

**THE RELATIONSHIP AMONG SCHOOL COUNSELOR'S SELF-PERCEPTIONS
OF MULTICULTURAL COUNSELING COMPETENCIES
AND ETHNIC IDENTITY DEVELOPMENT**

by

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CHAPTER I

INTRODUCTION

Statement of the Problem

The demographics of the United States are changing rapidly and ethnic and racial minority groups are becoming the majority of the population (Sue, 1989). Most notably, younger age groups have a greater proportion of ethnic minorities while older generations have greater proportions of Caucasians. Riche (1991) projects that 72 percent of Americans will be Caucasians in the year 2000, with Sue (1991) projecting that by the year 2010, Caucasian Americans will comprise approximately 48% of the population. As quickly as the year 2000, fewer than two in three children will be Caucasian (Riche, 1991) and 45% of students enrolled in public schools will be racial and ethnic minorities (U. S. Census, 1992). The demographic shift in younger generations will have an immediate impact on the educational system. Currently in California, Caucasian students compose less than fifty percent of school students and one out of every four students lives in a non-English speaking home (Atkinson, Morton, & Sue, 1993). School systems are facing pressure to deal with cultural diversity among students (Pedersen, 1991), and to address the realities of educating an ethnically and racially diverse population (Hodgkinson, 1985). If educational institutions do not meet the needs of ethnic minority students, society as a whole suffers (Haycock & Navarro, 1988).

In order to effectively work with a diverse student population, counselors must view professional development as a ongoing process (Baker, 1983) and must ethically seek out training in multicultural issues (Carter & Qureshi, 1995). Research in the past ten years reveals that school counselors have ethnically diverse caseloads and are developing an awareness of the need for multicultural training (Carey, Reinat, & Fontes, 1990; Comas, Cecil, & Cecil, 1987; Gist, 1993). However, few school counselors in the field have actually received training in multicultural counseling and most theorists and researchers have not addressed multicultural counseling in a school setting (Carey, Reinat, & Fontes, 1990). Historically, the field of multicultural counseling has emphasized college-based and community mental health counseling, rather than school counseling (Carey, Reinat, & Fontes, 1990; Ibrahim & Thompson, 1982).

Multicultural counseling has gained attention as a "fourth force" similar to the first three major movements in counseling which were psychoanalytic, humanistic, and cognitive-behavioral theories (Pedersen, 1991). Attention has focused on multicultural counseling because of the diversification of the United States, the monocultural nature of most counseling approaches and research, the social and political reality, and professional ethics (Sue, Arredondo, & McDavis, 1992). As a result of the growing interest in multicultural issues, researchers have begun to develop criteria for multicultural counseling competency. Multicultural counseling competencies are focused on understanding the different experience of

various cultural groups, identifying the barriers to communication that exist because of these differences and utilizing culturally appropriate skills in working with clients (Pope-Davis & Dings, 1994). For counselors working with diverse clients, Sue et al. (1992) proposed 31 competencies in three areas: attitudes/beliefs, skills, and knowledge. In addition to the three areas of competency proposed by Sue et al. (1992), Sadowsky, Taffe, Gutkin, and Wise (1994) proposed a fourth area of multicultural counseling competency which is the multicultural counseling relationship. The multicultural counseling relationship involves the counselor's interactional process with minority clients.

Based on Sue et al.'s (1992) multicultural competencies for counselors, Lee (1995a) provides a description of a culturally responsive school counselor. According to Lee, the process of becoming culturally responsive begins with examining one's own ethnic identity. In addition, a culturally responsive counselor should acquire knowledge concerning the background of culturally diverse individuals and how culture has impacted their development. Once a counselor has awareness and knowledge related to issues of cultural diversity, a culturally responsive counselor should be able to use counseling strategies that are consistent with the cultural values of the student. In addition to the description of a culturally responsive school counselor, Lee (1995b) outlines seven dimensions which impact counseling students from culturally diverse backgrounds. The seven dimensions are notions of kinship, roles and status, sex-role orientation, language,

religion/spirituality, ethnic identity, and environmental factors. Lee emphasizes that these seven dimensions impact the counseling, consulting, and coordinating activities of the counselor.

In relation to school counselors developing multicultural counseling competencies, the counselor's level of ethnic identity is a component of cultural awareness (Casas & Pytluk, 1995; Locke, 1995; Pedersen & Ivey, 1993; Zapata, 1995). While several theorists have proposed models of racial identity development (Casas & Pytluk, 1995; Cross, 1971, 1991, 1995; Helms 1990, 1995; Jackson, 1975; Kerwin & Ponterotto, 1995; Sue & Sue, 1990) Phinney proposed that ethnic identity development is a more inclusive concept which is applicable across various racial and ethnic groups (1990). Phinney identified the four components of ethnic identity development as: ethnic self-identification, a sense of belonging, attitudes toward one's own ethnic group, and ethnic identity achievement. In addition, Phinney (1993) also proposed three stages of ethnic identity development: unexamined ethnic identity, ethnic identity search/moratorium, and ethnic identity achievement. Phinney suggested that progression through these three stages begins with a lack of awareness concerning ethnic identity or foreclosure concerning ethnic identity and ends with the acceptance and internalization of one's own ethnicity.

While an ethnic identification process may occur for all people, research suggests that ethnicity may be a more salient self-dimension for ethnic minorities

than it is for European Americans (Espinoza & Garza, 1985; Garza & Herringer, 1987; Larkey & Hecht, 1995; Spencer & Markstrom-Adams, 1990). Researchers have examined ethnic minority clients' perceptions and preferences of counseling services and have found that willingness to use counseling services may be a function of within-group differences (Atkinson, 1987; Atkinson, Maruyama, & Matsui, 1978; Parham & Helms, 1981; Sanchez & Atkinson, 1983). Within group differences which affect the counseling process may include ethnic identity development, social-class background, and cultural commitment.

While research into the various aspects of multicultural counseling is rapidly growing, there nevertheless remain several areas where research is lacking. While researchers have examined the relationship between client ethnic identity development and counselor preferences, no research has been conducted concerning counselor's levels of ethnic identity development and its impact on the counseling process. Since racial identity is a component of ethnic identity, Ottavi, Pope-Davis, and Dings' (1994) research indicating racial identity development accounts for more of the variability in counselor's self-perceptions of multicultural counseling competencies than demographic, educational, or clinical variables supports the hypothesis that a relationship may exist between the counselor's ethnic identity development and self-perceptions of multicultural counseling competencies. Additional support for studying the relationship between ethnic identity development and self-perceptions of multicultural counseling competencies

can be found in Pope-Davis and Ottavi's (1994) findings that African American, Asian American, and Hispanic counselors reported more competence in multicultural counseling than did White counselors. Because previous research indicated that ethnicity is a more salient construct of identity for ethnic minorities than it is for Caucasians (Garza & Herringer, 1987; Larkey & Hecht, 1995; Spencer & Markstrom-Adams, 1990), Pope-Davis and Ottavi's (1994) findings concerning self-perceptions of multicultural counseling competencies may reflect different levels of ethnic identity development rather than differences which can be attributed to race.

In the review of literature, there were no studies found which specifically examined ethnic identity development and self-perceptions of multicultural counseling competencies, although authors hypothesized about the importance of ethnic identity development in the self-perceptions of multicultural counseling competencies (Pope-Davis & Dings, 1994; Sabnani, Ponterotto, & Borodovsky, 1991). The lack of specific research concerning the relationship between ethnic identity development and self-perceptions of multicultural competency suggests the need to conduct research to examine how ethnic identity development and self-perceptions of multicultural counseling competencies interact. In order to examine the relationship between ethnic identity development and self-perceptions of multicultural counseling competencies, the current study utilized the Multicultural Counseling Inventory (MCI) to assess self-perceptions of multicultural counseling

competencies and the Multigroup Ethnic Identity Measure (MEIM) to assess ethnic identity development. The participants in the will be individuals employed as public school counselors in Texas during the 1996-1997 school year.

Significance of the Study

A study of the relationship between self-perceptions of multicultural counseling competencies and ethnic identity development among public school counselors was significant in several ways. First, the review of literature did not indicate that any study had been conducted to examine public school counselors' self-perceptions of multicultural counseling competencies. Research suggested that a growing number of public school students will be from racially and ethnically diverse groups and an evaluation of the multicultural counseling competencies of public school counselors seemed warranted to determine how effectively counselors are meeting the needs of culturally diverse students. Second, Phinney proposed that the Multigroup Ethnic Identity Measure should be tested across various age and ethnic groups to ascertain how ethnic identity changes across the lifespan. The literature did not indicate that the instrument has been used to assess ethnic development among public school counselors. Third, if ethnic identity development is related to multicultural counseling competency as suggested by Sabnani, Ponterotto, and Borodovsky (1991) and Pope-Davis and Dings (1994), further research was needed to substantiate this hypothesis. Currently, only one

study which examined racial identity development and self-perceptions of multicultural counseling competencies among university graduate students has been conducted. The current study added significantly to the field by examining ethnic identity across ethnically diverse public school counselors rather than limiting the study to only one ethnic group. In addition, this study examined ethnic identity rather than racial identity in a different population than utilized in previous research studies.

Research Questions

Based on the statistics, theoretical assumptions, and research findings discussed in this chapter concerning multicultural counseling competencies and ethnic identity development, the following questions were used to guide the current study:

1. Is ethnic identity development along with demographic, clinical, and educational variables significantly related to self-perceptions of multicultural counseling competencies among public school counselors in Region 17?
 - 1A. Is ethnic identity development along with demographic, clinical, and educational variables significantly related to self-perceptions of multicultural counseling awareness among public school counselors?

- 1B. Is ethnic identity development along with demographic, clinical, and educational variables significantly related to self-perceptions of multicultural counseling knowledge among public school counselors?
 - 1C. Is ethnic identity development along with demographic, clinical, and educational variables significantly related to self-perceptions of multicultural counseling skills among public school counselors?
 - 1D. Is ethnic identity development along with demographic, clinical, and educational variables significantly related to self-perceptions of multicultural counseling relationship among public school counselors?
2. Do public school counselors in Region 17 perceive that they do have the counseling competencies necessary for working with culturally diverse students?

Definition of the Terms

In conducting research concerning the relationship between multicultural counseling competencies and ethnic identity development, it was important to define the terms being used in this study. Numerous definitions of culture, multicultural counseling and ethnicity have been used by researchers in previous publications. In order to provide clarity, important terms used in the present study will be defined in this section.

African American: In this study, the term African American will be defined as persons who can trace their ancestry to any of the Black racial groups in the continent of Africa. This would include countries such as Nigeria and Jamaica.

American Indian: In this study the term American Indian will be defined as persons who can trace their ancestry to the continent of North America. This term would include 505 federally recognized tribal groups and over 365 state recognized tribes (Bureau of Indian Affairs, 1988).

Asian: In this study, the term Asian will be defined as persons who can trace their ancestry to the Far East, Southeast Asia, the Indian Subcontinent, or the Pacific Islands. There are at least 29 distinct subgroups of Asians in the United States (Atkinson, Morten, & Sue, 1993). The term would include individuals who can trace their heritage to China, Indochina, Japan, Korea, the Pacific Islands, Samoa, and Vietnam.

Caucasian: In this study, the term Caucasian will be defined as persons who can trace their ancestry to the continent of Europe, North Africa, or the Middle East. This term would include individuals who can trace their heritage to Israel, Lebanon, Iran, North Africa, Afghanistan, Pakistan, Egypt, and Turkey.

Culture: In the present study, culture will be defined as "... the configuration of learned behavior and results of behavior whose components and

elements are shared and transmitted by the members of a particular society” (Linton, 1945, p. 32).

Ethnic Identity: Ethnic identity will be defined as “the sharing of a cultural heritage, a sense of social relatedness, and symbolic cultural ties” (Sodowsky, Kwan, & Pannu, 1995, p. 132).

Ethnic Identity Achievement: Ethnic identity achievement in this study will be defined as a secure sense of oneself as a member of an ethnic group (Phinney, 1989; Phinney & Alipuria, 1990).

Ethnic Minority: For the purpose of this study, the term ethnic minority will be defined as “groups of people who, because of physical characteristics or ancestry, are singled out for discrimination” (Atkinson, Morten, & Sue, 1993, p. 13).

Ethnic Self-Identification: For the purpose of this study, ethnic self-identification will be defined as how an ethnic person labels his or her group ethnic group membership (Phinney, 1990).

Ethnicity: Ethnicity in this study is defined as membership in a group which is distinct from other groups because of national origin or cultural patterns. Ethnicity refers to nationality, customs, language, religion, and other cultural factors (Atkinson, Morten, & Sue, 1993).

Hispanic: In this study, the term Hispanic will be defined as persons who can trace their ancestry to the regions of Central and South America. The term

would include individuals who can trace their heritage to Mexico, Puerto Rico, Cuba, and Central and South America.

Multicultural Counseling: Multicultural counseling for the purposes of this study will be defined as "any counseling relationship in which two or more of the participants are culturally different" (Atkinson, Morten, & Sue, 1993, p. 15). This definition includes situations in which both the counselor and client are minority individuals of different ethnic groups and situations in which the counselor is an ethnic minority and the client is a European American.

Multicultural Counseling Competencies: For the purpose of this study, a multiculturally competent counselor is one who "is aware of his or her own assumptions about human behavior, values, biases, preconceived notions, personal limitations, and so forth," "attempts to understand the worldview of his or her culturally different client without negative judgments," "practices appropriate, relevant and sensitive intervention strategies and skills in working with his or her culturally different clients" (Sue et al., 1992, p. 75), and establishes a multicultural counseling relationship with the client (Sodowsky et al., 1994).

Limitations

The limitations of this study center around the sample population and the instruments used to measure multicultural counseling competency and ethnic identity development. The question of whether the results of this study can be

generalized to another population is a concern. The sample population includes only public school counselors selected from Region 17 school districts in Texas. Therefore, the results may not generalize to public school counselors in other regions or public school counselors in rural school districts. In addition, the sample population was drawn from a limited number of school districts primarily in areas with a strong Hispanic influence. The results may not be generalizable to school districts which do not have a strong Hispanic influence.

Utilizing the Multicultural Counseling Inventory and the Multigroup Ethnic Identity Measure may have also affected the results of the study. Since both of the instruments are self-report measures, the accuracy of the study could be influenced by inaccurate self-reports or inaccurate perceptions of the situation. The reliability of self-report instruments may be of particular concern since respondents may try to anticipate the socially "correct" answer, rather than responding honestly.

Another concern about both instruments is that they measure constructs which rely upon rather new theoretical assumptions in the field of counseling. However, the whole area of multicultural issues is new to the field of counseling and the psychometric properties of both instruments are adequate, but there has been limited opportunity to test the theoretical underpinnings of the instruments.

Summary

As racial and ethnic minority students become the majority of students attending public school, an ethical imperative will require that counselors develop multicultural counseling competencies. Currently, school counselors report they need more training concerning multicultural counseling because their caseloads are including more racial and ethnic minority students. In the review of literature, no research had been reported concerning the level of multicultural counseling competencies among school counselors. Researchers and theorists have hypothesized that racial and ethnic identity development may impact multicultural counseling skills. Only the relationship between White racial identity development and self-perceptions of multicultural counseling competencies has been examined in previous research. The relationship between ethnic identity development among a diverse group of public school counselors and self-perceptions of multicultural counseling competencies has not been examined.

CHAPTER II

REVIEW OF RELATED LITERATURE

Currently, the effects of the shifting demographics in the United States have seriously impacted the educational system (Cohen, 1990; Pedersen, 1991). Younger generations have a much greater percentage of ethnic and racial minority individuals than do older generations because different age groups are becoming ethnically diverse at different rates. By 2000, 80 percent of Americans over age 45 will be non-Hispanic whites. In contrast, only 63 percent of children under age 8 will be non-Hispanic whites. As younger generations mature, the United States will become more ethnically diverse (Riche, 1991). Despite the growing diversity in the school population, a 1987 study to determine the preservice and inservice needs of school counselors, multicultural competencies failed to appear as an important training need (Comas, Cecil, & Cecil, 1987). However, in a 1990 survey, 719 counselors who rated their districts' needs for training indicated that additional training is most needed to enhance counselors' cross-cultural communication and racism awareness. (Carey, Reinat, & Fontes, 1990). In 1993, Gist found 63 percent of secondary school counselors in South Carolina reported that 70 percent or more of their caseloads were cross-cultural in nature. In addition, 53.5 percent of counselors felt that cross cultural counseling training was necessary in the school system, 76.1 percent of the counselors responded that cross

cultural training activities were not available to them, and 85.9 percent of the counselors responded that they needed cross-cultural training activities.

Although there is a growing awareness among school counselors of the need to address multicultural issues, few school counselors in the field have received training in multicultural counseling (Carey, Reinat, & Fontes, 1990), and few graduate programs are equipped to produce proficient counselors (Quintana & Bernal, 1995). Even media-based training packages utilized to train school counselors are based on a Western framework that does not address multicultural issues (Sue & Sue, 1990). While Heath, Neimeyer, and Pedersen (1988) predict an increased emphasis on multicultural issues in training school counselors, most theorists and researchers have not addressed multicultural counseling in a school setting (Carey, Reinat, & Fontes, 1990) and have not reached a consensus concerning the most effective framework for an effective training program (Carey, Reinat, & Fontes, 1990; Pedersen, 1988; Sabnani, Ponterotto, & Borodovsky, 1991; Sue & Sue, 1990).

However, research indicates that clients respond better to counselors who are culturally aware (Pomales, Claiborn, & LaFromboise, 1986; Thompson, Worthington, & Atkinson, 1994). For example, in rating White counselors, Blacks rated counselors who displayed cultural sensitivity more favorably than those who seemed unaware of cultural issues (Pomales, Claiborn, & LaFromboise, 1986). Similarly, Thompson, Worthington, and Atkinson (1994) reported that individuals

revealed more intimate information about themselves and reported greater willingness to return to counselors when exposed to a cultural orientation rather than a universal content orientation. Despite the research indicating the effectiveness of culturally sensitive counseling interventions, theories and training models for multicultural counseling in schools are still in the early stages of development. Therefore, research is necessary to assess the current multicultural competencies of school counselors and the relationship between ethnic identity and self-perceptions of multicultural counseling competencies. The literature concerning multicultural counseling and ethnic identity development will be reviewed in this chapter and the trends and gaps in the literature will be presented as a foundation for this study.

Multicultural Counseling

According to Pedersen (1991), multicultural counseling is rapidly becoming a "fourth force" in the counseling field and is complementary to the other three forces of psychodynamic, behavioral, and humanistic theories. Further, Pedersen suggests that "multiculturalism is relevant throughout the field of counseling as a generic rather than an exotic perspective" (Pedersen, 1991, p. 6). Although multiculturalism has often been regarded as a method rather than a theory, it seeks to provide a conceptual framework for recognizing the complex diversity of society while suggesting common experiences and values that unite culturally different

people. The underlying tenet of multicultural counseling is recognition of both the culture-specific and the culture-general characteristics of groups. Specifically, the multicultural perspective allows for the understanding of both within-group differences and between-group differences. Research consistently indicates that within-group differences may be as great or greater than between-group differences (Triandis, 1994).

Multiculturalism is generic to all counseling relationships when culture is defined broadly to include ethnographic variables (e.g., nationality, ethnicity, language, and religion), demographic variables (e.g., age, sex, place of residence), status variables (e.g., social, educational, economic), and affiliations (formal and informal). If multiculturalism is defined more narrowly, it becomes a "multi-ethnic" or a "multi-national" approach between groups with a shared sociocultural heritage. Obviously ethnicity and nationality are important, but they are only one subset of culture. Persons from the same national or ethnic group may experience very different cultural environments (Pedersen, 1988, 1991). A Black middle-class female living in California may have a cultural experience more similar to a White middle class female living in California than to a Black female living in poverty in Mississippi or in New York.

Rationale for Multicultural Counseling

Multicultural counseling perspectives have developed because of the diversification of the United States, the monocultural nature of counselor training, sociopolitical realities, multicultural conceptualizations and research, and ethical issues (Sue, Arredondo, & McDavis, 1992). In examining diversification in the United States, it should be noted that currently, one quarter of all Americans are persons of color. The American population is 75% Anglo Americans, 12% African Americans, 9% Hispanic Americans, 3% Asian American, and 1% American Indian (Kromkowski, 1991). The racial diversity of the United States a century from now is projected to be closer to the current racial diversity of the world: 57% Asian, 26% White, 7% Black, and 10% Hispanic and others (Edmunds, Martinson, & Goldberg, 1990).

Despite increasing diversification of the population, many counseling training programs still emphasize a monocultural framework, and multicultural training is frequently viewed as supplementary training and not as an integral part of counselor preparation (Arredondo-Dowd & Gawelek, 1982). Cross-cultural training programs generally were developed because of a commitment of a minority faculty member who was interested in the field (Ponterotto & Casas, 1987). Sue and Sue (1990) hypothesized that counseling training programs contribute to minority group members underutilizing or prematurely terminating counseling services. The counseling training programs have frequently used the

experiences of middle-class, Euro-American, heterosexual males as their standard for normalcy (Reid & Comas-Diaz, 1990) and, as a result, the counseling services provided to clients are inappropriate to the client's life experiences, may be oppressive and discriminatory (Corey, 1986; Sue & Sue, 1990), and may perpetuate racial and cultural biases (Katz, 1985; Sue & Sue, 1971; Wrenn, 1985). One of the basic concepts of multicultural counseling is that counselors cannot understand persons of color until they are aware of their history and have knowledge of their oppression (Midgett & Meggett, 1991).

Developing multicultural competencies requires that the counselor develop an awareness of the sociopolitical realities of culturally different groups (Sue & Sue, 1990). Both historical and present day racism and oppression affect the world view of the counselor and the client (Atkinson, Morton, & Sue, 1993; Sabnani, Ponterotto, & Borodovsky, 1991). As a result, a minority client may be suspicious of a White counselor's motives and a White counselor may have racial and cultural biases (White & Parham, 1990). On the other hand, counselors who do not have knowledge of multicultural issues act as though all their clients are equal despite the existence of societal barriers based on color, socioeconomic status, and political history. Because of a lack of training and awareness, counselors have ignored the concept of culture and its influence on self, society, and the counseling process (Fukuyama, 1990). When cultural issues are ignored, counseling can become an

oppressive force used to maintain the status quo (Sue & Sue, 1990) and perpetuate negative racial and ethnic attitudes (Sue, 1990; White & Parham, 1990).

Because sociopolitical and environmental factors have been frequently ignored in working with culturally diverse clients, three harmful models have affected multicultural conceptualizations and research: the pathology model, the genetically deficient model, and the culturally deficient model (Sue & Sue, 1990). Sue states that the pathology model equated cultural differences with pathology. This model has been utilized to oppress minorities because they are not "capable" of caring for themselves. The genetically deficient model has stereotyped culturally different groups as being biologically lacking in certain desirable characteristics. For example, researchers have used the genetically deficient model to argue ethnic minorities have genetically inferior intelligence. The culturally deficient model perpetuates the belief that the values and lifestyles of various ethnic groups are "disadvantaged," "deficient," or "deprived." Each of these models have perpetuated the myth of minority inferiority. In contrast, multiculturalism emphasizes the legitimacy of culturally different lifestyles and the value of differences (Sue & Sue, 1990).

Counselors who do not have the requisite competencies to work with culturally diverse clients are engaging in unethical and potentially harmful behavior (Sue, Arredondo, & McDavis, 1992). Since 1981, both ACA (formerly AACD) and APA have published ethical guidelines which require counselors and therapists

to have formal training in cultural differences which has provided a catalyst for academic programs developing courses that focus on culture (Carter & Qureshi, 1995). The APA's Guidelines for Providers of Psychological Services to Ethnic, Linguistic, and Culturally Diverse Populations (1991) stated counselors need "knowledge and skills for multicultural assessment and intervention" (p. 45). The guidelines identify the following counseling abilities as imperative: recognize cultural diversity, understand the role of culture in development of culturally diverse populations, understand the impact of socioeconomic and political factors on culturally diverse groups, help clients understand their own sociocultural identity, and understand the interaction of culture, gender, and sexual orientation on behavior.

Multicultural Counseling Competencies

In contrast to being culturally unaware, multiculturally competent counselors have developed an awareness and sensitivity to their own cultural issues and have an understanding of how their own values and biases may impact their interactions with culturally diverse clients (Sue et al., 1992). Multiculturally competent counselors actively seek out knowledge and information concerning cultural groups and are able to generate a wide variety of appropriate verbal and nonverbal responses in dealing with culturally diverse clients (Sue et al., 1992). In addition, multiculturally competent counselors seek to understand how the

sociopolitical system impacts minority individuals in the United States, and work to eliminate institutional barriers which discriminate against culturally different clients (Sue et al., 1992). Multiculturally competent counselors are comfortable with differences in values and beliefs that might exist between a counselor and a client, and are responsive to clients who might benefit from a referral to a counselor of their own ethnicity or culture (Sue et al., 1982; Sue, Arredondo, & McDavis, 1992). According to Pope-Davis and Dings (1995), multicultural counseling competencies are concentrated on understanding the different experience of various cultural groups, identifying the barriers to communication that exist because of these differences, and utilizing culturally appropriate skills in working with clients.

In 1982, Sue et al. proposed several characteristics of the multiculturally competent counselor, however, an updated and expanded description of the characteristics of the multiculturally competent counselor were published recently (Sue et al., 1992). The updated description of the multiculturally competent counselor listed 31 competencies divided into three broad areas: attitudes and beliefs, knowledge, and skills. Sue et al. (1992) proposed 9 attitudes/beliefs, 11 knowledge components, and 11 skills. The attitudes and beliefs included in the description of a multiculturally competent counselor describe "an open-minded counselor who has made efforts to understand him- or herself in the broader context of a culture, both as a person and as a counselor" (Pope-Davis & Dings,

1995, p. 290). The knowledge component of the description emphasizes the counselor understanding how "race, culture, ethnicity, and so forth may affect personality formation, vocational choices, manifestation of psychological disorders, help-seeking behavior, and the appropriateness or inappropriateness of counseling approaches (Sue et al. 1992, p. 485). Multiculturally competent skills emphasize communicating effectively and seeking information and assistance from other professionals who are knowledgeable concerning a specific cultural group.

Improving Multicultural Counseling Competencies

To address the need to acquire and improve multicultural counseling skills, the current multicultural movement proposes formal training emphasizing both an awareness of one's own cultural assumptions, values, and biases; a knowledge of other world views; and the development of cross-cultural communication skills (Sue et al., 1982). McRae and Johnson (1991) proposed a multifaceted approach to multicultural education including a self-dimension, a knowledge dimension, a relationship dimension, and a performance dimension. Similarly, Parker, Valley, and Geary (1986) described a multifaceted approach to multicultural training which combines cognitive, affective, and behavioral procedures.

Initial research findings indicate that training counselors to be more culturally responsive has proven effective (D'Andrea, Daniels, & Heck, 1991; Heppner & O'Brien, 1994; Pope-Davis, Reynolds, Dings, & Ottavi, 1994).

Graduate students reported higher levels of multicultural competencies after completing a multicultural counseling course (D'Andrea, Daniels, & Heck, 1991). Doctoral interns at university counseling centers who had received supervision for a multicultural counseling situation, attended more multicultural workshops and enrolled in more multicultural course work, reported greater multicultural knowledge and multicultural skills than students who did not receive multicultural supervision and had attended fewer workshops and had less multicultural course work. Interestingly, only supervision provided to doctoral interns in a multicultural setting correlated significantly with multicultural awareness (Pope-Davis, Reynolds, Dings, & Ottavi, 1994). In evaluating the effectiveness of graduate training in multicultural issues, students reported that interpersonal exchanges in class were the most important factor in helping them develop an awareness of multicultural issues (Heppner & O'Brien, 1994).

Limitations of Multicultural Counseling

The model of multicultural competencies proposed by Sue et al. (1992) does have some "conceptual overlap between skills, attitudes/beliefs, and knowledge" (Pope-Davis & Dings, 1995, p. 290). However, the model contains a reasonable balance between outlining every imaginable competence and the generalities of earlier efforts (Pope-Davis & Dings, 1995). One criticism of the competencies outlined by Sue et al. (1992) is that it does not include the fourth

component, multicultural counseling relationship, proposed by Sadowsky, Taff, Gutkin, and Wise (1994). Sadowsky et al. define a multicultural counseling relationship as "the counselor's interactional process with the minority client, such as the counselor's trustworthiness, comfort levels, stereotypes of the minority client, and world view" (p. 142).

Sue and Sue (1990) acknowledge criticisms of their model of multicultural counseling competency. Most of the criticisms of the model have been directed toward the model's emphasis on the dissimilarities between the counselor and client. The criticisms of the multicultural counseling include the following: (a) concentrating on differences fosters a backlash of racism, (b) by focusing on racial/cultural characteristics, the counselor may lose sight of the individual client, (c) there are so many differences and the field is so complex that one cannot possibly work with minorities, (d) counselors and therapists may be limited in their ability to adopt a different counseling style, (e) concentrating on culture-specific techniques may lead to a technique-oriented definition of counseling devoid of a conceptual framework, and (f) technique approaches may be distal to the goal of therapy (Helms, 1985; Margolis & Rungta, 1986; Ponterotto & Benesch, 1988; Sue, 1989; Sue & Zane, 1987).

Nuttall, Sanchez, and Webber (1996) identify additional limitations of multicultural counseling theory. First, the definition of culture utilized by Sue, Ivey, and Pedersen (1996) is a broad definition which could include any social

group as a cultural group. Nuttall, Sanchez, and Webber (1996) believe the theory should define culture in a more specific way. A second criticism of multicultural counseling theory is that it tends to overplay the role of cultural influences in efforts to address the absence of cultural emphasis in prevalent theories.

Psychological problems stem from personality and individual differences as well as cultural issues. Additional concerns cited by Nuttall, Sanchez, and Webber (1996) are the theory focuses primarily on adult individual counseling, does not discuss bilingual issues, and does not address prevention, consultation, and assessment in depth. An additional concern about the multicultural counseling approach was that it challenges many traditional approaches to helping which may make it difficult for established professionals to implement the concepts of multicultural counseling (Cheatham et al., 1997).

Multicultural Counseling in Schools

Multicultural counseling competencies are becoming a necessity for school counselors because of the changing demographics in public schools (Atkinson & Juntunen, 1994; Riche, 1991). In response to the growing diversity of the school population, the American School Counselor Association (ASCA) (1988) issued a position statement on cross/multicultural counseling that encourages the facilitation of student development through an understanding of and appreciation for cultural diversity. The statement urges the counselors to work to increase the sensitivity of

the school and community environment to the needs of culturally diverse students. In addition, the ASCA statement encourages school counselors to act to ensure that culturally diverse students receive services that foster their development.

According to Lee (1995b), one of the most challenging issues facing school counselors is addressing the developmental needs of culturally diverse students. For school counselors to be effective in counseling ethnically diverse students, they must understand the role of culture and the family (Borodovsky & Ponterotto, 1994). Even if school counselors understand the role of culture and the family, they frequently are faced with a lack of resources to meet the needs of ethnic minority students and decreasing involvement of minority students' parents (Atkinson & Juntunen, 1994). While counselors struggle with limited resources and decreasing parental support, ethnic minority students struggle with cultural conflict, language barriers, relocation, generational conflict, racial tension, economic struggle, violence, racial tension, and discrimination (Atkinson & Juntunen, 1994).

Dimensions of Multicultural School Counseling

In response to the growing number and needs of culturally diverse students, Lee (1995b) hypothesized that children and adolescents must master psychosocial developmental tasks through their socialization within a cultural context. As a result, Lee proposes that racial and ethnic variations in the cultural context of

families and communities can be conceptualized along seven dimensions. These seven dimensions include: notions of kinship, roles and status, sex-role socialization, language, religion/spirituality, ethnic identity, and environmental factors.

In the dimension of kinship, Lee (1995b) proposed that in some cultures, emphasis is placed on the nuclear family and individual autonomy, while in other cultures emphasis is placed on the extended family and interdependence among individuals. Mainstream American culture tends to emphasize individualism rather than collectivism (Triandis, 1994). As a result, a major contributor to adjustment-related difficulties among culturally diverse students may be cultural conflict between parents and children. While parents of culturally diverse students are fighting to keep collectivist traditions and values alive in their children, their children are struggling to adapt and fit into the dominant American culture (Yagi & Oh, 1995). Another adjustment difficulty for some ethnically diverse students may be the pressure their families place on them to succeed in school because family honor and pride is related to a student's success. Similarly, students may be pressured to consider the family's needs before their own (Borodovsky & Ponterotto, 1994). In addition, in some families, career and academic decisions may be made by the family rather than by the student (Al-Ahmady, 1988). Because family environments may stress different priorities and values, Locke

(1995) recommends that counselors have ethnically diverse students describe their social kinship network and how it impacts their lives.

When working with ethnically diverse students, counselors need to develop an awareness and knowledge concerning roles and status in various ethnic groups. Children and adolescents are socialized into roles and assigned status within a family and/or community structure (Lee, 1995b). For example, Korean American parents expect their children to spend their entire time in school concentrating entirely on academic work because that is the role of a student in Korea. Therefore, Korean American parents do not understand their children's desire to participate in social activities outside of the classroom because such activities are viewed as distractions that interfere with school work (Yagi & Oh, 1995). Another example is Native American students who often have many demands placed on them by relatives. These expectations are seen as part of being in a strong and stable family. If the student is to maintain his or her role in the family, these demands must be met. In addition, school counselors must recognize that the family is likely to have far more influence over the Native American student than the counselor or other school representatives (Thomason, 1995). Therefore, counselors need to understand the values of the parents and how they impact the child's experience at school.

Another cultural dimension which impacts psychosocial development in culturally diverse students is sex-role socialization. Differential gender perceptions

can influence expectations for psychosocial development which may account for personality differences in between males and females in many cultures (Lee, 1995b). For example, cross-sex counseling with Arab Americans should be considered with caution because cultural traditions about segregation of the sexes (Jackson, 1991).

Language is a cultural dimension which impacts both the counseling process and psychosocial development. Lee (1995b) identifies the mastery of language as a component of success in developmental tasks. In addition, personality development in childhood and adolescence can be significantly impacted by distinctions in language traditions. Therefore, counselors working with culturally diverse students need a knowledge of the language proficiency of the child and the process by which children learn a second language (Facundo, Nuttall, & Walton, 1994). In addition to impacting interactions with students, language may impact interactions with the parents of students. For example, in working with Korean American parents, limited English ability may be an issue (Yagi & Oh, 1995).

Religion and spiritual influences are another component of culture which is universally important in psychosocial development. However the distinctions between religious life and secular life vary across cultural groups. The degree of such distinctions can affect aspects of personality development (Lee, 1995b). In working with African American youth, Locke (1995) suggests counselors have

students describe the role of religion in their lives, rather than making any assumptions concerning the impact of religion on the student. Similarly, in working with Korean Americans, the counselor needs to recognize that Korean values, traditions, and social structure are strongly influenced by Confucian ideology (Yagi & Oh, 1995).

Ethnic identity is the primary principle for understanding psychosocial development in a cultural context (Lee, 1995b). The manner in which children and adolescents view themselves in relationship to members of their own cultural group and members of other cultural groups can significantly shape aspects of personality (Phinney & Rotheram, 1987). Phinney (1990) proposed that there are four components of ethnic identity: ethnic self-identification, sense of belonging, attitudes toward one's own ethnic group, and ethnic involvement. In order to address ethnic identity among African American students, Locke (1995) recommends that counselors have students describe how they celebrate holidays in their family and other situations which demonstrate pride in being African American.

The final dimension Lee (1995b) addresses concerning culturally diverse student psychosocial development is environmental factors. Lee (1995b) hypothesizes that the three major environmental influences affecting culturally diverse students are racism, economic disadvantage, and acculturation. Racism is a pattern of discrimination and prejudice which results in a group being devalued

and exploited solely on the basis of culture (Pinderhughes, 1973). Racism can adversely impact psychosocial development and may severely undermine the cultural dynamics associated with ethnic identity development (Lee, 1995b). Similarly, poverty may negate the cultural context and impede the emergence of a climate that is conducive to mastery of developmental tasks (Lee, 1995b). To assess the socioeconomic level, Locke (1995) suggests counselors ask students to describe their social class status rather than assume social class can be determined by observing the student. In addition to racism and economic disadvantage, acculturation may present a major developmental challenge to young people from ethnic minority groups. Young people from ethnic minority backgrounds must master the task of balancing an ethnic identity with an identity that will ensure success in the mainstream culture (Lee, 1995b). Acculturation is impacted by age at immigration, parental values, geographic location of residence, English language fluency, and contact with other ethnic groups (Facundo, Nuttall, & Walton, 1994; Jackson, 1995; Lee & Cynn, 1991).

Multicultural Roles of School Counselors

According to the American School Counselor Association (1990), the primary roles of contemporary school counselors are counseling, consultation, and coordination, and the major focus of these activities should be to facilitate self-understanding, interpersonal relationships, and decision-making skills of culturally

diverse students. In working with culturally diverse students, counselors need to develop multicultural competencies in counseling, consultation, and coordination to facilitate student progress. Through counseling and guidance interventions, culturally responsive counselors can help students from various ethnic backgrounds develop healthy self-concepts and learn to respect cultural diversity (Lee, 1995b).

Counseling

In providing counseling services to culturally diverse students, counselors may need to utilize informality in the counseling process. Informality involves counseling techniques that are not mainstream teachings. For example, the counselor may need to go to the student's home, rather than expecting the student's parents to come to the school (Lee, 1995b; Locke, 1995). The counselor might also need to include community folk healers, community elders, respected relatives or religious leaders in the counseling process (Borodovsky & Ponterotto, 1994). Thomason (1995) recommends that in working with American Indian students, the counselor may be able to learn about student problems and needs by having an informal conversation in a social situation rather than an intense verbal interaction about personal problems in a formal counseling situation. Another informal approach to working with American Indian students is tribal network therapy (Attneave, 1969; LaFromboise & Fleming, 1990). In tribal network therapy, as many as 40 relatives, friends and tribe members are called together to provide

support for the student. The goal of the therapy is to build the coping skills of the student within the context of the group and to improve the student's ability to handle future problems.

In addition to using informal strategies, counselors need to evaluate whether individual or group approaches to counseling would be appropriate. In some cases, individual counseling may not be the best format for meeting the needs of culturally diverse students. Group counseling may be a culturally appropriate technique to use with students whose ethnic background emphasizes collectivism. For example, individual counseling might not be an effective technique to use with American Indian students (Dauphinais, LaFromboise, & Rowe, 1980), but group counseling (such as tribal network therapy) might be effective (Attneave, 1969; LaFromboise & Fleming, 1990). Because many Arab Americans value collectivism, group counseling programs for Arab American students on issues of mutual interest or concern need to be considered (Jackson, 1995). In working with Korean American students, group counseling may be effective because it can reduce feelings of alienation and assist students in adjusting to the new culture (Yagi & Oh, 1995).

In any type of counseling interaction, culturally responsive counselors will include the parents in the process whenever possible. Herr and Niles (1994) report that it is important to involve parents in career education and guidance services for students because students who are culturally different may have parents who

cannot provide career guidance for their children. The counselor can help the parents understand the goals of career education and guidance and can equip parents with the knowledge and skills to effectively participate in the career development of their children. In some instances in working with culturally diverse students, the counselor may need to provide parent education classes or support groups for parents which focus on communication skills, American youth culture, conflict resolution, stress and anger management, alternative methods to corporal punishment, and child abuse laws in the United States (Yagi & Oh, 1995).

Consulting

While the school counselor should continue to provide traditional one-to-one and group counseling services, culturally responsive counselors should be able to consult with educators and parents to develop an awareness of and appreciation for cultural diversity. For example, Thomason (1995) proposes the counselor should be the Native American students' advocate in coping with problems related to fellow students, teachers, or school administrators. In addition, counselors should help bridge potential gaps between parents and schools by incorporating the inherent cultural strengths of the family and community in the educational process (Lee, 1995b). To facilitate this goal, counselors can conduct classroom guidance sessions to help students understand cultural diversity and its dynamics and to help

students understand similarities and differences between different ethnic and cultural groups (Zapata, 1995).

Similarly, counselors should consider how a liaison role could facilitate providing services to minority students. Counselors in a liaison role would (a) interpret cultural expectations for the school and the minority student; (b) refer students and their families to appropriate community organizations; (c) would advocate for needed services for minority students; (d) initiate new programs to meet student needs; (e) model appreciation and respect for cultural diversity; and (f) mediate community conflicts related to cultural values (Atkinson & Juntunen, 1994).

Coordinating

In addition to counseling and consulting activities, culturally responsive counselors should provide coordination of available resources for ethnically diverse students. The counselor should have knowledge of resources and agencies available in diverse communities which can help meet the needs of specific students. In working with ethnic minority students, Atkinson and Juntunen (1994) urge school counselors to make use of community-based services and to utilize resources available in the ethnic community (Atkinson & Juntunen, 1994).

Similarly, Yagi and Oh (1995) encourage counselors to identify community

organizations who are able to offer supportive services for the parents in their native language.

Multicultural Competencies for School Counselors

The competencies for multicultural counseling proposed by Sue et al. (1992) provide a foundation for the assessment of multicultural competencies for school counselors. Lee (1995a) provides a description of a culturally responsive counselor based on these multicultural competencies of awareness, knowledge, and skills. According to Lee (1995a), the process of becoming culturally responsive begins with school counselors examining the factors that contributed to the formation of their own ethnic identities during childhood and adolescence. School counselors need to understand the role that their own cultural heritage and ethnic customs played in shaping their own personalities. After examining their own psychosocial cultural development, a counseling professional should consider how issues from childhood and adolescence impact personal attitudes and beliefs about young people from culturally diverse backgrounds. A culturally responsive school counselor has explored personal issues in an attempt to find out how his or her heritage, values, and biases might impact the helping relationship. A culturally responsive school counselor is sensitive to cultural differences because he or she is aware of his or her own culture.

In order to be a culturally responsive school counselor, a counselor must have a knowledge base from which to plan, implement, and evaluate services. Developing a knowledge base means the counselor must acquire knowledge about backgrounds of culturally diverse individuals and how culture impacts their development (Lee, 1995a). In addition, the counselor must have specific knowledge about the history, customs, and values of culturally diverse groups. According to Lee (1995a), a culturally responsive counselor should have an understanding of the impact poverty and racism can have on development.

Once a counselor has awareness and knowledge related to issues of cultural diversity, a culturally responsive counselor should be able to use counseling strategies that are consistent with the cultural values of students from diverse backgrounds (Lee, 1995a). A culturally responsive counseling professional should be able to establish rapport with culturally diverse students in individual and group counseling situations. In addition, the counselor should also be able to modify his or her theoretical approach when cultural differences become a source of conflict or misunderstanding. In working with culturally diverse students, a culturally responsive counselor should be able to incorporate culture-specific materials to foster self-concept, to promote interpersonal relationships, and to improve decision-making ability. Finally, a culturally responsive school counselor should have the ability to consider the dynamics of culture when interpreting data from assessment instruments.

Ethnic Identity Development

In relation to developing multicultural counseling competencies, one's level of ethnic identity development is a component of developing awareness (Casas & Pytluk, 1995; Locke, 1995; Pedersen & Ivey, 1993; Zapata, 1995). The foundations of the multicultural competencies outlined by Sue et al. (1992) is cultural awareness. Culturally aware counselors are conscious of their own cultural backgrounds and how their assumptions, values, and biases are influenced by that cultural background (Locke, 1995; Pedersen & Ivey, 1993; Zapata, 1995). Because the cultural socialization process impacts self-concept and ethnic identity is a component of self-concept (Casas & Pytluk, 1995), part of developing self-awareness is being aware of one's own ethnic identity.

Because ethnicity involves elements of both race and culture (Phinney, 1996), ethnic identity involves both racial identity and cultural identity. Interestingly, the construct of ethnic identity developed because attempts to simplify culture and cultural differences according to racial categories alone resulted in polarized alternatives that disregarded the complexity of multiculturalism (Helms & Piper, 1994; Pedersen, 1991). An individual could belong to a particular race without sharing ethnic identity with that race. For example, the fact that two Asian clients share a common heredity or ancestry does not necessarily mean that they also share the same ethnic identity. Counselors should not assume that because two clients share the same racial group they also

share the same ethnicity (Paniagua, 1994). The mixing of races makes racial categories difficult to distinguish. Ethnicity rather than race should be considered when trying to distinguish biological and social differences in groups (Atkinson, Morten, & Sue, 1993).

Ethnic identity development involves recognizing one's own racial and cultural group as a salient reference group. Ethnic identity focuses on an individual's attachment to an ethnic group's cultural values, assumptions, roles, and heritage (Sodowsky, Kwan, & Pannu, 1995). Ethnic identity is the part of an individual's self-concept that is based on his or her knowledge of membership in a social group or groups together with the value and emotional significance of that membership (Tajfel, 1981) and has been correlated with self-concept for diverse ethnic groups, including African Americans (Cross, 1978), Hispanics (Arce, 1981), Asians (Makabe, 1979), and various White ethnic groups (Driedger, 1976; Rosenthal & Hrynevich, 1985).

Ethnic Identity and Racial Identity

Ethnic identity and racial identity are two separate constructs. Sodowsky, Kwan and Pannu (1995) identify racial identity as being concerned with sociopolitical oppression and social definitions of race. Racial identity is also concerned with how individuals deal with disenfranchisement and the development of respectful attitudes toward their own racial group. In contrast, ethnic identity is

concerned with how individuals attach and identify with their own ethnic group members and culture. While ethnic identity may consider the pressure individuals experience when their ethnic culture conflicts with the dominant culture, it does not have a theoretical emphasis on oppression and racism. When ethnic identity focuses on oppression, it is a racial level rather than at an ethnic level. Minority group members may not share a common cultural heritage and therefore may not identify with the same ethnic group. "Minority identity does not necessarily include ethnic identity" (Sodowsky, Kwan, & Pannu, 1995, p. 134). However, minority identity does interact with ethnic identity when an individual is a member of a minority group in a society.

According to Helms and Richardson (1997), implicit in the concept of ethnicity is the idea that race and culture are not synonymous. In addition, ethnic cultures in the United States are not necessarily hierarchical as are racial classifications. Ethnic cultures are the day-to-day strategies originally adopted by a group of people to enable its survival in an environment (Helms, 1995).

According to this definition, language would be an aspect of cultural content, but skin color would not be an aspect of cultural content. People of the different skin colors can share the same culture (Helms & Richardson, 1997).

Components of Ethnic Identity

While most research has focused on the unique aspects of ethnic identity, theoretical and conceptual discussions have typically treated ethnic identity as a general construct that is relevant across groups (Alba, 1985; Dashevsky, 1976; Devos & Romanucci-Ross, 1982; Tajfel, 1981). While each group has a unique history, traditions, and values, the concept of group identity is common to all individuals. General aspects of ethnic identity can be examined by focusing on elements common across groups (Phinney, 1992). According to Phinney (1990), the four components of ethnic identity development are (a) ethnic self-identification, which refers to how an ethnic person labels his or her ethnic group membership; (b) a sense of belonging, which refers to the extent to which an ethnic person attributes important to and is emotionally attached to his or her ethnic group; (c) attitudes toward one's own ethnic group, and (d) ethnic identity achievement.

Ethnic self-identification, which is the ethnic label that one uses for oneself (Phinney, 1992), must be distinguished from ethnicity and may differ from ethnicity (Singh, 1977). Ethnic self-identification is a precondition for ethnic identity and should be assessed to avoid confusing ethnic identity with ethnicity (Phinney, 1992). Individuals with mixed racial heredity provide an illustration of how ethnicity and ethnic self-identification. For example, Brown (1995) found that young adults of mixed Black and White racial heredity had a private interracial

identity and a public Black racial identity to cope with societal pressures to ignore their White heritage. Correspondingly, when individuals of biracial heritage, were given the option of identifying themselves as being both Black and White, the proportion who identified themselves as Black or White substantially decreased (Harris, Consorte, Lang, & Byrne, 1993). Among Mexican American high school students, ethnic self-identification varied according to place of residence, sex, socioeconomic status, migrant farm worker experience, and language-use predominance (Miller, 1976).

Another component of ethnic identity identified by Phinney (1990, 1992) is the ethnic behaviors and practices specific to a group. In a review of literature, Phinney identified six indicators most commonly associated with ethnic involvement. The indicators are language, friendship, social organizations, religion, cultural traditions, and politics. While these indicators may be useful in identifying specific practices that distinguish one ethnic group, it is not possible to generalize these six indicators across all ethnic groups. For example, language may be an important indicator of involvement in some ethnic groups, but not in other ethnic groups. Since there are limitations to utilizing all six indicators, Phinney (1992) has identified two aspects of ethnic practice common to most ethnic groups: involvement in social activities with one's ethnic group and participation in cultural traditions (Phinney 1990, 1992).

The third component of ethnic identity proposed by Phinney (1990, 1992) is a sense of belonging to one's ethnic group. A sense of belonging includes ethnic pride, feeling good about one's ethnic background, being happy with one's membership in an ethnic group, and feeling attached to one's ethnic group (Phinney, 1992). Phinney reported that only one quarter of the studies she reviewed included a sense of belonging as part of ethnic identity, perhaps because of the difficulty of assessing the construct. Researchers have utilized statements like: "I am a person who (never, seldom, sometimes, often, very often) feels strong bonds toward [my own group]" (Driedger, 1976); or "I feel an overwhelming attachment to [my own group]" (Parham & Helms, 1981, 1985a, 1985b) to indicate a sense of belonging. According to Phinney (1990), another indicator of sense of belonging is the importance attributed to one's ethnicity or concern for one's culture. Sidanius, Pratto, and Rabinowitz (1994) reported that for members of high-status groups, there were positive relationships between desire for group-based dominance and group affiliation, whereas for members of low-status groups, these relationships were significantly less positive. A sense of belonging to one's ethnic group involves the experience of separateness from other group members (Phinney, 1990).

The fourth component of ethnic identity proposed by Phinney (1990, 1992) is ethnic identity achievement. The process of ethnic identity development varies with development, experience, and changes in social and historical context

(Atkinson, Morten, & Sue, 1993; Cross, 1978; Parham & Helms, 1985a). Ethnic identity achievement is conceptualized as a continuous process ranging from exploration of ethnicity to a clear understanding of one's own ethnic role and a secure sense of oneself as an ethnic group member (Phinney, 1989; Phinney & Alipuria, 1990). The secure sense of self that arises out of the identity formation process is identity achievement (Erikson, 1968). A parallel definition of ethnic identity achievement would be a secure sense of oneself as a minority group member (Phinney, 1989; Phinney & Alipuria, 1990).

Stages of Ethnic Identity Development

Phinney (1989, 1993) proposes a model of ethnic identity development with three stages based on Marcia's (1980) model of identity development. Marcia proposes four stages of identity development: (a) diffusion, which exists when an individual has neither explored nor committed to an identity; (b) foreclosure, which exists when an individual commits to an identity without exploration; (c) moratorium, which exists when an individual is in the process of identity exploration without having made a commitment; and (d) achieved identity, which exists when the individual makes a commitment following a period of exploration. According to Phinney (1989) several other ethnic identity theorists (Arce, 1981; Atkinson, Morten, & Sue, 1983; Cross, 1978; Kim, 1981) have utilized Marcia's idea that an achieved identity is the result of identity crisis leading to a period of

exploration resulting in a clear commitment. However, these ethnic identity theorists differ from Marcia because they suggest that stages show a progression over time (Phinney, 1989).

Phinney (1993) proposes a three-stage model of ethnic identity. Stage 1: Unexamined Ethnic Identity combines the concepts of Marcia's stages of diffusion and foreclosure. In Stage 1, individuals have not explored their ethnicity. Individuals in this stage either lack interest in or concern with ethnicity or else base their views of their own ethnicity on the opinions of others. However, Phinney's research indicates that foreclosed ethnic identity does not necessarily imply a preference for the mainstream culture, instead it may suggest that individuals have a positive view of their ethnic group, but have not examined the issues themselves. Individuals may remain in the initial stage of ethnic identity development until they encounter a situation which prompts an ethnic identity search. Stage 2: Ethnic Identity Search/Moratorium is characterized by individuals exploring and seeking to understand the meaning of their own ethnicity. Individuals may express interest in learning more about their culture and may consider the effects of their ethnicity on their lives. Phinney's third stage, ethnic identity achievement, represents the ideal outcome of the identity process which is a clear, confident understanding of one's own ethnicity. Individuals who reach this stage have accepted and internalized their own ethnicity. Initial research

concerning Phinney's model of ethnic identity development suggests that individuals progress through these stages sequentially over a period of time.

Limitations of Phinney's Model

Phinney's model, like racial identity models, is limited from a developmental perspective because it focuses on the development of identity in relationship to other groups and does not provide an understanding of the process which actually compels ethnic identity development. In addition, Phinney's model does not give specific attention to enculturation or acculturation processes (Casas & Pytluk, 1995). In addition, Phinney's model does not address the salience of multiple cultural identities which may be unrelated to one's ethnic group. For example, a gay/lesbian/bisexual Hispanic adolescent may find himself or herself being marginalized from both the Hispanic and the gay/lesbian/bisexual communities (Casas & Pytluk, 1995). In addition to not addressing multiple cultural identities, Phinney's model does not address the issues involved in how individuals progress or expand in multiple cultural identities at different rates and how one cultural identity may be more salient at one time during an individual's life and other cultural identity may be stronger at a different time in the same individual's life (Cheatham et al., 1997).

Ethnic Identity and Culture

Sodowsky, Kwan, and Pannu (1995) propose several assumptions concerning ethnic identity. First, individuals are more likely to be aware of their ethnic identity in a pluralistic society in which several cultures interact with one another. A variety of social systems in a society facilitates the development of ethnic identity. Second, cultures having differential power status in a society is likely to increase individuals' awareness of their own ethnic identity. The differential power status forces individuals to consider their social and psychological position in reference to two cultural groups. Third, members of the dominant cultural group are also trying to how they should relate to other ethnic groups. Therefore, the process of ethnic identity is moderated by whether the ethnic person accepts or rejects the dominant group and whether the dominant group accepts or rejects the ethnic person. Ethnic identity is also influenced by whether the person's ethnic group accepts or rejects the ethnic person and whether the ethnic person feels a sense of belonging to the ethnic group. Further, ethnic identity is affected by how the ethnic member perceives the dominant group relates to him/her in terms of group status. Ethnic identity involves the ethnic person constantly assessing how the self "fits" with the different social systems in the society (Spencer & Markstrom-Adams, 1990, p. 292).

While a cultural-identification process occurs for all people, research indicates that ethnicity is a highly salient self-dimension for ethnic minorities

(Espinoza & Garza, 1985; Garza & Herringer, 1987; McGuire, McGuire, Child, & Fujioka, 1978), but is not salient for European Americans (Garza & Herringer, 1987; Larkey & Hecht, 1995; Spencer & Markstrom-Adams, 1990). When a child's ethnic group is in the minority at his or her school, he or she identifies ethnic identity as a salient component of self-concept (McGuire et al., 1978). Similarly, Spencer and Markstrom-Adams (1990) argue that the issue of color may be more salient for Blacks and Native Americans than for any other minority group and that White youths are less likely to experience problems with racial identity because they do not encounter any racial barriers.

In contrast, Caucasians may view their ethnicity as relatively unimportant because they are members of the society "ingroup" (Garza & Herringer, 1987). Mainstream Americans attribute less importance to gender and ethnic identities in comparison with Asians and Hispanics (Garza & Herringer, 1987). Larkey & Hecht (1995) found that European American participants expressed a singular and social definition of ethnic identity and experienced less identity salience than African-American participants. Smith (1991) proposes that it is easier to maintain a White identity than an ethnic identity:

Whereas, the ethnic identity ... of the majority group individuals is continuously validated and reinforced in a positive manner by both his [her] membership group and the structure of the society's institutions, such is not the case for many ethnic minorities. Positive reinforcement frees the majority individuals to focus on aspects of life other than ethnicity. (p 183)

On the other hand, Devore (1987) proposed that little attention is paid to White European ethnics and ethnic uniqueness is lost in the general category of White identification. Similarly, Leach and Carlton (1997) postulated that Euro-American culture is such a pervasive influence on daily living that many individuals have difficulty discerning culture specifics. Further, Leach and Carlton (1997) hypothesized that in order to develop multicultural competencies, Caucasians must have a recognition of their own cultural beliefs. Regardless of the underlying dynamics, Phinney (1993) found that with the exception of a few subjects who mentioned their ethnicity (e.g., Polish American, German American), ethnicity was not a meaningful concept for White students. Frequently, White students, even in settings where they were in the minority were unaware of their own ethnicity apart from being American (Phinney, 1989). However, Phinney (1992) suggests that ethnic identity will become more significant for White adolescents as they become the minority population in some situations.

Multicultural Competencies and Ethnic Identity Development

Multicultural counseling competency involves more than acquiring knowledge, skills, and awareness of the beliefs of diverse groups. Competency in working with diverse clients necessitates deep-cultural self-empathy. Deep-cultural self-empathy involves understanding internal responses to one's own culture and to the cultures of others. Deep-cultural self-empathy is an empathy directed toward

one's core cultural, racial, and ethnic attitudes, needs, and dynamics. Deep-cultural self-empathy will facilitate accurate empathy with culturally diverse clients (Sodowsky, Kuo-Jackson, & Loya, 1997). A multicultural counselor evolves "from being culturally unaware to being aware and sensitive to his/her own cultural heritage and to valuing and respecting difference" (Sue & Sue, 1990, p. 167).

In developing multicultural counseling competencies, an awareness of one's own ethnic identity is part of the greater process of developing multicultural counseling competency. Sodowsky, Kuo-Jackson, and Loya (1997) postulate that cultural, racial, and ethnic self-examination is a component of the multicultural counseling relationship. A common etic goal of ethnic and racial identity models is to increase awareness that individuals in America, including Caucasians, have race and ethnicity defined by society in sociopolitical and racist terms rather than in biological terms. Culturally competent counselors, regardless of race and ethnicity go through a self-definition process that involves developing a definition of who one is culturally, racially, and ethnically (Sodowsky, Kuo-Jackson, & Loya, 1997).

Locke (1986) developed a cross-cultural awareness continuum for educators which illustrates the necessity of self-awareness, including an awareness of one's own ethnic identity, in developing skills and techniques which are appropriate across various cultures. The cross-cultural awareness continuum is linear and arranged hierarchically with each level building upon those before it. The seven

levels of cross-cultural awareness are: (1) self-awareness, (2) awareness of one's own culture, (3) awareness of racism, sexism, and poverty, (4) awareness of individual differences, (5) awareness of other cultures, (6) awareness of diversity, and (7) skills/techniques. In the model, an awareness of one's own ethnic identity would be addressed in levels one and two indicating the necessity of a counselor understanding his or her own ethnic identity before being able to understand another individual's culture and ethnic identity.

Another model which is similar to Locke's (1986) model is Ponterotto's (1988) model of identity development for White counselor trainees. According to Ponterotto (1988), the European-North American counselor trainee often works through the following stages when confronted with multicultural concerns: (1) Preexposure: the White counselor trainee has not thought about counseling and therapy as a multicultural phenomena; (2) Exposure: the White therapist trainee learns about cultural differences and matters of discrimination and oppression; (3) Zealotry or defensiveness: The White counselor trainee when confronted with multicultural issues may either become an angry and active supporter of multiculturalism or retreat into quiet defensiveness; and (4) The counselor acquires a respect for and awareness of cultural differences and becomes aware of personal cultural history and how it might affect the counseling process. Obviously, a component of Ponterotto's model is the understanding of one's own cultural

heritage and ethnic identity indicating the role of ethnic identity in the process of becoming a competent multicultural counselor.

According to Helms and Richardson (1997), insufficient attention has been given to the possibility that competent multicultural counseling might require attention to race and culture for all clients. In addition, competency may be defined in terms of dimensions on which racial and ethnic cultural groups might be alike or different (Helms & Richardson, 1997). Similarly, training in multicultural counseling should focus on racial and cultural exploration that is not limited to nondominant cultures (Helms & Richardson, 1997). Instead, Caucasians should examine their own psychoracial and cultural development (Meijer, 1993).

Research concerning the counseling relationship and ethnic identity provides support for the concept that ethnic identity may mediate the counseling process (Villasenor, 1992). Client's ethnic identity development has been correlated with counselor preferences (Joseph, 1995; Parham & Helms, 1981). Parham and Helms (1981) reported that blacks who held a "pre-encounter" racial identity attitude were more accepting of White counselors and less accepting of Black counselors than were Blacks who were in other stages of racial identity development. Joseph (1995) found that stages of ethnic identity greatly impacted minority participants evaluations of pre-counseling orientation presentations varying in cultural sensitivity. In contrast, Garza (1994) found no statistically significant relationship between levels of Hispanic ethnic identification and

counselor preferences, and Guzman (1995) found no relationship between Chicano ethnic identity and counselor preferences.

While research indicates a relationship between client preferences and ethnic identity development, no research concerning ethnic identity development and counselor's self-perceptions of multicultural counseling competencies has been conducted. However, Sabnani, Ponterotto, and Borodovsky (1991) hypothesized that counselors' White racial identity development is an important consideration in multicultural counseling training. Since racial identity is a component of ethnic identity, Sabnani et al.'s conceptualizations are relevant in understanding the relationship between ethnic identity development and counselor's self-perceptions of multicultural counseling competencies. Sabnani et al. proposed that higher levels of racial identity development are related to higher levels of multicultural counseling competencies. In testing, Sabnani et al.'s model, Ottavi, Pope-Davis, and Dings (1994) found that White racial identity development explained variability in self-perceptions of multicultural competencies beyond that accounted for by demographic, educational, and clinical variables. White racial identity and its relationship with multicultural counseling competencies indicates there could be a relationship between ethnic identity development and self-perceptions of multicultural counseling competencies.

Further support for investigating the relationship between ethnic identity development and self-perceptions of multicultural counseling competencies is

found in Pope-Davis and Ottavi's (1994) research. Pope-Davis and Ottavi (1994) found that African American, Asian American and Hispanic counselors reported more competence in multicultural counseling than did White counselors. Based on previous research indicating that ethnicity is a more salient construct of identity for ethnic minorities than it is for European Americans (Garza & Herringer, 1987; Larkey & Hecht, 1995; Spencer & Markstrom-Adams, 1990), Pope-Davis and Ottavi's (1994) findings concerning self-perceptions of multicultural competencies may reflect different levels of ethnic identity development rather than differences which can be attributed to race.

Summary

The literature reviewed clearly indicates that public school counselors will continue to see an increase in the number of racial and ethnic minority students on their caseloads. While public school counselors report they need more multicultural training, no research has been done to ascertain the current level of multicultural counseling competencies among school counselors, and only limited research has been conducted concerning the level of multicultural training available to school counselors.

While multicultural counseling may be the next major theoretical influence in the field, it is still a relatively new and unexplored area of study. Theories and training models for multicultural counseling in schools are still in the early stages

of development. In fact, it was as recent as 1982, that Sue et al. proposed the first criteria for multicultural counseling competencies. In 1992, Sue et al. updated and expanded the description of a multiculturally competent counselor. From Sue et al.'s conceptualization of multicultural counseling competencies, several instruments to assess multicultural counseling competencies have been developed. All these instruments are self-report and are based on self-perceptions of competencies. It should be noted that research utilizing client perceptions of multicultural counseling competencies and/or expert raters' perceptions of multicultural counseling competencies in actual counseling sessions has not been conducted to validate Sue et al.'s model of multicultural counseling competencies.

Utilizing Sue et al.'s model as a framework, Lee (1995a) provided a description of a culturally responsive school counselor. Lee emphasized the importance of school counselors understanding the impact their own ethnic identities have on the counseling process. In addition to the description of a culturally responsive school counselor, Lee (1995b) outlines seven dimensions which impact counseling students from culturally diverse backgrounds. The seven dimensions are notions of kinship, roles and status, sex-role orientation, language, religion/spirituality, ethnic identity, and environmental factors. Lee emphasizes that these seven dimensions impact the counselor role, the consultant role, and the coordinator role of school counselors.

In relation to school counselors developing multicultural counseling competencies, the counselor's level of ethnic identity is a component of cultural awareness (Casas & Pytluk, 1995; Locke, 1995; Pedersen & Ivey, 1993; Zapata, 1995). Ethnic identity is the part of an individual's self-concept that is based on his or her knowledge of membership in a social group or groups together with the value and emotional significance of membership (Tajfel, 1981). Because ethnicity involves elements of both race and culture (Phinney, 1996), ethnic identity involves both racial identity and cultural identity.

While several theorists have proposed racial identity and/or ethnic identity models for specific groups, Phinney developed a model for ethnic identity development across different ethnic groups. Phinney (1993) proposes that ethnic identity development occurs in three stages: (a) unexamined ethnic identity, (b) ethnic identity search/moratorium, and (c) ethnic identity achievement. Based on this model of ethnic identity development, Phinney (1992) developed an instrument to assess ethnic identity development among diverse racial and ethnic groups. Because Phinney's instrument, the Multigroup Ethnic Identity Measure, has been so recently developed, there is only limited research to support Phinney's conceptualization of ethnic identity development.

However, Phinney's model could potentially be especially relevant to research in multicultural counseling competencies because it allows assessment of ethnic identity differences within-groups well as between groups. Ethnic identity

apparently influences the counseling process. Research indicates client preferences for counselors are affected by the client's level of ethnic identity development (Joseph, 1994; Parham & Helms, 1981). Although no research has been done to assess ethnic identity development and self-perceptions of multicultural counseling competencies, Ottavi, Pope-Davis and Dings (1994) reported that higher levels of White racial identity development accounted for more variability in self-perceptions of multicultural competencies than did demographic, educational, and clinical variables. Since racial identity development is a component of ethnic identity development, Ottavi, Pope-Davis, and Dings' (1994) study would indicate the probability of a relationship between self-perceptions of multicultural counseling competencies and ethnic identity development. Yet no research was found in the literature review which examined ethnic identity development among racially and ethnically diverse counselors and its relationship to self-perceptions of multicultural counseling competencies.

CHAPTER III

METHODOLOGY

A correlational design with multiple predictor variables and multiple criterion variables was utilized in the study of the relationship between self-perceptions of multicultural competency and ethnic identity development. The predictor variables were ethnic identity development, educational variables, clinical variables, and demographic variables. The criterion variables were the overall score on the Multicultural Counseling Inventory and subscale scores for awareness, knowledge, skills, and relationship. The methodology used in the study will be described in the following sections: Participants, Instruments, Research Procedures, Research Design and Statistical Procedures.

Participants

Participants in this study were elementary, middle school, junior high school, and high school counselors employed to provide counseling services to students in a public school system during the 1996-1997 school year. A total of 106 participants responded to the survey in this study. The participants were school counselors employed by school districts in Region 17.

Instruments

Two assessment scales and a demographic data sheet were administered to each participant. A copy of the demographic sheet, the Multicultural Counseling Inventory (MCI) (Sodowsky, Taffe, Gutkin, & Wise, 1994), and the Multigroup Ethnic Identity Measure (Phinney, 1992) is available in Appendix A.

Demographic Sheet

The demographic sheet served as a general instruction sheet to participants. Participants were asked to answer questions regarding age, gender, highest degree completed, when highest degree was completed, whether they have a master's or doctorate in counseling, certification/licensure as a Texas public school counselor, certification/licensure as a Texas public school psychologist, amount and type of multicultural education previously attended, utilization of multicultural supervision, diversity of residential neighborhood population, ethnic diversity of school population, and ethnic diversity of client caseload. Ethnicity of the participant and the participant's mother and father will be obtained from the Multigroup Ethnic Identity Measure.

Multicultural Counseling Inventory

Self-perceptions of multicultural counseling competencies were assessed utilizing the Multicultural Counseling Inventory (MCI). The MCI contained 40

self-report items which assess behaviors and attitudes related to four multicultural counseling competencies: Awareness, knowledge, relationship, and skills (Sodowsky, Taffe, Gutkin, & Wise, 1994). The instrument utilized a 4-point Likert scale ranging from *very inaccurate* (1) to *very accurate* (4). Scale scores were calculated calculating the the mean of the items in each subscale. If one question on a subscale was not answered, the mean of the remaining items in the subscale was substituted for that score. Higher subscale scores indicated the participant perceived that he or she had greater multicultural competence in the respective subscale areas.

In order to develop a measurement of multicultural counseling competencies, Sodowsky et al. (1994) reviewed the literature and created a list detailing the characteristics of multiculturally competent counselors. From the list, Sodowsky et al. (1994) created test items which were administered to a sample of 604 graduate psychology students and members of three professional counseling associations in the same midwestern state. Participants who identified how much multicultural training they had received were asked to "indicate how accurately each statement describes you when working in a multicultural counseling situation" by using a 4-point rating scale ranging from very accurate to very inaccurate or by indicating they did not know. In addition, Sodowsky et al. included several open-ended questions in which participants were asked to describe their multicultural counseling strengths and weaknesses, and their reactions to the questionnaire.

Items were eliminated from the pool of questions when 20 percent or more of the respondents indicated they did not know if the statement described them when working in a multicultural counseling situation. Once these items were omitted from the pool of questions, Sodowsky et al. utilized factor analysis to examine pair-wise item correlations. A four-factor solution was chosen on the basis of a scree plot of the eigenvalues and factor interpretability. Items that failed to load on a given factor at .33 or higher utilizing a Varimax rotation or that failed to meet criteria were removed from the instrument (Sodowsky et al., 1994).

Two levels of factors may be conceptualized for the MCI (Sodowsky, in press). There are four specific factors indicated through statistical analysis and a general multicultural competency factor which reflects a counselor's self-evaluation as a multicultural counselor without referring to the four specific factors. However, the overall self-evaluation of multicultural counseling competencies may affect the individual's evaluation of themselves on the four subscales.

The remaining items were divided into the following subscales: Multicultural Counseling Skills (11 items), Multicultural Awareness (10 items), Multicultural Counseling Knowledge (11 items), and Multicultural Counseling Relationship (8 items). The Skills scale includes five multicultural counseling items which measure "success with retention of minority clients, recognition of and recovery from cultural mistakes, use of nontraditional methods of assessment, counselor self-monitoring, and tailoring structured versus unstructured therapy to

the needs of minority clients" (Sodowsky et al., 1994, p. 141). The Skills scale also includes six general counseling skills items. Sample items from the Skills scale include: "I am able to quickly recognize and recover from cultural mistakes or misunderstandings"; "I used varied counseling techniques and skills"; and "I make my nonverbal and verbal responses congruent."

The Awareness scale seeks to measure "proactive multicultural sensitivity and responsiveness, extensive multicultural interactions and life experiences, broad-based cultural understanding, advocacy within institutions, enjoyment of multiculturalism, and an increase in minority case load" (Sodowsky et al., 1994, p. 142). Sample items from the Awareness scale include: "I have a working understanding of certain cultures (including African American, Native American, Hispanic, Asian American, new Third World immigrants, and international students)"; "My professional or collegial interactions with minority individuals are extensive"; and "In order to be able to work with minority clients, I frequently seek consultation with multicultural experts and attend multicultural workshops or training sessions".

The Knowledge scale contains items which refer to "culturally relevant case conceptualization and treatment strategies, cultural information, and multicultural counseling research" (Sodowsky et al., 1994, p. 142). Sample items from the Knowledge scale include: "I include the facts of age, gender roles, and socioeconomic status in my understanding of different minority cultures"; "I

consider the range of behaviors, values, and individual differences within a minority group"; and "I learn about clients' different ways of acculturation to the dominant society to understand the clients better."

Items in the Relationship scale attempt to assess "the counselor's interactional process with the minority client such as the counselor's trustworthiness, comfort level, stereotypes of the minority client, and world view" (Sodowsky et al., 1994, p. 142). Sample items from the Relationship scale include: "I have feelings of overcompensation, oversolicitation, and guilt that I do not have when working with majority clients"; "I tend to compare client behaviors with those of majority group members"; and "I experience discomfort because of the clients' different physical appearance, color, dress, or socioeconomic status."

In the national sample (n=350) the internal consistency reliabilities (Cronbach's alpha) were .81 for Multicultural Counseling Skills; .80 for Multicultural Awareness; .67 for Multicultural Counseling Relationship; and .80 for Multicultural Knowledge, and .86 on the full scale. (Sodowsky et al. 1994). Factor correlations were: Skills correlated .17 with Awareness, .31 with Relationship, and .31 with Knowledge; Awareness correlated .17 with Relationship and .28 with Knowledge; and Relationship correlated .16 with Knowledge. However, a confirmatory factor analysis of a four-factor oblique model proposed through the exploratory factor analysis methods showed much higher correlations among the factors: for Skills the correlations were .30, .62, and .58; for Awareness the

correlations were .47 and .56; and for Relationship the correlation with Knowledge was .47.

The criterion-related validity of the MCI was evaluated by asking graduate students to rate the performance of a videotaped counselor to determine if the counselor exhibited culturally appropriate counseling interactions. Significant differences between counselors who displayed culturally appropriate counseling interactions and counselors who did not display culturally appropriate counseling interactions were obtained at the .001 level for the initial MANOVA and the subsequent ANOVAs on each scale and the total scale. Discriminant validity of the MCI was examined in the original study by comparing scores of participants who indicated that more than 50% of their work involved multicultural clients with the scores of participants who indicated that less than 50% of their caseload involved multicultural clients. Because only 82 participants indicated that more than 50% of their work involved multicultural services, 82 participants were randomly selected from the participants who indicated that less than 50% of their work involved multicultural services. After a MANOVA indicated significance ($p < .001$), ANOVAs were performed on the total scale and on each subscale. Significant differences were found for the total scale ($p < .001$), the Awareness scale ($p < .001$), and the Relationship scale ($p < .02$). ANOVAs for the Skills subscale ($p < .06$) and the Knowledge subscale ($p < .13$) approached statistical significance at the .05 level.

Pope-Davis and Dings (1994) reported the content-related validity of the MCI was not quite sufficient for a standardized test, but it was adequate for an instrument assessing self-perceptions of multicultural counseling competencies. In addition, they felt the criterion-related validity was favorable based on an examination of the literature concerning multicultural counseling competencies. Initial evidence suggests that scores on the MCI were not affected by social desirability (Sodowsky et al., 1994).

The MCI was selected over two other measures of self-perceived multicultural counseling competencies. The MCI had better validity-related evidence than the Multicultural Awareness-Knowledge-Skills Survey (D'Andrea, Daniels, & Heck, 1991) and the Multicultural Counseling Awareness Scale: Form B-Revised Self-Assessment (Ponterotto, Rieger, Barrett, & Sparks, 1994). The MCI's inclusion of more than three factors indicates greater diversity of structure than the other two self-report instruments (Sodowsky, in press). In addition, the MCI items used more behaviorally descriptive terms than other self-report instruments which assess multicultural counseling competencies (Pope-Davis & Dings, 1994).

Multigroup Ethnic Identity Measure

The Multigroup Ethnic Identity Measure (MEIM) was developed over a five year period. The initial version of MEIM was administered to 60 college

undergraduate to assess two dimensions of ethnic identity: exploration and commitment (Phinney & Ambarsoom, 1987). The scale was extensively revised and then administered to 196 undergraduates from four ethnic groups: Asian American, Black, Mexican American, or White. The reliability of the exploration and commitment scores as determined by Cronbach's alpha were .69 and .59 (Phinney & Alipuria, 1990). The questionnaire was revised on the basis of item analysis and was given to 206 White and Hispanic students on a university campus (Lochner & Phinney, 1988). The obtained reliability coefficients for exploration and commitment were .80 and .66, respectively.

Phinney (1990) then reviewed existing literature on ethnic identity development and broadened the measure to include major components of ethnic identity previously assessed in other research. A series of interview studies of ethnic identity were conducted at the same time to assess adolescents' spontaneous comments concerning aspects of ethnic identity (Phinney, 1989; Phinney & Tarver, 1988). Utilizing the information obtained in the interviews and the review of literature, the MEIM was further revised. Phinney merged ethnic exploration and commitment into a single factor of ethnic identity achievement and added items to assess a sense of belonging and ethnic behaviors. The particular wording of items was modified to reflect the statements made by adolescents in interviews. The measure was then administered to 134 college students at an ethnically diverse urban campus and items were revised on the basis of item analysis.

The MEIM has a reported reliability of .81 with high school students and .90 with college students. The MEIM is designed to assess three aspects of ethnic identity: (1) ethnic identity achievement which includes exploration and commitment; (2) a sense of belonging to one's ethnic group and attitudes toward one's ethnic group; and (3) ethnic behaviors and customs. Ethnic identity achievement is evaluated by seven items such as "I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs" and "I have a clear sense of my own ethnic group and what it means to me." A sense of belonging to one's ethnic group and attitudes towards one's ethnic group are assessed by five items such as "I have a strong sense of pride in my ethnic group and its accomplishments." Ethnic behaviors and customs are evaluated by two items such as "I participate in the cultural practices of my own group, such as special food, music, or customs." In addition to 14 items which assess ethnic identity achievement, the MEIM included six items which assessed other-group orientation. The Other-Group Orientation subscale assesses attitudes toward and interactions with ethnic groups other than one's own. The Other-Group Orientation subscale includes items such as "I like meeting and getting to know people from ethnic groups other than my own" and "I sometimes feel it would be better if different ethnic groups didn't try to mix together." The MEIM uses a 4-point likert scale ranging from "strongly disagree" to "strongly agree." An ethnic identity score is calculated by obtaining a mean of the 14 items. Scores can range

from 1 which indicates very low ethnic identity to 4 which indicates high ethnic identity.

The reliability of MEIM was tested utilizing 417 high school students who attended an ethnically diverse urban school and 136 college students who attended a large ethnically diverse urban university. Cronbach's alpha was used to calculate reliability coefficients for each sample. Overall reliability of the 14-item Ethnic Identity Scale was .81 for the high school sample and .90 for the college sample. For the 5-item Affirmation/Belonging subscale, reliabilities were .75 for the high school sample and .86 for the college sample. For the 7-item Ethnic Identity Achievement subscale, reliabilities were .69 for the high school sample and .80 for the college sample. Reliability for the Ethnic Behaviors subscale was not calculated. However, a separate analysis indicated that the ethnic behavior subscale increased the overall reliability of the measure. Reliability for the Other-Group Orientation subscale were .71 for the high school sample and .74 for the college sample. Although factor analysis suggested a single factor for ethnic identity, Phinney proposes that the three subscales are theoretically important in understanding the concept of ethnic identity development.

Roberts, Phinney, Romero, and Chen (1996) assessed the reliability of MEIM across eleven ethnic groups in a sample size of 5,423 sixth to eighth graders. Cronbach's alpha ranged from .80 to .89 across ethnic groups with little variation across different age groups. A varimax rotation of the 14 MEIM items

indicated three factors on the instrument. Factor 1 which emerged from seven items on the instrument and accounted for 34.6% of the variance in scores "reflected positive ethnic attitude and a sense of belonging" (Roberts, Phinney, Romero & Chen, 1996, p. 4). Factor 2 which emerged from five items on the scale and accounted for 9.6% of the variance in score "reflected behaviors directed at exploration of, and active involvement in, identity issues" (Roberts, Phinney, Romero, & Chen, 1996, p. 4). Factor 3 which emerged from two items on the instrument and accounted for 8.4% of the variance in scores reflected a lack of understanding and time spend learning about ethnicity. The correlation between Factor 1 and 2 was .57 ($p < .001$), between Factor 1 and 3 was .26 ($p < .001$), and between Factor 2 and 3 was .23 ($p < .001$). Cronbach's alpha was .84 for Factor 1 and .67 for Factor 2. A confirmatory factor analysis using LISREL 7:0 (Joreskog & Sorbom, 1993) indicated minor variations in coefficients for specific items, but minimal differences between the three largest ethnic groups: Anglo American, African American, and Mexican American.

Other-Group Orientation was a distinct factor which was unrelated to ethnic identity achievement for college students. However, for high school students, ethnic identity achievement showed a low positive relationship to other-group orientation, whereas ethnic behaviors showed a negative relationship. These correlations suggested a unified construct of ethnic identity that is distinct from other-group orientation (Phinney, 1992).

Construct validity of MEIM is supported by higher MEIM scores (stronger ethnic identity) being associated with higher self-esteem, more active coping, a greater sense of mastery, more optimism in and greater salience of ethnicity. Conversely, lower MEIM scores correlated with loneliness and depression (Roberts, Phinney, Romero, & Chen, 1996).

Procedure

The research packets were distributed to counselors during scheduled professional meetings in the Lubbock school districts. However, few counselors attended these meetings, so only a total of 18 research packets were completed at four different meetings. At these meetings, the investigator gave verbal instructions prior to the administration of the research packets. The counselors were informed that the purpose of the study was to examine multicultural awareness and social attitudes and participation was completely voluntary. Participants were told that identification of individual participants would not be made and all data would be reported in group totals. Participants were encouraged to follow the testing procedures as stated on each instrument. Administration time for the research packet was 10 to 15 minutes. Once participants completed the materials, they were asked to return them to the investigator.

In order to survey counselors at the other school districts in Region 17, the research packets were mailed to counselors. The research packets contained a

cover letter, the two assessment instruments, the demographic questionnaire, and instructions for completing the instruments. The cover letter (1) informed the participants that the purpose of the study was to examine multicultural awareness and social attitudes, (2) explained that participation was completely voluntary, (3) assured participants that identification of individual participants will not be made, and (4) encouraged participants to follow the testing procedures as stated on each instrument. Administration time for the research packet was 10 to 15 minutes. Once participants completed the materials, they were asked to return them to Dr. Maralyn Billings at the Region 17 Service Center. Dr. Billings then forwarded the research packets to the investigator. Two weeks after the initial mailing, a followup letter was sent to encourage participants to complete the research questionnaire.

Research Design and Statistical Analysis

To explore the relationship between self-perceptions of multicultural counseling competency and ethnic identity development, this study utilized a correlational design with multiple predictor variables and multiple criterion variables. The predictor variables included ethnic identity, demographic variables, educational variables, and clinical variables. The criterion variables included the overall MCI score and the subscale scores for multicultural awareness, knowledge, skills, and relationship. Null hypotheses tested at the .05 significance level are:

Hypothesis 1: Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling competencies among public school counselors.

1A. Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling awareness among public school counselors.

1B. Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling knowledge among public school counselors.

1C. Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling skills among public school counselors.

1D. Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling relationship among public school counselors.

Hypothesis 2: Public school counselors perceive that they do have the counseling competencies necessary for working with multicultural counseling skills.

To test hypothesis 1, a multiple regression was conducted to examine the relationship of the overall score on the MCI and the following variables: training variables (type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision), a clinical variable (ethnic diversity of client caseload), demographic variable (ethnicity, gender, age) and the MEIM subscale scores.

- 1A. To test hypothesis 1A, a multiple regression was conducted to examine the relationship of the MCI awareness subscale score and the following variables: training variables (type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision), a clinical variable (ethnic diversity of client caseload), demographic variable (ethnicity, gender, age) and the MEIM subscale scores.
- 1B. To test hypothesis 1B, a multiple regression was conducted to examine the relationship of the MCI knowledge subscale score and the following variables: training variables (type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision), a clinical variable (ethnic diversity of

client caseload), demographic variable (ethnicity, gender, age) and the MEIM subscale scores.

- 1C. To test hypothesis 1C, a multiple regression was conducted to examine the relationship of the MCI skills subscale score and the following variables: training variables (type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision), a clinical variable (ethnic diversity of client caseload), demographic variable (ethnicity, gender, age) and the MEIM subscale scores.
- 1D. To test hypothesis 1D, a multiple regression was conducted to examine the relationship of the MCI relationship subscale score and the following variables: training variables (type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision), a clinical variable (ethnic diversity of client caseload), demographic variable (ethnicity, gender, age) and the MEIM subscale scores.

To test hypothesis 2, descriptive statistics were calculated and utilized to determine whether the counselors assessed perceived they had the counseling competencies to work with culturally diverse students.

CHAPTER IV

RESULTS

This chapter contains the results of the statistical analysis of data collected in the study. Additionally, this chapter contains reports of sample demographic characteristics, descriptive statistics, multiple regression results, and statements of acceptance or rejection of the null hypotheses.

Sample Characteristics

This study was directed at assessing the relationship between ethnic identity development and self-perceptions of multicultural counseling competencies in the following areas: awareness, knowledge, relationship, and skills. The Region 17 PEIMS report indicated there were 201 public school counselors employed during the 1996-1997 school year who served students in the region. Questionnaires were administered to 18 counselors at professional meetings. In addition, questionnaires were mailed to the other 183 public school counselors in Region 17. Of the 201 counselors in the region, 187 (91.54%) were Caucasian, 13 (6.47%) were Hispanic and 4 (1.99%) were African American. In addition, 41 (20.40%) counselors were male and 160 (79.60%) were female. Only one (.5%) counselor in the region had a doctorate, 173 (86.07%) had a master's degree, and 27 (13.43%) had a bachelor's degree. A total of 108 counselors completed the questionnaire for this study. Two

of the questionnaires were omitted from the study because an insufficient number of items were answered resulting in only 106 useable questionnaires. The return rate for the study was 52.74%.

The sample in this study included 93 Caucasians (87.7%), 6 Hispanics (5.7%), 6 (5.7%) biracial individuals, and 1 (0.9%) African American. Of the individuals who indicated they were biracial, five indicated they were Caucasian and American Indian. Of the counselors who responded, 84 (79.2%) were female and 22 (20.8%) were male. The average age of the responding counselors was 46 with a standard deviation of 8.39 years and a range of 28 to 65 years of age. A report of sample demographic variables is provided in Table 1.

In addition to providing demographic information, participants furnished information about their educational background and previous training in multicultural counseling. All of the participants in the study had a master's degree. In the sample, 92 (86.8%) counselors had either a master's degree or a doctorate in counseling. In the sample, 16 (15.1%) counselors had never completed a multicultural counseling course; 19 (17.9%) counselors had never completed a multicultural counseling course, but had these topics covered in other counseling courses; 51 (48.1%) counselors had completed one multicultural counseling course; and 20 (18.9%) counselors had completed two or more multicultural courses. In the sample, 21 (19.8%) counselors had never attended a workshop on multicultural counseling, and 24 (22.6%) counselors had attended one workshop on multicultural

counseling. Of the participants, 80 (77.7%) had received no multicultural counseling supervision. A report of sample educational and training variables is provided in Table 2.

Clinical variables were also examined in this study. In the sample, 95 (89.6%) of the respondents were certified school counselors or psychologists, while 78 (73.6%) have at some time in their counseling career had a client caseload which was more than 50% ethnic minority students. In the sample, 64 (62.1%) counselors indicated that fifty percent or more of the students in the schools where they worked were ethnic minorities. A report of sample clinical variables is provided in Table 3.

Table 1

Sample Demographic Variables

| Age | Participants | |
|------------------|--------------|------|
| | N | % |
| 25-34 | 10 | 9.4 |
| 35-44 | 33 | 31.1 |
| 45-54 | 44 | 41.5 |
| 55-65 | 19 | 17.9 |
| | | 106 |
| Gender | | |
| Male | 22 | 20.8 |
| Female | 84 | 79.2 |
| | | 106 |
| Ethnicity | | |
| African American | 1 | 0.9 |
| Hispanic | 6 | 5.7 |
| Caucasian | 93 | 87.7 |
| Biracial | 6 | 5.7 |
| | | 106 |

Table 2

Sample Educational and Training Variables

| Multicultural Training | Participants | |
|---------------------------------------|--------------|------|
| | N | % |
| Never completed multicultural course | 16 | 15.1 |
| Covered in other counseling courses | 19 | 17.9 |
| Completed one multicultural course | 51 | 48.1 |
| Completed 2+ multicultural courses | 20 | 18.9 |
| | 106 | |
| <hr/> | | |
| Multicultural Workshops | | |
| Never attended multicultural workshop | 21 | 19.8 |
| Attended one multicultural workshop | 24 | 22.6 |
| Attended two multicultural workshops | 24 | 22.6 |
| Attended 3+ multicultural workshops | 37 | 34.9 |
| | 106 | |
| <hr/> | | |
| Multicultural Supervision | | |
| Never had multicultural supervision | 80 | 75.5 |
| Had multicultural supervision | 26 | 24.5 |
| | 106 | |

Table 3

Clinical Variables

| Experience | Participants | |
|--------------------|--------------|------|
| | N | % |
| 0-5 years | 42 | 39.6 |
| 6-10 years | 35 | 33.0 |
| More than 10 years | 29 | 27.4 |
| | | 106 |

| Ethnic Diversity of Caseload | | |
|----------------------------------|----|-------|
| Caseload more than 50% Caucasian | 40 | 37.74 |
| Caseload less than 50% Caucasian | 66 | 62.26 |
| | | 106 |

Descriptive Statistics

Since both the Multigroup Ethnic Identity Measure (MEIM) and the Multicultural Counseling Inventory (MCI) are relatively new instruments, normative data on the instruments is limited. Sodowsky (in press) reported counselors who had more than 50% of their clients who were culturally diverse had the following MCI subscale scores: Awareness, 3.1; Knowledge, 3.2; Relationship, 3.3; and Skills, 3.5. In this study, the participants had the following MCI subscale scores: Awareness, 2.65; Knowledge 3.04; Relationship, 3.19; and

Skills, 3.29. A report of the descriptive statistics for the sample is provided in Table 4.

Table 4

Descriptive Statistics-All Participants N=106

| Variable | <u>M</u> | SD |
|---------------------------|----------|-------|
| MCI Score | 3.04 | 0.321 |
| MCI Awareness Subscale | 2.65 | 0.508 |
| MCI Knowledge Subscale | 3.04 | 0.407 |
| MCI Relationship Subscale | 3.19 | 0.415 |
| MCI Skills Subscale | 3.29 | 0.340 |

In the review of literature, no normative scores were reported for the MEIM. In this study, the mean score on the Ethnic Identity Scale was 3.11, and the mean score on the Other-group Orientation Scale was 3.43. The participants had the following ethnic identity subscale scores: Ethnic Identity Achievement, 3.45; Sense of Belonging, 2.69; and Ethnic Behaviors, 2.95. A report of the descriptive statistics for the sample is provided in Table 5.

Table 5

Descriptive Statistics-All Participants N=106

| Variable | <u>M</u> | SD |
|-----------------------------|----------|-------|
| Ethnic Identity Achievement | 3.45 | 0.511 |
| Sense of Belonging | 2.69 | 0.542 |
| Ethnic Behaviors | 2.95 | 0.725 |
| Other-group Orientation | 3.43 | 0.378 |

Inferential Statistics

Hypothesis 1

The first hypothesis examined the possible linear relationship among the variables and the overall score on the MCI. The hypothesis stated: Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling competencies among public school counselors.

Multiple Regression Results

The following variables were entered into a stepwise regression equation: type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision, ethnic diversity of caseload, counselors' ethnicity, gender,

age and the MEIM subscale scores as predictor variables and the overall MCI score as the criterion variable. Table 6 displays the beta weights, the partial R-Square, the model R-square, F values, p values, the overall F of the significant variables only.

Table 6

Multiple Regression of Training, Clinical, and Demographic Variables onto MCI Overall Score

| Predictor variables | MCI Overall Score | | | | | |
|-------------------------|-------------------|-------|------------------------|----------------------|-------------------|-------|
| | B | Beta | Partial R ² | Model R ² | F | p |
| Other-group Orientation | .3026 | .3568 | .1509 | .1509 | 18.66 | .0001 |
| Workshops | .0406 | .2014 | .1154 | .2663 | 16.36 | .0001 |
| Training | .0673 | .2886 | .0460 | .3123 | 6.89 | .0100 |
| Supervision | .0003 | .1841 | .0334 | .3457 | 5.21 | .0246 |
| | | | R-square = .3457 | | Overall F = 13.34 | |
| Overall p = .0001 | | | | | | |

Note: The remaining variables failed to meet the $p < .05$ significance level for entry into the model.

The result indicated that other-group orientation, attendance at multicultural workshops, type of multicultural training, and utilization of multicultural supervision, in combination, accounted for 34.57% of the variance in self-

perceptions of the total multicultural counseling competencies as measured by the MCI. The relationships between all the predictor variables and the criterion variable are positive which means the more positive attitude counselors have toward other ethnic groups, the more they attend multicultural training courses and workshops, the more multicultural supervision they utilize, the more competent they perceive themselves to be in multicultural counseling. Other-group orientation was the strongest predictor, accounting for 15.09% of the variance. Attending multicultural workshops was the second predictor, accounting for an additional 11.54% of the variance, followed by multicultural training courses (4.60%) and utilization of multicultural supervision (3.34%). The multiple regression equation for predicting counselors' perceptions of their overall multicultural counseling competency is Overall MCI Score = 1.7223 + .3026 (other-group orientation) + .0406 (attendance at multicultural workshops) + .0673 (type of multicultural training) + .0003 (utilization of multicultural supervision).

Hypothesis 1A

In addition to the previously stated hypothesis, hypothesis 1A explored the possible linear relationship between the variables and the awareness subscale of the MCI. Hypothesis 1A stated: Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to

self-perceptions of multicultural counseling awareness among public school counselors.

Multiple Regression Results

The following variables were entered into a regression equation predicting the score on the MCI awareness subscale: type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision, ethnic diversity of caseload, counselors' ethnicity, gender, age and the MEIM subscale scores. Table 7 displays the beta weights, the partial R-Square, the model R-square, F values, p values, the overall F of the significant variables only.

The result indicated that other-group orientation, attendance at multicultural workshops, and type of multicultural training, in combination, accounted for 36.65% of the variance in self-perceptions of multicultural counseling awareness as measured by the MCI. Although the R^2 of 36.65 was statistically significant, it indicates that 63.35% of the variance in scores is error suggesting these results may not be of practical significance. The relationships between all the predictor variables and the criterion variable are positive which means the more positive attitude counselors have toward other ethnic groups, the more they attend multicultural training courses and workshops, the more they perceive they have competency in multicultural counseling awareness. Other-group orientation was the strongest predictor, accounting for 22.45% of the variance. Attendance at

multicultural workshops was the second predictor, accounting for 9.98% of the variance, followed by type of multicultural training (4.22%). The multiple regression equation for predicting self-perceptions of competency in multicultural counseling awareness is $MCI\ Awareness\ Subscale\ Score = .1207 + .6116 (\text{other-group orientation}) + .0595 (\text{attendance at multicultural workshops}) + .1119 (\text{type of multicultural training})$.

Table 7

Multiple Regression of Training, Clinical, and Demographic Variables onto MCI Awareness Subscale Score

| Predictor variables | MCI Awareness Subscale Score | | | | | |
|-------------------------|------------------------------|-------------------|---------|----------------------|-------|-------|
| | B | Beta | Partial | Model R ² | F | p |
| Other-group Orientation | .6116 | .4554 | .2245 | .2245 | 30.40 | .0001 |
| Workshops | .0595 | .2115 | .0998 | .3243 | 15.36 | .0002 |
| Training | .1119 | .2670 | .0422 | .3665 | 6.86 | .0102 |
| R-square = .3665 | | Overall F = 19.67 | | Overall p = .0001 | | |

Note: The remaining variables failed to meet the $p < .05$ significance level for entry into the model.

Hypothesis 1B

Hypothesis 1B explored the possible linear relationship between the variables and the knowledge subscale of the MCI. Hypothesis 1B stated: Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling knowledge among public school counselors.

Multiple Regression Results

The following variables were entered into a stepwise regression equation predicting the score on the MCI knowledge subscale: type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision, ethnic diversity of caseload, counselors' ethnicity, gender, age and the MEIM subscale scores. Table 8 displays the beta weights, the partial R-Square, the model R-square, F values, p values, the overall F of the significant variables only.

The result indicated that type of multicultural training, other-group orientation, and attendance at multicultural workshops, in combination, accounted for 20.23% of the variance in self-perceptions of multicultural counseling knowledge as measured by the MCI. The relationships between all the predictor variables and the criterion variable are positive which means the more multicultural training courses a counselor attends, the more positive attitude counselors have

toward other ethnic groups, and the more they attend multicultural workshops, the more they perceive they have competency in multicultural counseling knowledge. Multicultural training was the strongest predictor, accounting for 13.21% of the variance. Other-group orientation was the second predictor, accounting for 4.07% of the variance, followed by multicultural workshops (2.95%). The multiple regression equation for predicting self-perceptions of competency in multicultural counseling knowledge is $MCI\ Knowledge\ Subscale\ Score = 1.9150 + .1322$ (type of multicultural training) $+ .1872$ (other-group orientation) $+ .0316$ (attendance at multicultural workshops).

Table 8

Multiple Regression of Training, Clinical, and Demographic Variables onto MCI Knowledge Subscale Score

| Predictor variables | MCI Knowledge Subscale Score | | | | | |
|-------------------------|------------------------------|------------------|------------------------|----------------------|-------|-------|
| | B | Beta | Partial R ² | Model R ² | F | p |
| Training | .1322 | .1739 | .1321 | .1321 | 15.98 | .0001 |
| Other-group Orientation | .1872 | .3117 | .0407 | .1728 | 5.12 | .0258 |
| Workshops | .0316 | .1773 | .0295 | .2023 | 3.81 | .0538 |
| R-square =.2023 | | Overall F = 7.38 | | Overall p = .0001 | | |

Note: The remaining variables failed to meet the $p < .05$ significance level for entry into the model.

Hypothesis 1C

The hypothesis 1C explored the possible linear relationship between the variables and the score on the relationship subscale of the MCI. Hypothesis 1C stated: Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling skills among public school counselors.

Multiple Regression Results

The following variables were entered into a stepwise regression equation predicting the MCI relationship subscale score: type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision, ethnic diversity of caseload, counselors' ethnicity, gender, age and the MEIM subscale scores. Table 9 displays the beta weights, the partial R-Square, the model R-square, F values, p values, the overall F of the significant variables only.

The result indicated that attendance at multicultural workshops, other-group orientation, and utilization of multicultural supervision, in combination, accounted for 17.84% of the variance in self-perceptions of multicultural counseling relationship as measured by the MCI. The relationships between all the predictor variables and the criterion variable are positive which means the more a counselor attends multicultural workshops, the more positive attitude counselors have toward other ethnic groups, and the more they utilize multicultural supervision, the more

they perceive they have competency in multicultural counseling relationships. Multicultural workshops was the strongest predictor, accounting for 7.86% of the variance. Other-group orientation was the second predictor, accounting for 5.95% of the variance, followed by multicultural supervision (4.03%). The multiple regression equation for predicting self-perceptions of competency in multicultural counseling relationships is $MCI \text{ Relationship Subscale Score} = 2.1976 + .0458$ (attendance at multicultural workshops) + $.2565$ (other-group orientation) + $.0004$ (utilization of multicultural supervision).

Table 9

Multiple Regression of Training, Clinical, and Demographic Variables onto MCI Relationship Subscale Score

| Predictor variables | MCI Relationship Subscale Score | | | | | |
|-------------------------|---------------------------------|---------------------|------------------------|-------------------|------|-------|
| | B | Beta R ² | Partial R ² | Model | F | p |
| Workshops | .0434 | .2263 | .0786 | .0786 | 8.96 | .0034 |
| Other-group Orientation | .2485 | .1733 | .0595 | .1381 | 7.18 | .0086 |
| Supervision | .0004 | .2384 | .0403 | .1784 | 5.05 | .0267 |
| R-square = .1784 | | Overall F = 7.38 | | Overall p = .0002 | | |

Note: The remaining variables failed to meet the $p < .05$ significance level for entry into the model.

Hypothesis 1D

The hypothesis 1D explored the possible linear relationship between the variables and the skills subscale of the MCI. Hypothesis 1D stated: Ethnic identity development along with demographic, clinical, and educational variables are not significantly related to self-perceptions of multicultural counseling relationship among public school counselors.

Multiple Regression Results

The following variables were entered into a stepwise regression equation predicting the MCI skills subscale score: type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision, ethnic diversity of caseload, counselors' ethnicity, gender, age and the MEIM subscale scores. Table 10 displays the beta weights, the partial R-Square, the model R-square, F values, p values, the overall F of the significant variables only.

The result indicated that attendance at multicultural workshops and other-group orientation, in combination, accounted for 9.17% of the variance in self-perceptions of multicultural counseling relationship as measured by the MCI. The relationships between all the predictor variables and the criterion variable are positive which means the more a counselor attends multicultural workshops and the more positive attitude counselors have toward other ethnic groups, the more they perceive they have competency in multicultural counseling skills.

Multicultural workshops was the strongest predictor, accounting for 5.07% of the variance, and other-group orientation was the second predictor, accounting for 4.10% of the variance. The multiple regression equation for predicting self-perceptions of competency in multicultural counseling skills is MCI Skills Subscale Score = 2.5949 + .0307 (attendance at multicultural workshops) + .1826 (other-group orientation).

Table 10

Multiple Regression of Training, Clinical, and Demographic Variables onto MCI Skills Subscale Score

| Predictor variables | MCI Skills Subscale Score | | | | | |
|-------------------------|---------------------------|---------------------|------------------------|-------------------|------|-------|
| | B | Beta R ² | Partial R ² | Model | F | p |
| Workshops | .0307 | .1944 | .0507 | .0507 | 5.61 | .0197 |
| Other-group Orientation | .1826 | .2018 | .0410 | .0917 | 4.69 | .0326 |
| R-square =.0917 | | Overall F = 5.20 | | Overall p = .0071 | | |

Note: The remaining variables failed to meet the p < .05 significance level for entry into the model.

Hypothesis 2

The second hypothesis examined self-perceptions of multicultural counseling competencies. The hypothesis stated: Public school counselors perceive that they do have the counseling competencies necessary for working with multicultural counseling skills.

Hypothesis 2 Results

Means for the MCI overall score and the four subscales were calculated. Scores from samples in previous studies were available. Counselors who had more than 50% of their clients who were culturally diverse had the following subscale scores: Skills, 3.5; Awareness, 3.1; Knowledge, 3.2; Relationship, 3.3; Full Scale, 3.3 (Sodowsky, in press). Utilizing these scores as representative of normative scores, this study would indicate that the counselors in Region 17 scored below the norm, with the awareness subscale indicated the greatest discrepancy in scores. Table 11 displays a comparison of MCI subscale means.

Table 11

MCI Subscale Scores

| Variable | Sodowsky | Region 17 |
|---------------------------|----------|-----------|
| MCI Awareness Subscale | 3.10 | 2.65 |
| MCI Knowledge Subscale | 3.20 | 3.04 |
| MCI Relationship Subscale | 3.30 | 3.19 |
| MCI Skills Subscale | 3.50 | 3.29 |

Summary

The statistical analysis of the data collected in this study supports rejection of both null hypotheses and indicates three major findings:

1. Type of multicultural training, attendance at multicultural workshops, utilization of multicultural supervision, age, and other-group orientation are significantly related to self-perceptions of multicultural counseling competencies among public school counselors in Region 17.
2. Gender, ethnic diversity of clients, and counselors' ethnicity are not significantly related to self-perceptions of multicultural counseling competencies among public school counselors in Region 17.
3. Public school counselors in Region 17 do not perceive that they do have the counseling competencies for working with ethnically diverse clients.

CHAPTER V

DISCUSSION

Summary of the Investigation

The purpose of this study was to determine if self-perceptions of multicultural counseling competencies among public school counselors in the South Plains region of Texas were related to ethnic identity development, demographic, clinical, and educational variables. As students enrolled in public schools rapidly become more ethnically diverse (Atkinson, Morton, & Sue, 1993; Pedersen, 1991; Riche, 1991;), effective school counselors need to develop competencies for dealing with culturally diverse clients.

In 1992, Sue, Arredondo, and McDavis proposed 31 multicultural counseling competencies in three areas: attitudes/beliefs, skills, and knowledge. In addition to the three areas of competencies proposed by Sue et al. (1992), Sadowsky, Taffe, Gutkin, & Wise. (1994) proposed a fourth area of multicultural counseling competency which is the multicultural counseling relationship. Theorists have postulated that the counselor's level of ethnic identity is a component of cultural awareness (Pope-Davis & Dings, 1995; Sabnani, Ponterotto, & Borodovsky, 1991).

This study was conducted for several reasons. First, the review of literature indicated that no research had been done to ascertain public school counselors'

self-perceptions of multicultural counseling competencies. Second, this study represents the first time the Multigroup Ethnic Identity Measure had been used to assess ethnic development among public school counselors. Although there has been some research to assess the relationship between racial identity development and self-perceptions of multicultural counseling, the review of literature revealed a lack of research concerning the relationship of ethnic identity development and self-perceptions of multicultural counseling competencies. In light of the findings of the literature review, this study sought to answer two questions: (1) Is ethnic identity development along with demographic, clinical, and educational variables significantly related to self-perceptions of multicultural counseling competencies among public school counselors in Region 17? (2) Do public school counselors in Region 17 perceive that they do have the counseling competencies necessary for working with culturally diverse students?

The participants for the study consisted of 106 public school counselors in Region 17 of Texas. All participants completed an instrument protocol consisting of a demographic/instruction sheet, the Multicultural Counseling Inventory (MCI) (Sodowsky, Taff, Gutkin, & Wise, 1994), and the Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992).

The design used in the study was a correlational design with multiple predictor variables and multiple criterion variables. The predictor variables were ethnic identity development, educational variables, clinical variables, and

demographic variables. The criterion variables are the overall score on the Multicultural Counseling Inventory and subscale score for awareness, knowledge, skills, and relationship.

To test the first hypothesis, multiple regressions were conducted which indicated multicultural training, multicultural workshops, multicultural supervision and scores on the MEIM are significantly related to self-perceptions of multicultural counseling competencies as measured by the MCI. Although these results were statistically significant (R^2 ranging from .0917 to .3665), these results may lack practical significance. Testing of the second hypothesis indicated that the MCI awareness subscale score was lower than subscale scores reported in previous research studies indicating that public school counselors in Region 17 do not perceive themselves to have multicultural counseling competencies. Both null research hypotheses were rejected.

Discussion of the Findings

This section will provide a discussion of the significant findings and conclusions of the research study. In addition, the chapter will include discussions of limitations of the study and implications for further research.

Sample Characteristics

The majority of respondents in this study were Caucasian (87.7%) and female (78.5%). The average age of the respondents was 46, and the average years of experience as a counselor was 8.5. In the sample population, 79.6% of the counselors had attended at least one multicultural counseling workshop and 66.7% had completed at least one multicultural counseling course. In the sample, 89.6% of the respondents were certified school counselors or psychologists, and 62.1% of the counselors reported that fifty percent or more of the students in the schools where they worked were ethnic minorities. Of the counselors in this study, 77.7% had received no multicultural counseling supervision.

Descriptive Statistics

The overall score on the MCI was 3.04 and the subscale scores were: Awareness, 2.65; Knowledge, 3.04; Relationship, 3.19; and Skills, 3.29. On the MEIM, the subscale scores were: Other-Group Orientation, 3.43; Ethnic Identity Achievement, 3.45; Sense of Belonging, 2.69; and Ethnic Behaviors, 2.95.

Hypothesis 1

The first hypothesis stated ethnic identity development along with demographic, clinical, and educational variables were not significantly related to self-perceptions of multicultural counseling competencies among public school

counselors. As reported in the previous chapter, a stepwise multiple regression results indicated that other-group orientation, multicultural workshops, multicultural training, and multicultural supervision were significant predictors of self-perceptions of multicultural counseling competencies. The relationships among all these predictor variables and the criterion variable are positive which means the more positive an attitude counselors have toward other ethnic groups, the more multicultural workshops they attend, the more multicultural training they have, and the more multicultural supervision they experience, the more competent they perceive themselves to be in multicultural counseling.

Hypothesis 1A

Hypothesis 1A stated ethnic identity development along with demographic, clinical, and educational variables was not significantly related to self-perceptions of multicultural counseling awareness among public school counselors. As reported in the previous chapter, stepwise multiple regression results indicated other-group orientation, multicultural workshops, and multicultural training were significant predictors of self-perceptions of multicultural counseling awareness. The relationships among all these predictor variables and the criterion variable are positive which means the more positive an attitude counselors have toward other ethnic groups, the more multicultural workshops they attend, and the more

multicultural training they have, the more positive counselors' perceptions of their multicultural counseling awareness.

Hypothesis 1B

Hypothesis 1B stated ethnic identity development along with demographic, clinical, and educational variables were not significantly related to self-perceptions of multicultural counseling knowledge among public school counselors. As reported in the previous chapter, stepwise multiple regression results indicated that multicultural training, other-group orientation, and multicultural workshops were significant predictors of self-perceptions of multicultural counseling knowledge. The relationships among all these predictor variables and the criterion variable are positive which means the more multicultural training counselors have, the more positive their attitude toward other ethnic groups, and the more multicultural workshops they attend, the more positive counselors' perceptions of their multicultural counseling knowledge.

Hypothesis 1C

Hypothesis 1C stated ethnic identity development along with demographic, clinical, and educational variables were not significantly related to self-perceptions of multicultural counseling relationship among public school counselors. As reported in the previous chapter, stepwise multiple regression results indicated

multicultural workshops, other-group orientation, and multicultural supervision were significant predictors of self-perceptions of multicultural counseling relationship. The relationships among all these predictor variables and the criterion variable are positive which means the more workshops counselors attend, the more positive their attitudes toward other ethnic groups, and the more multicultural supervision they experience, the more positive counselors' perceptions of their multicultural counseling relationships.

Hypothesis 1D

Hypothesis 1D stated ethnic identity development along with demographic, clinical, and educational variables were not significantly related to self-perceptions of multicultural counseling skills among public school counselors. As reported in the previous chapter, stepwise multiple regression results indicated multicultural workshops and other-group orientation were significant predictors of self-perceptions of multicultural counseling skills. The relationships among all these predictor variables and the criterion variable are positive which means the more multicultural counseling workshops counselors attend and the more positive their attitudes toward other ethnic groups, the more positive counselors' perceptions of their multicultural counseling skills.

Hypothesis 2

The second hypothesis stated public school counselors perceive that they do have the counseling competencies necessary for working with multicultural counseling skills. Means for the MCI overall score and the four subscales were calculated and compared with scores from a sample in a previous study. Counselors who had more than 50% of their clients who were culturally diverse had the following subscale scores: Skills, 3.5; Awareness, 3.1; Knowledge, 3.2; Relationship, 3.3; Full Scale, 3.3 (Sodowsky, in press). Utilizing these scores as representative of normative scores, this study would indicate that the counselors in Region 17 scored below the norm, with the awareness subscale indicating the greatest discrepancy in scores.

Integration with Prior Research

Sample Characteristics

While previous research indicated that few school counselors had actually received training in multicultural counseling (Carey, Reinat, & Fontes, 1990), the majority of counselors (85%) in this study had received some type of training in multicultural counseling. In fact, 66.7% of the counselors had taken at least one graduate course in multicultural counseling, and approximately 80% of the counselors had attended a multicultural counseling workshop. The participants in this study apparently have had significantly more training in multicultural issues

than counselors in previous studies. While the level of training may be a response bias (counselors with training were more likely to respond to the survey), perhaps the level of training is related to the majority of counselors (62.2%) in the survey working in schools where the student body does not have a Caucasian majority. An additional area to consider in examining the relative pervasiveness of training in this study is that training and years of experience correlated negatively (.42, $p < .0001$). Only 27.5% of the sample population had more than ten years of experience as a public school counselor.

Descriptive Statistics

The scores on the MCI instrument differed significantly from previous research. As previously stated, Sodowsky (in press) reported that counselors who had more than 50% of their clients who were culturally diverse had the following subscale scores: Awareness, 3.1; Knowledge, 3.2; Relationship, 3.3; and Skills, 3.5. In comparison the results of this study were the following lower subscale scores: Awareness, 2.65; Knowledge, 3.04; Relationship, 3.19; and Skills, 3.29. The Awareness Subscale particularly is considerably lower in this study than in Sodowsky's (in press) research. The difference in the scores may be attributable to the difference in the populations studied. Sodowsky's (in press) study surveyed primarily Caucasian (95%) student trainees, experienced practitioners, and faculty in mental health professions from a Midwestern state, while the population of the

current study was primarily middle-aged Caucasian public school counselors. The differences in the subscale means are particularly significant because Sodowsky (in press) reported, based on several different studies, that counselors in western, eastern, and southern regions reported significantly higher competencies than those in the midwest and mountain regions in multicultural skills, multicultural awareness, and multicultural relationship, with no significant difference in multicultural knowledge scores. Based on these trends, it would be anticipated that the participants in the current study would score higher on the subscales than the participants in Sodowsky's (in press) study.

The MEIM subscale means in the current study are consistent with findings of Phinney's (1992) previous study. In a study of an ethnically diverse sample of college students, Phinney (1992) reported the following subscale scores: Ethnic Identity Achievement, 2.90; Sense of Belonging, 3.36; Ethnic Behavior, 2.67; and Other-Group Orientation, 3.25. In the current study, the following subscale means were obtained: Ethnic Identity Achievement, 3.45; Sense of Belonging, 2.69; Ethnic Behaviors, 2.95; and Other-Group Orientation, 3.43. Consistent in the findings of both the current study and Phinney's (1992) research is the response of Caucasian participants to an open-ended question regarding ethnicity. Few Caucasian participants in both samples (four in this study) identified themselves as belonging to a distinct ethnic group, such as Polish- or Irish-American. Phinney (1992) postulated the lack of ethnic identity salience among Caucasians in her

sample was due to the geographical area where the study was conducted. The study was conducted in an area with few recent European immigrants and few distinct Caucasian ethnic neighborhoods. Phinney (1992) stated that European ethnicity is typically more salient among recent immigrants and in areas with large European ethnic neighborhoods. This study was also conducted in an area with few recent European immigrants and few European ethnic neighborhoods. Interestingly, Phinney (1992) stated that ethnic self-identification is a precondition of ethnic identity and should be assessed to avoid confusing ethnic identity with ethnicity. If the supposition is correct that ethnic self-identification is a precondition of ethnic identity, then this study would call into question the validity of Phinney's instrument in assessing ethnic identity development, since the subscale means in this study parallel previous findings, yet few of the participants (only four Caucasian participants) in this study were able to self-identify their own ethnicity. The results of this study seem to be consistent with Phinney's (1993) assertion that ethnicity was not a meaningful concept for Caucasians.

Hypothesis 1

Prior research supports the findings of this study which indicate that training is significantly related to self-perceptions of multicultural counseling competency. Analysis of data indicated that attending multicultural workshops was a significant predictor of the overall MCI score and all four subscale scores. In

addition, the data analysis indicated that taking courses in multicultural counseling was significantly related to the overall MCI score, the awareness subscale score, and the knowledge subscale score. Sadowsky's (in press) initial findings indicated that multicultural training may be strongly related to multicultural counseling competencies as measured by the MCI. Similarly, D'Andrea, Daniels, & Heck (1991) reported that graduate students reported higher levels of multicultural competencies after completing a multicultural counseling course. In addition, Pope-Davis, Reynolds, Dings, and Ottavi (1994) reported that doctoral interns who enrolled in more multicultural course work and attended more multicultural workshops reported greater multicultural knowledge and skills than interns who did not.

While multicultural training is significantly related to multicultural awareness, it should be noted that despite the preponderance of multicultural training of the participants in this study, the MCI awareness subscale score is relatively low. The lower awareness subscale score, particularly in comparison with knowledge, relationship, and skills subscale scores, may be an indicator that training programs are restricting multicultural training to cognitive and behavioral levels, such as knowledge and skills, thus allowing individuals to distance themselves from understanding their own values and cultural orientations (Helms, 1984; Ponterotto, 1988; Sue & Sue, 1990). For example, training programs which emphasize trainees acquiring only cultural knowledge, skills, and awareness about

other ethnic groups may allow counselors to remain unaware of their own cultural values and beliefs (Sodowsky, Kuo-Jackson, & Loya, 1997).

The results of the stepwise multiple regression indicated that other-group orientation was a significant predictor of the overall MCI score and all four subscale scores. These results may be consistent with Ottavi, Pope-Davis, and Dings' (1994) finding that White racial identity development explained variability in self-perceptions of multicultural counseling competencies. Rowe, Behrens, and Leach (1995) assert that White racial identity models are more focused on the development of attitudes toward other group members than with a clear sense of racial identity. If Ottavi, Pope-Davis, and Dings' (1994) were measuring attitudes towards other groups (rather than racial identity), then it would be expected that the MEIM other-group orientation subscale would be a significant predictor in this study.

The findings of this study indicate multicultural supervision is significantly related to the overall MCI score and the relationship subscale score. Interestingly, little is known about the specific impacts of various cultural factors on individual supervision relationships (Cook & Helms, 1988). Much of the previous literature on multicultural counseling supervision has outlined conceptual models and theories that lack empirical evidence for their assertions. Most of the empirical research that does exist has historically emphasized only the variable of race or ethnicity when defining the existence of a multicultural supervision relationship

(Leong & Wagner, 1994). Constantine (1997) reported thirty percent of interns and seventy percent of supervisors reported they had never completed a multicultural counseling course. If the majority of supervisors have had no formal training in multicultural counseling, it can be postulated that multicultural supervision is frequently not available for interns.

Hypothesis 2

Testing of the second hypothesis indicated that the MCI awareness subscale score was lower than the other three subscale scores. According to Sue and Sue (1990), solely emphasizing knowledge and skills may be a limitation in multicultural counseling theory that may not differentiate between counselors. Additionally, Sadowsky (in press) states that "what distinguishes a multicultural counselor, as indicated by the initial study of the MCI, are the additional awareness and relationship variables" (p. 24). The awareness subscale score (M=2.65) indicates public school counselors do not perceive they are multiculturally competent counselors.

Contributions of the Study

Since there is limited existing research, this study provided needed information concerning the multicultural counseling competencies of public school counselors. Specifically, this study has shown that public school counselors scored

lower on the MCI overall score and subscale scores than counselors who worked with ethnically diverse clients in previous research. In addition, counselors in this study scored lower on the awareness subscale of the MCI than they did on the knowledge, relationship, and skills subscales. According to Sodowsky (in press), awareness and relationship variables are what distinguish a multicultural competent counselor from counselors without the skills to work with ethnically diverse clients. The study indicates that counselors in Region 17 do not perceive they have the skills necessary to work with ethnically diverse clients.

Further, this study indicates there is a relationship between multicultural training and self-perceptions of multicultural counseling competencies. Both formal multicultural training and attending multicultural counseling workshops were significantly related to the overall MCI score and most of the subscale scores. Similarly, multicultural supervision which is part of the professional training process was related to self-perceptions of multicultural counseling competencies. In addition, this study indicates the majority of public school counselors in Region 17 have been involved in some type of multicultural training.

Third, this study indicated there is a relationship between other-group orientation and self-perceptions of multicultural counseling competency. The MEIM other-group orientation subscale was a significant predictor of the overall MCI score and all four subscale scores. Other-group orientation was the strongest predictor of the MCI overall score and the awareness subscale score. However, it

was the second strongest predictor of the knowledge, relationship, and skills subscale scores with type of multicultural training or attendance at multicultural workshops being stronger predictors on those subscales. These findings indicated that training may be a stronger influence than other-group orientation on developing multicultural counseling knowledge, relationships, and skills.

Implications of the Study

The findings of this study have implications for the assessment of ethnic identity development, models of multicultural counseling training, and counseling education practices. This section will describe implications of the study in the three areas.

First, this study has implications for assessing ethnic identity development. The results of the current study indicated that scores on the MEIM for a sample of primarily middle-aged Caucasian public school counselors are similar to scores on the MEIM for a sample of ethnically diverse college students. The individuals in this study did not indicate a sense of identification with their own ethnic group which Phinney (1992) states is a precondition for ethnic identity, yet their scores were similar to the scores of college students who identified with their own ethnic group. These results suggest that the MEIM may not be a valid instrument for assessing ethnic identity development in Caucasians and/or across the lifespan.

In addition to having implications for assessing ethnic identity development, this study has implications for models of multicultural counseling training. In this study, counselors who have participated in multicultural graduate training and have attended multicultural counseling workshops scored lower on the MCI awareness subscale than they did on the knowledge, relationship, and skills subscales. The lower score on the MCI awareness subscale, in combination with the participants' inability to identify their own ethnic group, suggests the participants may lack awareness of their own culture. These findings imply that educators in multicultural counseling need to develop a more conceptually clear model defining the components of effective multicultural training. Apparently the training counselors participated in failed to address the cornerstone of multicultural counseling competency: an awareness of one's own culture.

The results of this study also have practical implications. Multicultural theorists have postulated that the first step in any effective counseling training curriculum is helping individuals recognize their own culture (Sabnani et al., 1991; Spindler & Spindler, 1994; Sue, 1991). Euro-Americans may claim they have no culture, yet helping them become aware of culture as a third presence in the counseling relationship (Sue, Ivey, & Pedersen, 1996) is one of the foundations of multicultural training. Counselor educators, particularly those working with Caucasian trainees, should develop specific strategies to help trainees become aware of their own culture and how it impacts the counseling relationship.

A second practical implication of this study is the finding that attending multicultural counseling workshops is significantly related to self-perceptions of multicultural counseling competencies. Because workshop training is more significantly related to multicultural counseling competencies than graduate course training, counseling educators and practitioners should recognize the opportunities available to them through utilizing workshop training rather than, or in addition to, formal graduate training courses. Potentially, workshop training could reach a greater number of counselors and be more cost effective than graduate courses in multicultural counseling.

Limitations of the Study

As with any research study, this study had several limitations. The limitations occurred in two basic areas: participants and instrumentation.

Participants for the study were limited to public school counselors in Region 17 of Texas. The study was geographically and culturally limited in that participants were primarily Caucasian counselors living in the South Plains region of Texas. The region surveyed in this study is primarily rural with no urban or suburban public schools. Results should be interpreted in light of these limitations and generalizations to the population of public school counselors in general should be made with some caution.

The study was also limited by instrumentation. Since both the Multicultural Counseling Inventory and the Multigroup Ethnic Identity Measure are self-report measures, the accuracy of the study could be influenced by inaccurate self-reports or inaccurate perceptions of the situation. The reliability of self-report instruments may be of particular concern since participants may try to anticipate the socially "correct" answer, rather than responding honestly. Another concern about both instruments is that they measure constructs which rely upon rather new theoretical assumptions in the field of counseling. There has been limited opportunity to test the theoretical underpinnings of the instruments.

Finally, results of this study should be interpreted in light of the limitations imposed by the use of Phinney's theory of ethnic identity development and Sue, Arredondo, and McDavis' (1992) conceptualization of multicultural counseling competencies. As with any theoretical schema, Phinney's and Sue et al.'s ideas are open to critique and revision and represent only theoretical perceptions. Acceptance or rejection of these theories, and the perceived value of growth, on these schemas is relative.

Recommendations for Further Research

One of the most significant contributions of the study was the stimulation of questions and ideas concerning future research. In many ways, the study raised

more questions than it answered. In studying the results of this study, several areas in need of further research became evident.

1. Further research is needed to determine if the sample of this study represents an increased likelihood that counselors in public schools are participating in multicultural counseling training nationwide or if the pervasiveness of training concerning multicultural counseling is a state or regional phenomenon.

2. One of the limitations of this study was the use of only public school counselors from the South Plains region in Texas. The study could be replicated utilizing a national sample of public school counselors, rather than a regional sample of public school counselors. This inclusion would provide an indication of possible differences in self-perceptions of multicultural counseling competencies based on work environments being located in urban, suburban, and rural school districts.

3. Another limitation to the study was the limited ethnic diversity of the study's participants. Since 87.7% of the sample were Caucasian counselors, the results of the study could have been affected by the lack of ethnic diversity. Further research could be improved by including a more ethnically diverse sample.

4. This study also has implications for research regarding ethnic identity development. Although Phinney has demonstrated the validity of her instrument in assessing ethnic identity development in adolescents and young

adults, more research is needed to determine if the instrument and Phinney's theory are applicable across the lifespan.

5. Findings in this study also raise questions concerning how multicultural counseling competency is being assessed. More research is needed to determine if self-perceptions of multicultural counseling competencies are congruent with assessments by experts and clients concerning competency.

In summary, this study has provided significant and relevant information regarding ethnic identity development and self-perceptions of multicultural counseling competencies. In addition, the results of this study could provide an impetus to question or expand knowledge concerning both ethnic identity development and self-perceptions of multicultural counseling competencies.

Educators attempting to prepare culturally responsive counselors still are challenged to develop models for effective training. The lack of understanding of the impact of multiple variables on the process of acquiring competencies to work with ethnically diverse clients has made this struggle even more difficult. This study has offered some understanding of the impact of demographic, clinical, training, and ethnic identity variables as they relate to multicultural counseling competencies. While "teaching counselors the importance of being multiculturally competent is much easier than teaching them how to be so" (Johnson, 1987, p. 41), it is the hope of this researcher that this study will generate more effective

teaching and counseling with the result being more counselors who know how to be multiculturally effective.

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APPENDIX: INSTRUMENTS

General Instruction Sheet

The two attached questionnaires are designed to evaluate your understanding of multicultural issues in counseling. Your participation is completely voluntary and responses will be kept anonymous and confidential. No attempt will be made to identify or contact participants. Results will be reported and/or published using group data. By completing the attached questionnaires, you are agreeing to participate in this study. Thank you for agreeing to complete these brief questionnaires. Your participation should take approximately 15 minutes. Before completing the attached forms, please fill out the following information as completely as possible. Remember, all responses are kept completely anonymous and confidential.

1. What is your age? _____
2. What is your gender?
 - a. Male
 - b. Female
3. What is the highest degree you have completed?
 - a. Bachelor's
 - b. Master's
 - c. Doctorate
4. How many years have you worked as a school counselor? _____
5. Are you a certified school counselor or psychologist in the state of Texas?

7. Do you have a master's or a doctorate degree in counseling? _____
8. What type of multicultural or cross-cultural training have you completed? (Read all choices before selecting one.)
 - a. Have never completed a multicultural or cross-cultural counseling course
 - b. Have never completed a multicultural or cross-cultural counseling course but have had these topics covered in other counseling courses;
 - c. Have completed one multicultural or cross-cultural counseling course
 - d. Have completed two or more multicultural or cross-cultural counseling courses
9. How many workshops or seminars have you attended on multicultural or cross-cultural counseling outside of your graduate training program? _____
10. How many hours of supervision (e.g., practicums, field placements, internships) have you received which specifically addressed the delivery of counseling services to racial/ethnic minority clients? (If you have not received this type of supervision, please respond by writing "none") _____
11. What percentage of the people in the neighborhood where you live is White/Caucasian? _____

12. What percentage of the students in your school are White/Caucasian? _____
13. What percentage of the students on your caseload are White/Caucasian? _____
14. As a counselor, have you ever had a caseload in which more than 50 percent of the clients were ethnic/racial minorities? _____

The following statements cover counselor practices in multicultural counseling. Indicate how accurately each statement describes you as a counselor, psychologist, or student in a mental health training program when working in a multicultural counseling situation. Give ratings that you actually believe to be true rather than those that you wish were true.

The scale ranges from 1 (very inaccurate) to 4 (very accurate). The scale indicates the following:

- 1 - very inaccurate**
- 2 - somewhat inaccurate**
- 3 - somewhat accurate**
- 4 - very accurate**

When working with minority clients . . .

- | | | | | |
|--|---|---|---|---|
| 1. I perceive that my race causes the clients to mistrust me. | 1 | 2 | 3 | 4 |
| 2. I have feelings of overcompensation, oversolicitation, and guilt that I do not have when working with majority clients. | 1 | 2 | 3 | 4 |
| 3. I am confident that my conceptualization of client problems does not consist of stereotypes and value-oriented biases. | 1 | 2 | 3 | 4 |
| 4. I find that differences between my worldviews and those of the clients impede the counseling process. | 1 | 2 | 3 | 4 |
| 5. I have difficulties communicating with clients who use a perceptual, reasoning, or decision-making style that is different from mine. | 1 | 2 | 3 | 4 |
| 6. I include the facts of age, gender roles, and socioeconomic status in my understanding of different minority cultures. | 1 | 2 | 3 | 4 |
| 7. I use innovative concepts and treatment methods. | 1 | 2 | 3 | 4 |
| 8. I manifest an outlook on life that is best described as "world-minded" or pluralistic. | | | | |
| 9. I examine my own cultural biases. | 1 | 2 | 3 | 4 |

- 1 - very inaccurate**
- 2 - somewhat inaccurate**
- 3 - somewhat accurate**
- 4 - very accurate**

- | | | |
|-----|---|---------|
| 10. | I tend to compare client behaviors with those of majority group members. | 1 2 3 4 |
| 11. | I keep in mind research findings about minority clients' preferences in counseling. | 1 2 3 4 |
| 12. | I know what are the changing practices, views, and interests of people at the present time. | 1 2 3 4 |
| 13. | I consider the range of behaviors, values, and individual differences within a minority group. | 1 2 3 4 |
| 14. | I make referrals or seek consultations based on the clients' minority identity development. | |
| 15. | I feel my confidence is shaken by the self-examination of my personal limitations. | 1 2 3 4 |
| 16. | I monitor and correct my defensiveness (e.g., anxiety, denial, anger, minimizing, overconfidence). | 1 2 3 4 |
| 17. | I apply the sociopolitical history of the clients' respective minority groups to understand them better. | 1 2 3 4 |
| 18. | I am successful at seeing 50% of the clients more than once, not including intake. | 1 2 3 4 |
| 19. | I experience discomfort because of the clients' different physical appearance, color, dress, or socioeconomic status. | 1 2 3 4 |
| 20. | I am able to quickly recognize and recover from cultural mistakes or misunderstandings. | 1 2 3 4 |

- 1 - very inaccurate
- 2 - somewhat inaccurate
- 3 - somewhat accurate
- 4 - very accurate

- | | | |
|-----|---|---------|
| 21. | I use several methods of assessment (including free response questions, observations, and varied sources of information and excluding standardized tests). | 1 2 3 4 |
| 22. | I have experience at solving problems in unfamiliar settings. | 1 2 3 4 |
| 23. | I learn about clients' different ways of acculturation to the dominant society to understand the clients better. | 1 2 3 4 |
| 24. | I understand my own philosophical preferences. | 1 2 3 4 |
| 25. | I have a working understanding of certain cultures (including African American, Native American, Hispanic, Asian American, new Third World immigrants, and international students). | 1 2 3 4 |
| 26. | I am able to distinguish between those who need brief, problem-solving structured therapy and those who need long-term, process-oriented, unstructured therapy. | 1 2 3 4 |
| 27. | When working with international students or immigrants, I understand the importance of the legalities of visa, passport, green card, and naturalization. | 1 2 3 4 |

Evaluate the degree to which the following multicultural statements can be applied to you.

- | | | |
|-----|---|---------|
| 28. | My professional or collegial interactions with minority individuals are extensive. | 1 2 3 4 |
| 29. | In the past year, I have had a 50% increase in my multicultural case load. | 1 2 3 4 |
| 30. | I enjoy multicultural interactions as much as interactions with people of my own culture. | 1 2 3 4 |

- 1 - very inaccurate**
- 2 - somewhat inaccurate**
- 3 - somewhat accurate**
- 4 - very accurate**

- 31. I am involved in advocacy efforts against institutional barriers in mental health services for minority clients (e.g., lack of bilingual staff, multiculturally skilled counselors, racial and ethnic minority counselors, minority professional leadership, and outpatient counseling facilities. 1 2 3 4
- 32. I am familiar with nonstandard English. 1 2 3 4
- 33. My life experiences with minority individuals are extensive (e.g., via ethnically integrated neighborhoods, marriage, and friendship). 1 2 3 4
- 34. In order to be able to work with minority clients, I frequently seek consultation with multicultural experts and attend multicultural workshops or training sessions. 1 2 3 4

When working with all clients . . .

- 35. I am effective at crisis interventions (e.g., suicide attempts, tragedy, broken relationship). 1 2 3 4
- 36. I use varied counseling techniques and skills. 1 2 3 4
- 37. I am able to be concise and to the point when reflecting, clarifying, and probing. 1 2 3 4
- 38. I am comfortable with exploring sexual issues. 1 2 3 4
- 39. I am skilled at getting a client to be specific in defining and clarifying problems. 1 2 3 4
- 40. I make my nonverbal and verbal responses congruent. 1 2 3 4

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August 5, 1996

Dear Ms. Robinson:

Thank you for your purchase of the Multicultural Counseling Inventory (MCI). I have enclosed the instrument for your use as outlined in the Agreement for Procedural Use.

For scoring purposes, I employed a Likert scale with values of 1 through 4, with 4 indicating high multicultural competence, and 1 indicating poor multicultural competence. Item numbers 1, 2, 4, 5, 10, 15, and 19 are to be reversed. Listed below are the specific subscales and the items included in each:

Subscale one, Multicultural Counseling Skills, consists of 11 items: 18, 20, 21, 24, 26, 35, 36, 37, 38, 39, and 40.

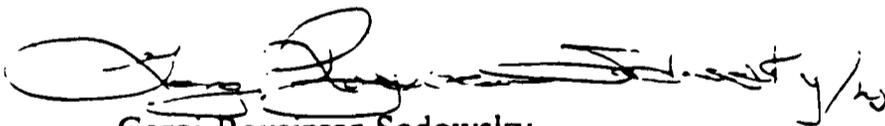
Subscale two, Multicultural Awareness, consists of 10 items: 22, 25, 27, 28, 29, 30, 31, 32, 33, and 34.

Subscale three, Multicultural Counseling Relationship, consists of 8 items: 1, 2, 3, 4, 5, 10, 15, and 19.

Subscale four, Multicultural Counseling Knowledge, consists of 11 items: 6, 7, 8, 9, 11, 12, 13, 14, 16, 17, and 23.

Good luck on your research. Please contact me at (402) 489-2017 if you have any further questions.

Sincerely,



Gargi Roysircar Sodowsky
Multicultural Consultation
1231 Eldon Drive
Lincoln NE 68510

enclosure

Multigroup Ethnic Identity Measure

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Mexican-Americans, Hispanic, Black, Asian American, American Indian, Anglo-American, and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their ethnicity is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in:

In terms of ethnic group, I consider myself to be _____.

Use the scale given below to indicate how much you agree or disagree with each statement.

1=Strongly disagree 2=Somewhat disagree
3=Somewhat agree 4=Strongly agree

- _____ 1. I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.
- _____ 2. I am active in organizations or social groups that include mostly members of my own ethnic group.
- _____ 3. I have a clear sense of my ethnic background and what it means for me.
- _____ 4. I like meeting and getting to know people from ethnic groups other than my own.
- _____ 5. I think a lot about how my life will be affected by my ethnic group membership.
- _____ 6. I am happy that I am a member of the group I belong to.
- _____ 7. I sometimes feel it would be better if different ethnic groups didn't try to mix together.
- _____ 8. I am not very clear about the role of my ethnicity in my life.
- _____ 9. I often spend time with people from ethnic groups other than my own.
- _____ 10. I really have not spent much time trying to learn more about the culture and history of my ethnic group.
- _____ 11. I have a strong sense of belonging to my own ethnic group.

- _____ 12. I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.
- _____ 13. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.
- _____ 14. I have a lot of pride in my ethnic group and its accomplishments.
- _____ 15. I don't try to become friends with people from other ethnic groups.
- _____ 16. I participate in cultural practices of my own group, such as special food, music, or customs.
- _____ 17. I am involved in activities with people from other ethnic groups.
- _____ 18. I feel a strong attachment towards my own ethnic group.
- _____ 19. I enjoy being around people from ethnic groups other than my own.
- _____ 20. I feel good about my cultural or ethnic background.
- _____ 21. My ethnicity is
- a. Asian, Asian American, or Oriental
 - b. Black or African American
 - c. Hispanic or Latino
 - d. White, Caucasian, European, not Hispanic
 - e. American Indian
 - f. Biracial; parents are from two different groups
 - g. Other (write in): _____
- _____ 22. My father's ethnicity is
- a. Asian, Asian American, or Oriental
 - b. Black or African American
 - c. Hispanic or Latino
 - d. White, Caucasian, European, not Hispanic
 - e. American Indian
 - f. Biracial; parents are from two different groups
 - g. Other (write in): _____

- _____ 23. My mother's ethnicity is
- a. Asian, Asian American, or Oriental
 - b. Black or African American
 - c. Hispanic or Latino
 - d. White, Caucasian, European, not Hispanic
 - e. American Indian
 - f. Biracial; parents are from two different groups
 - g. Other (write in): _____

CALIFORNIA STATE UNIVERSITY, LOS ANGELES

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DEPARTMENT OF PSYCHOLOGY
(213) 343-2250

September 19, 1996

Beth Robinson
Department of Behavioral Sciences
Lubbock Christian University
5601 19th St
Lubbock, TX 79407-2099

Dear Beth:

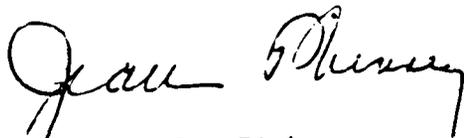
This letter grants you permission to use my instrument, the Multigroup Ethnic Identity Measure, for your research. Please include a credit as follows:

Phinney, J. (1992). The Multigroup Ethnic Identity Measure: A new scale for use with adolescents and youth adults from diverse groups. Journal of Adolescent Research, 7, 156-176.

I would appreciate receiving a summary of your findings with the measure when the study is completed.

Enclosed is a summary of a recent paper on the measure.

Sincerely,


Jean S. Phinney

