multicultural Classroom Environment and Perception of Counselor Trainee and Instructors' Cultural Competence

The importance of the multicultural classroom environment is just beginning to be recognized as an important component of the multicultural instruction yet the research around it remains in its infancy, with a lack of empirical data regarding what helps

facilitate the development of students' multicultural competence within the classroom (Reynolds, 2011). Despite this lack of clarity, students and instructors both report that the establishment of a safe classroom environment allows an opportunity to make mistakes and share their perspectives openly (Anderson et al., 2000; Priester et al., 2008; Sevig & Etzkorn, 2001; Young, 2003).

The results from the current study found that the multicultural classroom environment (MEI-R climate and comfort subscale scores) did not significantly predict counselor trainees' perceptions of their own cultural competence (MCI total scores) though it approached it, with a significance value of .06. A possible explanation for this result was the influence of social desirability. As was the case with previous research questions, social desirability was found to be significant when measuring counselor trainees' self-perceived multicultural counseling competence, making it difficult to accurately gauge the relationship between students' perception of their own cultural competence and the multicultural classroom environment.

The current study found that classroom cultural ambiance (MEI-R climate and comfort scale total scores) significantly predicted counselor trainees' perceptions of instructor's cultural competence (CCCI-R total scores). The multicultural classroom environment explained 35% of unique variance in CCCI-R scores above and beyond the demographic and control variables, making it a significant predictor. Counselor trainees' perception of the multicultural classroom environment predicts their perception of their instructors' cultural competence. If students believe the classroom to be a positive environment, much of that appears to be attributed to the strength of the instructor. This outcome is connected to previous research wherein instructors who construct a

comfortable environment and appear competent in facilitating difficult dialogues are seen by their students as expert and culturally competent (Anderson et al., 2000; Burton & Furr, 2014; Pedersen, 2000; Rothman, Malott, & Paone, 2012; Sevig & Etzkorn, 2001; Seward, 2014).

Limitations

There were several limitations in the current study. The use of a convenience sample makes causal conclusions difficult and weakens external validity. There were a few characteristic threats to generalizability including a disproportionately low amount of school counseling participants when compared to CACREP enrollment numbers. The current study's population also slightly differed from CACREP's enrollment numbers when considering geographic region, counseling focus, gender, and ethnicity.

Due to the homogeneity of the current study's sample, the control variable of student ethnicity was broken down into a binary between counselor trainees' who identified as Caucasian and those who did not; this was necessary given that 70.9% of respondents identified as Caucasian. Similarly, not enough participants identified as ethnic minorities to examine the relationship of specific ethnic matches between an instructor and counselor trainee; the matching process was split into two groups—those that matched and those that didn't—without analyzing the effects of specific ethnicity matching (i.e., an African American student rating an African American instructor).

The current study also utilized the MCI, a self-report measure of multicultural counseling competence which carries with it issues of social desirability. The utilization of the Marlow-Crowne Social Desirability Scale (MCSDC) Form-C , a social desirability measure, was an attempt to mitigate this limitation. When tested within the current study,

social desirability was found to be significant when utilizing the MCI, which needs to be taken into account when interpreting the results. This showed that counselor trainees' were aware of how their responses would be viewed.

Potential participants—counselor trainees— rated multiple instructors' multicultural counseling competence. In other words, the current study's methodology makes it difficult to assess the variability of the instructors being measured, making it possible that many participants repeatedly rated the same instructor's cultural competence. This can be seen as a confounding variable due to the instructor being assessed is not constant across all respondents. To help control for this, participation was limited to students enrolled in CACREP-accredited programs to ensure a certain level of homogeneity in content and curricula assumed across all respondents' experiences.

Finally, in an effort to recruit respondents, a nominal incentive was used—a $5 dollar electronic gift card to a nationwide coffee chain—to increase the likelihood of participation and response rate. When using incentives there is a risk of skewing toward specific respondent characteristics such as socio-economic status (Petrolia & Bhattacharjee, 2009). There is also a risk of self-selection bias of participants who are more comfortable responding to survey research through an Internet-based survey.

Suggestions for Future Research

The results of the current study provide numerous additional directions for future research. Replicating the current study with a more diverse sample would help to provide a fuller picture of how an ethnic match influences the relationship between counselor trainees' perceptions of their instructor and their own cultural competence. Given that racial and ethnic matching within the counseling literature has been found to be more

significant for clients of color than Caucasian students (Cabral & Smith, 2011), this would act as an important addition to the current research model. This diversity would also provide an opportunity to see the effects, if any, of specific ethnicity matching (i.e. an African American student rating an African American instructor) between counselor trainees and instructors.

Building upon the current study's design, a significantly larger sample that involved the collection of levels of shared characteristics—such as data regarding university attended and specific class makeup—would provide researchers an opportunity to utilize hierarchical linear modeling (HLM) which offers a more sophisticated statistical analyses. For example, a researcher could examine the nesting of students with specific ethnicities within classrooms led by instructors from specific ethnic backgrounds housed within universities in specific geographic locations. Alternatively, a research design comparing counselor trainees' perception of their instructor's cultural competence to instructors' self-reported cultural competence would provide a better sense of how these constructs are or are not related.

Given that the current study is one of the first to examine counselor trainees' perception of their instructors' cultural competence, a need exists for a reliable and validated assessment to measure this construct. In the current study, an external measure of multicultural counseling competence was used to collect students' perceptions of their instructor's cultural competence within the classroom. While cultural competence in a counseling session and the multicultural classroom have potential overlaps—an instructor leading an in-class role play exercise, having an adequate amount of knowledge to successfully lead class sessions—this role encompasses unique characteristics that differ

from the traditional composition of the tripartite model of multicultural counseling competence. Perhaps a model comprised of knowledge, skills and awareness is not necessarily sufficient to address multicultural competence within the classroom given that important components of being a successful multicultural educator includes facilitating difficult dialogues, modeling self-disclosure about one's awareness and constructing a safe learning environment.

Multicultural counseling instructors are called to demonstrate cultural competence through context specific activities such as general attitude within lectures, the depth and breadth given to specific topics, and how they approach difficult dialogues. It is likely this would not be adequately measured by the CCCI-R because its intended use is to measure clinical skills, not multicultural counseling instruction. Ultimately, this speaks to the need for an instrument that specifically addresses this construct, given how different cultural competence looks within counseling and instructional settings. While a measure exists for other levels of multicultural instruction, there are none currently normed for graduate counseling and psychology classrooms.

Incorporating qualitative research could also prove beneficial. For example, information regarding how counselor trainees and instructors define cultural competence within the multicultural classroom would provide a better sense as to whether this has similarities to the established tripartite model of MCC. Having respondents—be they instructors or counselor trainees—describe critical incidents within the multicultural counseling classroom could be valuable. Obtaining a greater understanding of these occurrences will likely help shape counselor trainees' and instructors' perception of their cultural competence. A qualitative study investigating experiential exercises within the

multicultural classroom would provide depth to the interactions between students and instructor that is focused on both process—what it feels like to be within the classroom—and content—what it feels like to learn specific topics within that classroom.

The current study lends support to a growing number of findings stating that multicultural education can no longer be thought of as a uniform process, with counselor trainees from various background having different training needs. Participants who identified as ethnic minorities were found to have higher level of self-perceived levels of cultural competence which is consistent with previous research (Chao et al., 2011), suggesting a potential difference in training needs from their Caucasian counterparts (Negy, 1999; Seward, 2014; Weatherford & Spokane, 2013) potentially stemming from difference with exposure and experience within these topics (Buckley & Foley, 2010; Cole, Rios, Case, & Curtin, 2011; Parker & Schwartz, 2002).

The multicultural classroom, in its current incarnation, is largely focused on exposing Caucasian counselor trainees to multicultural concepts. Given the current demographics of students in counselor programs—the large majority of enrollees identifying as Caucasian—this focus may be well intentioned and beneficial as a means of exposure. Yet, studies have found ethnic minority students expressing discomfort within these classrooms, alienated and isolated as a result of surface level dialogues while stagnating in the development of their own cultural competence. Counselor trainees have expressed concern they lacked an understanding of nuanced clinical situations and were positioned to be studied by others and not active learners (Seward, 2014). A clearer understanding of this need will help counseling program directors and instructors provide

the necessary changes in curriculum and instruction that will ensure a broader focus and a more satisfying learning experience for all students.

Implications for Counseling

Thoughtful and comprehensive multicultural instruction likely produces counselors who are sensitive in their work with multicultural clients, which in turn helps combat the distressing trend of ethnic and racial minorities prematurely dropping out of treatment (Casas, Park, & Cho, 2010; Sue & Sue, 2012). The current study attempted to clarify how multicultural instructors—and the counseling programs to which they belong—influence their students' cultural competence, a topic only occasionally addressed in the previous literature (Anderson et al., 2000; Miller, Miller & Stull, 2007; Miller & Stone, 2011; Reynolds, 2011; Sammons & Speight, 2008; Tomlinson-Clarke, 2000). It has long been established that multicultural coursework leads to the development of multicultural counseling competencies in counselor trainees (Constantine, 2001a; Constantine, 2002a; Constantine & Gushue, 2003; Constantine & Yeh, 2001; Díaz-Lázaro & Cohen, 2001; Reynolds & Rivera, 2012; Weatherford & Spokane, 2013), but no consensus exists on the most effective manner to provide multicultural education to counselor trainees (Cates et al., 2007; Coleman, 2006; Ponterotto et al., 1994) or the theoretical process involved with developing multicultural counseling competence (Weatherford & Spokane, 2013).The current study attempted to gain a better understanding of this process through focusing on the different components of multicultural ambiance within the classroom and counseling department. Findings indicated a need for counseling programs to consider the manner in which its actions contribute toward the creation of a positive cultural ambiance both within the

departmental and classroom level. One means of measuring this would be for both faculty and students to regularly utilize an assessment like the Multicultural Environmental Inventory-Revised (MEI-R) as a way of constructing an ongoing needs assessment that identifies current strengths and areas for growth.

The current study found that the programmatic cultural ambiance predicts counselor trainees' perception of their own cultural competence, indicating that the messages affecting students' sense of their own cultural competence is not limited to multicultural training model type (i.e., the integrative training model, single course model). This was controlled for and was found to not predict how counselor trainees rated their own or their instructors' multicultural counseling competence. Thus, the current study failed to find the integrative training model the most effective method of multicultural training, despite previous claims to the contrary (Cates et al., 2007; Coleman, 2006; Ponterotto et al., 1994).

The findings also demonstrated a necessity for counseling programs to consider the broader impact of its cultural ambiance because the messages they send may impact their students' sense of cultural competence. These messages include representation of ethnic diversity of instructors and counselor trainees as well as programmatic policy that reflects a commitment towards multiculturalism. This sense of commitment is represented through the status given to multicultural counseling courses within counseling departments. For example, given the importance of cultural ambiance found within the current study, guidelines such as having multicultural coursework act as a pre-requisite for students to enroll in Internship or ensuring that Internship placements provide students access to diverse counseling populations demonstrate an understanding

of the holistic nature of multicultural counseling and exhibit a sense of import toward the topic on behalf of the department.

The current study's findings also reinforced the impact of the multicultural classroom environment on counselor trainees' perception of their instructor. When a comfortable climate is established, it not only allows for counselor trainees to feel more confident approaching difficult course material but it also allows the space for stereotypical beliefs to be challenged, an important component of learning and growth (Burton & Furr, 2014; Buckley & Foldy, 2010; Heppner & O'Brien, 1994, Sevig & Etzkorn, 2001; Seward, 2014). Previous research has shown the importance of instructors promoting and facilitating honest dialogues, particularly for ethnic minority students (Seward, 2014). One variable that helps facilitate this is instructors feeling a sense of security within their department; given how challenging it can be to manage these conversations, instructors are less likely to feel comfortable engaging if their department is not supportive of multicultural principles.

Moving forward, counseling programs can consider encouraging or providing all instructors with ongoing multicultural education including continuing education opportunities and programmatic workshops focused on emerging topics within multicultural counseling. This would result in increased exposure for instructors, which will likely have a direct influence on their willingness to incorporate more complex multicultural topics within the classroom. Instructors who feel less culturally competent often shy away from difficult components of the curriculum, anxious they will say or do the wrong thing (Lonner, 2003; Reynolds, 2011; Young, 2003).

Summary and Conclusions

The primary findings of this study included the following:

1. Counselor trainees' perception of their instructor's multicultural counseling competence did not predict their perception of their own cultural competence. However, a perceived ethnic match between counselor trainees and their instructor was a significant predictor of the relationship between their perception of their instructor's cultural competence and the perception of their own cultural competence;
2. Perceived programmatic cultural ambiance was shown to predict perceptions of how counselor trainees perceive their own cultural competence and counselor trainees perception of their instructors' cultural competence; and
3. Perceived multicultural classroom environment was shown to predict counselor trainees' perception of instructors' competence but not counselor trainees' own perceived cultural competence.

Despite this study's limitations and limited previous research findings, it is essential to continue to examine the relationship between multicultural instructors and their influence on the cultural competence of the students they teach. Given the important role multicultural educators play within the development of their counselor trainees, additional research is necessary. Further insight will provide additional knowledge to improve multicultural education and ultimately work toward ensuring ethnic and racial minorities seeking mental health services are served more effectively.

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Appendix A: Electronic Informed Consent

The following research is being conducted by Matthew Siblo, doctoral student, under the direction of Dr. Jorge Garcia of The George Washington University. You are invited you to participate in a study examining the relationship between counseling students' perceptions of their cultural competence and their perceptions of their multicultural counseling instructor's cultural competence following a multicultural counseling course. The purpose of this study is help better understand how one's experience of their multicultural counseling instructor influences their perception of their own cultural competence. The results from this study could lend insight into the need for changes in multicultural training and contribute to the development of best practices in multicultural instruction in counselor education.

Inclusion criteria to participate include:

- Current or previous full-time/part-time enrollment in a CACREP-accredited counseling program.
- Current or previous enrollment in a multicultural counseling course within the past year (including those currently enrolled).

The following survey will take approximately 20 minutes.

Procedure

If you choose to participate, you will indicate this by clicking on the link below. You will be asked to answer a series of questions about yourself and your multicultural counseling instructor. Some questions will ask for demographic information (e.g., age, ethnicity, region of your university/college). The survey will take approximately 20 minutes to complete.

Risks

While no direct risks are known to the researcher, it is possible participants may experience some minor feelings of negativity should reflection on course content highlight training deficiencies within their counseling program. However, benefits are anticipated to far outweigh this potential risk. Reasonable and appropriate safeguards have been used in the creation of this web-based survey to maximize the confidentiality and security of your responses; however, when using information technology, it is never possible to guarantee complete privacy.

Benefits

Those who participate in this study are helping provide needed insight into an understudied component of multicultural training. As a result of your participation, you may learn more about yourself and your multicultural training experience.

Compensation

Participation entitles you to receive a $5 electronic Starbucks gift card. If you are interested in receiving this following the completion of the survey, you will provide an email address where this certificate will be mailed to you. You are not required to provide an email address. This information will temporarily be linked to your responses but will be removed once compensation has been provided.

Voluntary Participation and Withdrawal

Participation in this research study is voluntary. You have the right to stop at any time.

Confidentiality

Your records will be kept private to the extent allowed by law. Dr. Jorge Garcia, Dr. Sylvia Marotta-Walters, Dr. Maria-Cecilia Zea and Matthew Siblo will have access to the information you provide. All the information you provide will be used responsibly and will be protected against release to unauthorized persons. By submitting a completed survey, you are giving permission to use your data record in this study. Please note that data sent over the Internet may not be secure. No identifying information will appear when this information is presented or its results published. The findings will be summarized and reported in group form. You will not be identified personally.

Contact Persons

Contact Dr. Jorge Garcia (202-994-7126, garcia@gwu.edu) or Matthew Siblo (917-270-3308, msiblo@gwmail.gwu.edu) at the George Washington University, Graduate School of Education and Human Development 2134 G Street NW Washington DC 20052 if you have questions, concerns, or complaints about this study.

If you have questions regarding your rights as a research participant in IRB#061460, please contact the Office of Human Research, The George Washington University at 202-994-2715 or ohrirb@gwu.edu.

Copy of Consent Form to Subject

You can print a copy of this consent form for your records.

By answering the following questions, I consent to participate in this research study.

Appendix B: Demographic Questionnaire

1. Please Identify your ethnicity. Chose one or more that apply.

   _____ Asian or Asian American including Chinese, Japanese and others
   _____ Black or African American
   _____ Hispanic or Latino/a including Mexican American, Central American, South American and others
   _____ White, Caucasian, Anglo, European American; not Hispanic
   _____ American Indian/Native American or Alaska Native
   _____ Some other ethnicity (please identify here) _____

2. Please Identify your multicultural counseling instructor's ethnicity. Chose one or more that apply.

   _____ Asian or Asian American including Chinese, Japanese and others
   _____ Black or African American
   _____ Hispanic or Latino/a including Mexican American, Central American, South American and others
   _____ White, Caucasian, Anglo, European American; not Hispanic
   _____ American Indian/Native American or Alaska Native
   _____ Some other ethnicity (please identify here) _____

3. What semester/year (e.g., Spring 2014) were you enrolled in a Multicultural Counseling Course? _____

4. Please identify your counseling focus/designation:

   _____ Clinical mental health counseling
   _____ Community counseling
   _____ Mental health counseling
   _____ School counseling
   _____ Marriage, couple and family counseling
   _____ Other

5. What ACES Region is your counseling program located within:

   _____ North Atlantic (Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania and Vermont)
   _____ North Central (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, and Wisconsin)
   _____ Rocky Mountain (Colorado, Idaho, Montana, New Mexico, Utah and Wyoming)

_____ Southern (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia and West Virginia)
_____ Western (Alaska, Arizona, California, Hawaii, Nevada, Oregon, and Washington State)

6. Which model best describes your counseling program's approach to multicultural training?

_____ The Separate Course Model (Multicultural concepts/topics are primarily addressed **ONLY** within a single course)
_____ The Area of Concentration Model (Multicultural concepts/topics are addressed within a core group of classes specifically devoted to multicultural counseling)
_____ The Interdisciplinary Model (Multicultural concepts/topics are addressed through relevant coursework outside of counseling such as economics, sociology, etc.)
_____ The Integration Model (Multicultural concepts/topics are addressed and integrated throughout all coursework within your program)

7. How many courses/seminars/workshops have you devoted to diversity/multicultural training outside of your current graduate program?

_____ 0
_____ 1–2
_____ 3–4
_____ 5+

8. What is your age?

_____ 18–24
_____ 25–34
_____ 35–44
_____ 45–54
_____ 55–64
_____ 65–74
_____ 75+

9. I identify my gender as:

_____ Female
_____ Male
_____ Transgender
_____ Other (Fill in the blank) _____

10. I consider myself:

_____ Heterosexual/Straight
_____ Gay or Lesbian
_____ Bi-sexual
_____ I prefer not to answer

11. If you are interested in receiving a $5 Starbucks electronic gift card for your participation, please provide your email address so that a link can be sent to you. This information will temporarily be linked to your responses but will be removed once compensation has been provided.

    _____ Your email address

Appendix C: Cross Cultural Counseling Inventory-Revised

(LaFromboise, Coleman & Hernandez, 1991)

The purpose of this inventory is to measure your perceptions about the Cross Cultural Counseling Competence of the counselor you have just read about. We are interested in your opinion so please make a judgment on the basis of what the statements in this inventory mean to you. In recording your response, please keep the following points in mind:

- Please circle the appropriate rating under each statement.
- Please circle only one response for each statement.
- Be sure you check every scale even though you may feel that you have insufficient data on which to make a judgment—please do not omit any.

Rating Scale

1 = strongly disagree	4 = slightly agree
2 = disagree	5 = agree
3 = slightly disagree	6 = strongly agree

---

1. Counselor is aware of his or her own cultural heritage.
   1 2 3 4 5 6
2. Counselor values and respects cultural differences.
   1 2 3 4 5 6
3. Counselor is aware of how own values might affect this client.
   1 2 3 4 5 6
4. Counselor is comfortable with differences between counselor and client.
   1 2 3 4 5 6
5. Counselor is willing to suggest referral when cultural differences are extensive.
   1 2 3 4 5 6
6. Counselor understands the current socio-political system and its impact on the client.
   1 2 3 4 5 6
7. Counselor demonstrates knowledge about client's culture.
   1 2 3 4 5 6

8. Counselor has a clear understanding of counseling and therapy process.
   1 2 3 4 5 6

9. Counselor is aware of institutional barriers which might affect client's circumstances.
   1 2 3 4 5 6

10. Counselor elicits a variety of verbal and non-verbal responses from the client.
    1 2 3 4 5 6

11. Counselor is able to suggest institutional intervention skills that favor the client.
    1 2 3 4 5 6

12. Counselor sends messages that are appropriate to the communication of the client.
    1 2 3 4 5 6

13. Counselor attempts to perceive the presenting problem within the context of the client's cultural experience, values, and/or lifestyle.
    1 2 3 4 5 6

14. Counselor presents his or her own values to the client.
    1 2 3 4 5 6

15. Counselor is at ease talking with this client.
    1 2 3 4 5 6

16. Counselor recognizes those limits determined by the cultural differences between client and counselor.
    1 2 3 4 5 6

17. Counselor appreciates the client's social status as an ethnic minority.
    1 2 3 4 5 6

18. Counselor is aware of the professional and ethical responsibilities of a counselor.
    1 2 3 4 5 6

19. Counselor acknowledges and is comfortable with cultural differences.
    1 2 3 4 5 6

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Appendix D: The Marlowe-Crowne Social Desirability Scale Form C

(Crowne & Marlowe, 1960; Reynolds, 1982)

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is True or False as it pertains to you personally.

1. It is sometimes hard for me to go on with my work if I am not encouraged.
   True False
2. I sometimes feel resentful when I don't get my way.
   True False
3. On a few occasions, I have given up doing something because I thought too little of my ability.
   True False
4. There have been times when I felt like rebelling against people in authority even though I knew they were right.
   True False
5. No matter who I'm talking to. I'm always a good listener.
   True False
6. There have been occasions when I took advantage of someone.
   True False
7. I'm always willing to admit it when I make a mistake.
   True False
8. I sometimes try to get even rather than forgive and forget.
   True False
9. I am always courteous, even to people who are disagreeable.
   True False
10. I have never been irked when people expressed ideas very different from my own.
    True False
11. There have been times when I was quite jealous of the good fortune of others.
    True False
12. I am sometimes irritated by people who ask favors of me.
    True False
13. I have never deliberately said something that hurt someone's feelings.
    True False

Appendix E: Multicultural Environmental Inventory-Revised

(Pope-Davis, Liu, Nevitt & Toporek, 2000)

Please indicate to what extent the question applies to your department or program. Disregard questions that do not apply.

For the purposes of this instrument, please consider the definition of multicultural issues to mean ethnic and racial issues. The term "minority" refers to those persons of Asian American, African American, Latino/a American, and Native American backgrounds.

	1 **Not at all**	**2** **A little bit**	**3** **Moderately**	**4** **Quite a bit**	**5** **A lot**
1.	_____	I believe that multicultural issues are integrated into coursework.			
2.	_____	The course syllabi reflect an infusion of multiculturalism.			
3.	_____	There is a diversity of teaching strategies and procedures employed in the classroom (e.g., cooperative and individual achievement).			
4.	_____	There are various methods used to evaluate student performance and learning (e.g. written and oral assignments).			
5.	_____	Multicultural issues are considered an important component of supervision.			
6.	_____	There is at least one person whose primary research interest is in multicultural issues.			
7.	_____	Faculty members are doing research in multicultural issues.			
8.	_____	Awareness of and responsiveness to multicultural issues is part of my overall evaluation.			
9.	_____	Being multiculturally competent is valued.			
10.	_____	I am encouraged to integrate multicultural issues into my courses.			
11.	_____	I am encouraged to integrate multicultural issues into my work.			
12.	_____	I feel comfortable with the cultural environment in class.			
13.	_____	I feel my comments are valued in classes.			
14.	_____	During exams, multicultural issues are reflected in the questions.			
15.	_____	The environment makes me feel comfortable and valued.			

1 Not at all	2 A little bit	3 Moderately	4 Quite a bit	5 A lot

16. _____ There is a place I can go to feel safe and valued.
17. _____ I generally feel supported.
18. _____ When recruiting new students, I am completely honest about the climate.
19. _____ When recruiting new faculty, I am completely honest about the climate.
20. _____ When recruiting new staff, I am completely honest about the climate.
21. _____ The faculty are making an effort to understand my point of view.
22. _____ A diversity of cultural items (pictures, posters, etc.) are represented throughout my program/department.
23. _____ All course evaluations ask how /if multicultural issues have been integrated into courses.
24. _____ All courses and research conducted by faculty address, at least minimally, how the topic affects diverse populations.
25. _____ I feel comfortable discussing multicultural issues in supervision.
26. _____ There are faculty with whom I feel comfortable discussing multicultural issues and concerns.
27. _____ There is a demonstrated commitment to recruiting minority students.

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Appendix F: Multicultural Environmental Inventory-Revised Climate and Comfort Subscale

(Pope-Davis, Liu, Nevitt & Toporek, 2000)

Please indicate to what extent the question applies to your multicultural classroom.

For the purposes of this instrument, please consider the definition of multicultural issues to mean ethnic and racial issues. The term "minority" refers to those persons of Asian American, African American, Latino/a American, and Native American backgrounds.

1	**2**	**3**	**4**	**5**
Not at all	**A little bit**	**Moderately**	**Quite a bit**	**A lot**

1. _____ There is a diversity of teaching strategies and procedures employed in the classroom (e.g., cooperative and individual achievement).
2. _____ There are various methods used to evaluate student performance and learning (e.g. written and oral assignments).
3. _____ I feel comfortable with the cultural environment in class.
4. _____ I feel my comments are valued in classes.
5. _____ The environment makes me feel comfortable and valued.
6. _____ There is a place I can go to feel safe and valued.
7. _____ I generally feel supported.
8. _____ The faculty are making an effort to understand my point of view.
9. _____ I feel comfortable discussing multicultural issues in supervision.
10. _____ There are faculty with whom I feel comfortable discussing multicultural issues and concerns.
11. _____ There is a demonstrated commitment to recruiting minority students.

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