

**INSTILLING MULTICULTURAL COUNSELING SKILLS WITHIN  
GRADUATE-LEVEL SCHOOL COUNSELING PROGRAMS:  
REALITY OR ILLUSION?**

**By  
Ellen L. Bagnato**

**A Research paper**

**Submitted in Partial Fulfillment of the  
Requirements for the  
Master of Science Degree  
With a Major in**

**Guidance and Counseling**

**Approved: 2 Semester Credits**

  
**Investigation Advisor**

**The Graduate School  
University of Wisconsin-Stout  
December, 2003**

**The Graduate School  
University of Wisconsin-Stout  
Menomonie, WI 54751**

**ABSTRACT**

Bagnato,	Ellen	L.	
<b>(Writer)</b>	<b>(Last Name)</b>	<b>(First)</b>	<b>(Initial)</b>

Instilling Multicultural Counseling Skills Within Graduate-Level School Counseling  
**(Title)**

Programs: Reality or Illusion?

M.S. Guidance & Counseling	Jill Stanton	December/2003	52
<b>(Graduate Major)</b>	<b>(Research Advisor)</b>	<b>(Month/Year)</b>	<b>(No. of Pages)</b>

Publication Manual of the American Psychological Association

**(Name of Style Manual Used in this Study)**

The purpose of this study was to investigate the degree to which multicultural counseling skills, and particularly racial identity development, are incorporated within graduate level school counseling programs in the United States. Data was collected by mail from 24 school counseling programs throughout the U.S. A revised version of the Counseling Training Program Multicultural Competency Checklist (Ponterotto, Alexander & Grieger, 1995) was used for this purpose. Results show that a majority of survey responding graduate level school counseling programs require a multicultural counseling course, that multicultural issues are integrated throughout courses, that

required courses incorporate information on racial identity development theory and opportunities for students to examine their own racial identity are provided.

Additionally, most programs reported fewer than 30% of their students and faculty represent racial/ethnic minority populations. Furthermore, a majority of programs do not provide students with experiential opportunities to interact and practice their multicultural skills with persons (including faculty, colleagues and clients) of diverse cultural, ethnic and racial backgrounds.

## ACKNOWLEDGEMENTS

I wish to thank my thesis advisor, Jill Stanton, for her guidance, professionalism, friendship and for sharing her great depth of knowledge in the field of multicultural education with me.

A special thank you goes to my husband, Greg Bagnato for his love, support, encouragement and his willingness to listen throughout this long process.

This research would not have been possible without the cooperation of the many school counseling program directors at colleges and universities throughout the United States who took the time to answer my survey. Thank you for your time.

## TABLE OF CONTENTS

ABSTRACT .....	i
CHAPTER ONE .....	1
INTRODUCTION .....	1
STATEMENT OF THE PROBLEM .....	5
RESEARCH QUESTIONS .....	5
DEFINITION OF TERMS .....	6
ASSUMPTIONS AND LIMITATIONS .....	6
CHAPTER TWO .....	7
LITERATURE REVIEW .....	7
INTRODUCTION .....	7
RACIAL & CULTURAL DIVERSITY IN THE U.S. ....	7
MULTICULTURALISM & IT'S IMPACT ON SCHOOL COUNSELORS .....	9
RACIAL IDENTITY .....	12
NATIONAL STANDARDS .....	15
ASSESSMENT OF COUNSELOR'S MULTICULTURAL COMPETENCE .....	17
INSTRUCTION OF MULTICULTURALISM .....	20
CHAPTER THREE .....	22
METHODOLOGY .....	22
INTRODUCTION .....	22
SUBJECT SELECTION AND DESCRIPTION .....	22
INSTRUMENTATION .....	23
DATA COLLECTION .....	23
DATA ANALYSIS .....	24
LIMITATIONS .....	24
CHAPTER FOUR .....	25
RESULTS .....	25
INTRODUCTION .....	25
DEMOGRAPHIC INFORMATION .....	25
ITEM ANALYSIS .....	25
RESEARCH QUESTIONS .....	29
CHAPTER FIVE .....	32
DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS .....	32
INTRODUCTION .....	32
DISCUSSION & CONCLUSIONS .....	32
RECOMMENDATIONS .....	35
CONCLUSION .....	37

REFERENCES .....39

APPENDIX .....45

## CHAPTER ONE

### Introduction

In recent years, news headlines have highlighted a variety of race-related problems in the United States. Race riots in Los Angeles, possible voter discrimination in Florida, and anti-immigration legislation throughout California are prime examples of racial harassment against African American and Latinos respectively. Other stories hot off the headlines include the heart-wrenching tale of a thirteen-year-old African American boy from Chicago who was beaten into a coma by White youths who took offense to his presence in their neighborhood (Tatum, 1997). The corporate world is not exempt from racial slurs and harassment. Texaco agreed to pay nearly two hundred million dollars in settlement because company officials were caught, on tape, using racial slurs to describe Black employees (Tatum, 1997).

These daily news reports paint a vivid picture of the rising racial tensions in the United States. Racial prejudice cannot be construed as isolated incidents. Racism is not something that is confined to the southern United States. Racism can be silent, violent, overt, or covert. But no matter what form it takes, it is important to recognize that it is pervasive within our culture and it affects all of us. In particular, racial attacks in the form of violence, prejudice, and racial slurs have a tremendous effect on people of color. Former tennis champion Arthur Ashe once said that, "being black was a much more difficult challenge than dealing with the dreaded AIDS infection that ultimately killed him" (Wright, 2000, p. 4).

Amidst the challenges of racial harassment, racial discrimination, and racial misunderstandings, our nation is becoming increasingly diverse. According to census

reports (cited in Banks, 2003), the Hispanic population in the United States increased by 12.9 million individuals from 1990 to 2000. This increase is greater than any other racial group in the U.S., including Caucasian. In the year 2000, there were 34,658,190 African Americans living in the United States. This is approximately 12% of the U.S. population. However, statistics show that African American children comprise 33.1% of all children who live below the poverty line. Although there are more Caucasians than African Americans in the United States, African American children represent 1/3 of all children living in poverty in the United States (Annie E. Casey Foundation, 2003a).

America's public schools are a good indicator of the new and diverse face of our nation. In many major cities such as New York, Washington, DC, and Chicago, ethnic minority children make up a majority of the total public school enrollment (Hacker, 1992). Furthermore, by the year 2020, it is projected that a majority of public school students will come from diverse cultural, ethnic, and/or racial backgrounds (Campbell, 1994). Therefore, current racial minorities will soon become the majority.

As the U.S. becomes more diverse, the need to be able to communicate across racial and ethnic lines increases. This skill is known to some as "cross-cultural communication" or, more accurately, "multicultural competence". Simply put, multicultural competence is the knowledge and understanding necessary to understand, listen and communicate successfully with persons of a different culture, race or ethnicity. On a similar note, each individual perceives a different significance and receives a different sense of belonging from their race. This is known as racial identity and it is an important part of multicultural competence. Both multicultural competence and racial identity will be discussed in greater detail in chapter 2.

“While the insights of sociologists, economists, political scientists, historians, and other social commentators have much to offer, a psychological understanding of cross-racial interactions has been noticeably absent from the public discourse” (Tatum, 1997, p. xii). During the 1980’s, 1990’s, and through the year 2000, publications within the counseling field have echoed this concern over the dearth of training and information regarding working with racially and ethnically diverse clients (Ponterotto & Casas, 1987; Ponterotto & Benesch, 1988; Carey & Reinat, 1990; D’Andrea & Daniels, 2001; Aponte & Clifford, 1993; Niles, 1993; Whitley, 1994; Constantine & Ladany, 1996; Hobson & Kanitz, 1996; Constantine, 2001; Holcomb-McCoy, 2001; Constantine, 2002). School counselors play a critical role in the process of racial understanding. They function within the schools, a hub of diversity. Therefore, they must become increasingly competent to attend to the needs of their diverse clients. Recent studies show mixed results of school counselors’ success in this area.

In a survey of 76 school counselors, Holcomb-McCoy (2001) found that a majority of school counselors believed themselves to be multiculturally competent. Interestingly, Holcomb-McCoy’s results also demonstrated that there was “no significant difference between the perceived multicultural competence of school counselors who had taken a multicultural counseling course and those who had not” (Holcomb-McCoy 2001, Results ¶ 3). In contrast, a study conducted by Constantine (2001) found that clients rated general counselor trainees with multicultural counseling training as more multiculturally competent than general counselor trainees with less multicultural counseling training. Similarly, a survey of 99 school counselor trainees found that trainees self-reported greater levels of multicultural counseling competence if they had

completed multicultural counseling training (Constantine, 2002). This may leave the reader wondering what role school counselor training programs play in the training and development of future multiculturally competent certified school counselors. This issue will be explored in greater detail in later chapters. However, it is important to recognize that there are many steps school counseling programs can take to increase the multicultural competence of their students. For example, changes in curriculum, counseling practice and supervision, research, the physical environment and minority representation can be implemented within counseling programs. Previous research shows that a critical mass of 30% minority students is needed in order to create a campus or program environment that is supportive of minority students (Ponterotto, Grieger & Heaphy, 1985).

The University of Wisconsin-Stout (UW-Stout) is an example of one school counseling program that has implemented some changes in their program to allow for greater multicultural understanding. At UW-Stout, all school counselor trainees are required to take a course entitled “Multiculturalism: Issues and Perspectives”, as well as participate in a fifty hour cross-cultural field experience. These courses are also required for education majors and school psychologists. Whereas the multiculturalism class addresses some basic issues surrounding diversity, it does not address specific multicultural counseling skills. At other schools around the country, multicultural training for school counselors may take several forms. It can be based on practical and experiential learning opportunities off campus. Multicultural training may also take place in workshops, it may be emphasized through research or it may be infused throughout the curriculum of several required courses. Within some school counselor training programs,

it is possible that multicultural training may be noticeably absent. According to Ponterotto and Casas (1987, p. 433):

Counselors will not become culturally sensitive until training programs become culturally sensitive. Moreover, until the general thrust of counseling programs becomes one of cultural pluralism, the mental health needs of the growing racial-ethnic minority population will continue to be seriously neglected.

### **Statement of the Problem**

The purpose of this study is to document the degree to which multicultural counseling skills, and particularly racial identity development, are incorporated within graduate level school counseling programs in the United States. Data will be collected during the fall of 2003 through a mailed survey addressed to school counseling program directors.

### **Research Questions**

There are six research questions this study will attempt to answer.

1. Do graduate level school counseling programs require students to take classes that focus on multicultural counseling?
2. Do school counseling graduate programs incorporate information on counseling diverse clients throughout their required courses?
3. Do required courses within graduate level school counseling programs incorporate information on racial identity development theory?
4. Do school counseling graduate programs provide opportunities for students to explore and develop their own racial identity?
5. Does 30% of school counseling faculty represent racial/ethnic minority

populations?

6. Do 30% of graduate students in graduate level school counseling programs represent racial/ethnic minority populations?

### **Definition of Terms**

There are four terms that need to be defined for clarity of understanding. These are:

**Culture:** characteristics of a community or population that are socially transmitted such as behavior patterns, arts, beliefs, customs, shared history and communication styles (Berube, 1985).

**Ethnicity:** “identifying with a particular group of individuals based on socially defined cultural criteria” (Tatum, 1997, p. 16).

**Race:** a group of people that is distinguished based on genetically transmitted physical characteristics such as skin color.

**Racial Identity:** “the personal significance and social meaning of belonging to a particular racial group” (Tatum, 1997, p. 16).

### **Assumptions and Limitations**

It is assumed that all school counseling program directors will answer the survey in an honest manner that accurately represents their program.

A limitation to this study would be that some program directors may not answer the survey honestly and, therefore, will misrepresent their program. Another limitation would be that not all graduate level school counseling programs are included within this study. Instead, graduate level school counseling programs were chosen in a systematic manner.

## CHAPTER TWO

### Literature Review

#### Introduction

The focus of chapter two is to examine racial and cultural diversity within the United States as well as how it is linked to culturally competent counselors. This will include a definition and discussion of multicultural counseling, racial identity, and an examination of the importance of counseling skills to school counselors. In addition, national counseling standards for multicultural competence will be examined. This chapter will conclude with a review of current literature that examines the instruction of these skills within college and university guidance and counseling masters programs.

#### Racial & Cultural Diversity in the U.S.

In his book entitled *Understanding and meeting the challenge of student cultural diversity* (1994), Eugene Garcia shared an interesting story about Mrs. Tanner, a fifth grade teacher in a suburban Los Angeles elementary school. During her first year as a teacher in this community, Mrs. Tanner welcomed white, middle class, English-speaking, students to her classroom. Since that time, more than 25 years ago, the demographics of Mrs. Tanner's student body have changed dramatically. During the first decade of her tenure, Mrs. Tanner had African American and Hispanic students join her white, middle-class students. During the second decade of Mrs. Tanner's tenure, the population of her community continued to shift and change the nature of her class. More and more students came to Mrs. Tanner's classroom from homes and communities that spoke a variety of languages including Spanish, Vietnamese, Russian, Hmong, Chinese, and Farsi. Mrs. Tanner is quick to point out that her diverse student body has challenged her

to teach in a manner that will reach the diverse needs of her students. She is committed to this goal and yet she also recognizes that her teacher training did not equip her with the knowledge and skills to do this effectively.

The story of Mrs. Tanner reflects the demographic changes that are occurring in classrooms and communities throughout the United States. “American classrooms are experiencing the largest influx of immigrant students since the period from 1880 to 1924” (Eck, cited in Banks, 2003, p. 6). In large cities such as Los Angeles and New York, educators may find that over 100 languages are spoken by the student body (Durodoye, 1998). In 2003, over 30% of the school-aged children in the United States are ethnic minorities and in most large cities, they represent more than half of the student population (Bennett, 2003).

These diverse students bring with them a wealth of experiences, perspectives, and priorities. Their diversity is welcomed by most, while it also challenges many professionals to understand and educate them in the most effective and appropriate manner. For example, what accommodations can be made during lunch time for Muslim students who celebrate the holy month of Ramadan by fasting from sunrise to sunset? How does a school address the needs of Hmong students whose culture encourages marriage and childbirth during the teenage years, an age that is considered young by most American standards?

It would be easy for many, who have not already been affected by these diversity issues, to consider them to be the concerns of larger cities such as New York, Washington, DC; Atlanta; San Francisco; Houston; and Chicago. However, “these changes have not left a single corner of this country unaffected” (Aponte & Clifford,

1993, p. 22). Educators in states like Minnesota, Wisconsin, Arkansas, Nevada, and many other states have begun to experience similar challenges to those that their colleagues in Los Angeles and New York have been addressing for years.

The U.S. census projects that, by the year 2050, ethnic minorities such as African Americans, Asian and Pacific Islanders, American Indians and Alaska Natives, and persons of Hispanic origin will compose 47% of the U.S. population (Martin & Midgley, cited in Banks, 2003). In accordance with this data, Pallas, Natriello and McDill (cited in Banks, 2003) predict that students of color will compose 45.5% of the nation's school-age population by the year 2020. Census data also tells us that the percentage of White students in U.S. schools is gradually decreasing, while the population of students of color is increasing (Banks, 2003). To exemplify this, Pratt (2000), pointed out that in 1982, White students made up approximately 73% of the nation's school-aged population. In 1998, they made up 63%.

Clearly the United States, and U.S. schools in particular, are becoming more and more multicultural. How we, as a nation and as individuals, choose to address the challenges that accompany multiculturalism may affect our success or failure as a nation. "Multiculturalism cannot be achieved solely through the efforts of ethnic minorities or Anglo-Americans. It is each individual's responsibility to work toward cross-cultural understanding rather than judgment" (Durodoye, 1998, Group Model section, ¶ 1).

### **Multiculturalism & It's Impact on School Counselors**

In order to address the diverse needs within our nations' schools, educators need to develop multicultural competence. Bennett (2003) described multicultural competence as learning to interact in a positive manner with those who are racially and culturally

different. More specifically, multicultural competency can be referred to as awareness and knowledge of cultural differences and also an appropriate degree of skill in working with multicultural populations (Sue, Arredondo, & McDavis, cited in Constantine & Ladany, 1996). The term multiculturalism is often considered synonymous to multicultural competence. Banks (2003) described multiculturalism in the fifth of six stages toward cultural identity:

The individual at this stage is able to function, at least at minimal levels, within several cultural communities and to understand, appreciate and share the values, symbols and institutions of several cultures. Such multicultural perspectives and feelings, I hypothesize, help the individual to live a more enriched and fulfilling life and to formulate more creative and novel solutions to personal and public problems (p. 64).

These skills are necessary of all educators, but they are of particular importance to the school counselor. Whereas, demographic information shows that the racial make-up of the U.S. is changing dramatically, studies also show that a majority of school counselors are White. This paves the way for many cross-cultural interactions between school counselors and students of color.

A large portion of a school counselor's job entails working with students who might get "left behind." Whereas this may include the straight A student who is headed to an Ivy League college, it is also likely to include children in poverty, students who are not succeeding academically and potential student drop-outs. Statistics show that African American and Hispanic students compose a large percentage of students in these categories. An exploration of statistics provided by the Annie E. Casey Foundation

(2003b), a foundation whose goal is to support the needs of at-risk children and families through public policy, community support and human service reforms, show that 9.3% of White children, 27.8% of Latino children, and 33.1% of African American children live in poverty. This means that Latino and African American students in poverty out-number White students in poverty by at least three to one. Education statistics for the past thirty years demonstrate that the reading scores of African American students ages 9 – 17 have consistently fallen behind those of their White peers (U.S. Department of Education, 2000a). Tiend and Simonelli (2001) pointed out that Hispanic people are four times more likely to drop out of high school than White people. Statistics from the U.S. Department of Education (2000b) support this. For example, in 1999, the drop out rate among White people ages 16 to 24 was 7.3%. In contrast, the drop out rate for African American people of the same age group was 12.6% and the percentage of Hispanic people who dropped out of high school was 28.6%. Though statistics regarding American Indian students are not widely reported, Banks (2003) suggests that indicators of school success and student dropout rates are higher for Native American students than for African American students.

Clearly, drop-out prevention, poverty, and illiteracy are challenges that our nation and our education system must confront. Furthermore, statistics show that a majority of students with needs in these areas are students of color. To help address these concerns, counselors need to know how to work effectively with students of color. This is also known as multicultural counselor competency.

Several researchers prefer the definition of multicultural counseling competence that is based on three components: awareness, knowledge, and skill (Corvin & Wiggins,

1989; D'Andrea, Daniels, & Heck, 1992; Sue, Arredondo, & McDavis, cited in Holcomb-McCoy & Myers, 1999; Reynolds, 1999). According to this perspective, a multiculturally competent counselor has an awareness of racial and cultural issues, knowledge pertaining to specific racial and cultural traits of the individual being counseled, and recognizes the skills that would be most appropriate in working with the individual.

### **Racial Identity: What is it and how does it relate to Multicultural Competence**

In addition to awareness, knowledge, and skills, a study by Holcomb-McCoy and Myers (1999) revealed two additional abilities that constitute multicultural counseling competence: definitions and racial identity development. On a similar note, Niles (1993, Cultural Awareness In Counseling section, ¶ 4) reported that counselors should be educated “toward increased awareness, understanding and appreciation of human diversity, without prejudice or a diminished ability to perceive each individual as a unique person who belongs to a cultural group.” Similarly, Lloyd (1987) emphasized that multicultural counseling competence should stress a respect of individual differences combined with an appreciation of commonalities. Whitledge (1994, Discussion section, ¶ 3) stressed the need for counselors to “examine, understand, and deal with their own biases and assumptions” in order to assist others effectively within the counseling relationship.

All of these discussions of multicultural counseling competence include the concept of racial identity. The process of racial identity development has become recognized by many as a necessary component in multicultural counselor competence

(Margolis & Rungta, 1986; Parker, Moore & Neimeyer, 1998; Holcomb-McCoy, 2001; Constantine, 2002).

According to Tatum (1997), racial identity is the significance and social meaning each individual places on their membership in a particular racial group. Similar to personality, each person's racial identity varies and is dependent upon a variety of stimuli including cross-racial experiences as well as knowledge and experience within a same-race context. For example, a White person's racial identity is composed of interactions with her White family, peers, and individuals, as well as interactions with peers and individuals of different races.

It is important to differentiate between racial identity and ethnic identity. Race is based on phenotypic characteristics such as skin color, hair texture, and facial characteristics. In contrast, ethnicity is based on "cultural criteria such as language, customs, and shared history" (Tatum, 1997, p. 16). Whereas two individuals may share the same skin color, how they connect with their ethnic and racial identities may be completely different. For example, one individual may be a recent African immigrant to the United States from Somalia whereas another may be a middle class, fourth generation, African American, Alabama native. There is a contrast in the ethnic identity of these two individuals. The individual from Somalia speaks a different language, participates in different customs, and has a completely different history from the individual who is an Alabama native. Furthermore, although these two individuals are of the same race, the significance they attribute to their race may greatly differ. One individual may find that she hates herself for her skin color, while another individual may ignore the role her skin color plays on who she is and how she interacts and is accepted

within society. Another option could be that an individual may love herself for her race, but hate others for their skin color. In other words, race can play a significant role in how an individual views themselves as well as how they view others.

A common misperception is that racial identity is for people of color only (Tatum, 1997) but this is far from the truth. Due to their majority status, Whites in the United States may find it easier to ignore racial issues, but this does not signify development of a healthy identity. Helms (1990) proposed that White individuals need to be aware of their race, accept it personally and socially, and feel good about it. If this cannot be achieved, then the individual does not have a healthy racial identity. There are several different models, theories, and interventions for White racial identity development (Helms, 1984; Ponterotto, 1993). Parker, Moore, and Neimeyer (1998, p. 303) found that these models share several common goals including “the adoption of attitudes, behaviors and emotions that indicate acceptance and appreciation of diversity, greater interracial comfort, openness to racial concerns, an awareness of one’s personal responsibility for racism, and an evolving nonracist White identity.”

Racial identity development among school counselors is an important aspect of multicultural counseling competence because it can lead to greater understanding of individuals and the effect race can have on their perception of self and others. According to Reynolds (1999), counselors who possess an awareness of their own racial identity and how this affects their perception of themselves and others are more effective in working with students who are culturally different from them. This ability, known as racial identity development, has been linked to understanding student behaviors and interactions (Tatum, 1997).

In a study of 99 school counseling-trainees, Constantine (2002) found that White school counselor trainees who held racist attitudes were less aware of cultural issues that might affect the counseling relationship. She hypothesized that because of this, these counselor trainees might encounter difficulties in working with students of different races than their own. According to this study, it would seem that racist attitudes interfere with the counselors' ability to fully comprehend or appreciate racial and cultural issues. As a result, "school counselors who possess strong racist attitudes and beliefs toward students of color may ultimately compromise the emotional and developmental well-being of these students" (2002).

Racial identity is one piece of multicultural counseling competence. Once school counselors have developed a sense of racial identity and gained knowledge and personal awareness into various cultural and racial groups they will work with, they need to learn how to apply these skills and knowledge in ways that are appropriate. This includes "knowing what questions to ask, being aware of when one's biases are interfering and discerning when one does not have the multicultural knowledge or ability to work effectively with a particular student or group of students" (Reynolds, 1999, p. 221). This is a long and important process that is guided by ethical standards of several national counseling organizations.

### **National Standards for Multicultural Counselor Competence**

For many years there were no standards to help guide the process of multicultural awareness. Eventually, several professional counseling organizations recognized the need for multicultural competence standards and have included these in their code of ethics.

According to the ethical guidelines of the American School Counselor Association (ASCA, 1998, Multicultural Skills section, ¶ 1),

the professional school counselor understands the diverse cultural backgrounds of the counselees with whom he/she works. This includes, but is not limited to, learning how the school counselor's own cultural/ethnic/racial identity impacts her or his values and beliefs about the counseling process.

The American Counseling Association (ACA, 1995, Respecting Diversity section, ¶ 2) included similar guidelines in their ethical standards. Like ASCA, the ACA standards stress the importance of learning how a counselor's personal beliefs regarding culture, race and ethnicity may affect the counseling process through her values and beliefs. In addition, the ACA stressed that, "Counselors will actively attempt to understand the diverse cultural backgrounds of the clients with whom they work" (ACA, 1995, Respecting Diversity section, ¶ 2). In addition, both ACA (1995) and ASCA (1998) stressed the need for counselors to work within their competence. In other words, counselors should only conduct counseling in areas and with clients that they have been trained to work with. Therefore, according to the ethical standards of two leading counseling organizations, a school counselor who has not attained multicultural competence should not counsel clients of a different race, culture, or ethnicity.

It is the counselor's obligation to adhere to the ethical guidelines set forth by ACA and ASCA. However, it is the college and/or universities' responsibility to introduce the student to these guidelines. One organization sets expectations specifically for colleges and universities to include multicultural training within their curriculum. This organization is known as The Council for Accreditation of Counseling and Related

Educational Programs (CACREP). According to the *CACREP 2001 Standards* (2001, Social & Cultural Diversity section, ¶ 1), school counseling programs should address “the role of racial, ethnic, and cultural heritage, nationality, socioeconomic status, family structure, age, gender, sexual orientation, religious and spiritual beliefs, occupation, physical and mental status and equity issues in school counseling.” This is one of many standards established by CACREP. Counseling programs that prove they successfully accomplish all of the CACREP standards can become nationally certified.

Combined, the ACA, ASCA and CACREP guidelines set the expectation that CACREP certified school counseling programs should instruct students on multiculturalism. Furthermore, once counselor-trainees graduate, they should not conduct counseling with students of a different racial, ethnic, or cultural background than the counselor unless they are multiculturally competent.

### **Assessment of Counselor’s Multicultural Competence**

Ethical standards are an important part of establishing multicultural competence expectations within the counseling profession. Despite these standards, research shows mixed results in regards to counselors’ attainment of multicultural competence and what factors may help or hinder this process.

A study by Holcomb-McCoy and Myers (1999, Implications section ¶ 2) assessed professional counselors’ perceptions of their own multicultural competence and training. Results demonstrated that “taking a multicultural course significantly influences professional counselors’ self-perceived multicultural knowledge and racial identity competence.” Nonetheless, knowledge regarding other cultural groups and racial identity development, two of the dimensions related to multicultural competence in this study,

received low competence ratings by professional counselors. It would seem that whereas multicultural counseling courses had a positive effect on counselors' self-perceived competence, counselors also recognized they still had a lot to learn.

In a later study conducted by Holcomb-McCoy (2001), the self-perceived multicultural competence of elementary school counselors was explored. In contrast to the results of the 1999 study by Holcomb-McCoy and Myers, these results demonstrated that "taking a multicultural course does not significantly influence elementary school counselor's self-perceived multicultural competence" (Implications and Future Research section, ¶ 2). Despite this difference, both the 1999 and 2001 sample populations perceived themselves to be least competent in the areas of multicultural knowledge and racial identity. In addition, the study found that years of experience had no significant effect on school counselors' self-perceived multicultural competence. These results seem confusing. If neither years of experience nor previous multicultural coursework affect counselor multicultural competence, what does?

In 2001, Constantine conducted a study of 156 school counselors from the greater New York City metropolitan area. The purpose was to examine the role of previous academic training in predicting self-reported multicultural counseling competence. The results show that, among women school counselors, a direct relationship exists between self-reported multicultural counseling competence and the number of previous multicultural counseling courses taken. As the number of multicultural counseling courses completed increased, so did the level of multicultural counseling competence.

In 2002, Constantine surveyed 99 school counselor trainees to determine the contributions of prior multicultural training, racism attitudes and White racial identity

attitudes to self-reported multicultural counseling competence. Again she found that higher levels of self-reported multicultural counseling competence were reported by those counselor trainees who had completed the greatest number of multicultural counseling training courses. “This suggests that White school counselors who complete multicultural courses may be more proficient in counseling school-aged children from diverse backgrounds than are counselors who do not take such courses” (Constantine, 2002, p. 170). Another important finding of this study was that lower levels of racial identity were associated with lower self-reported multicultural counseling competence among counseling trainees. This suggests that, if counselor educator programs address racial identity in their multicultural training, counselors would most likely leave the program with a higher level of multicultural competence. In fact, Parker, Moore, and Neimeyer (1998) found that multicultural training enhanced interracial comfort and increased White counselors racial awareness in several areas.

In sum, this research suggests a correlation between counselor completion of multicultural courses and multicultural counselor competence, including training in racial identity development. However, one study shows that multicultural counselor competence was not positively correlated with completion of a multicultural course nor with years of experience. Perhaps this suggests the need to implement multicultural coursework that is effective and addresses the most pertinent needs of students. “The content of multicultural counseling courses should reflect the needs of school counseling trainees” (Holcomb-McCoy, 2001, Implications section, ¶2). Whereas, counseling organizations have set the standards for this to occur, it seems that the responsibility falls to college and university counselor educator programs to ensure the appropriateness and

success of multicultural training. “Academia has the potential, and the responsibility, to create a better understanding of the nature of race and ethnicity, to help solve racial and ethnic problems, and to develop the necessary knowledge and strategies to heal ethnic and racial hatred in democratic societies” (Trueba, n.d., p. 404-405).

### **Instruction of Multiculturalism**

Recent studies (Margolis & Rungta, 1986; Ponterotto & Casas, 1987; Carey & Reinat, 1990; Ponterotto, Alexander & Grieger, 1995; Constantine & Ladany, 1996; D’Andrea & Daniels, 2001) have identified a variety of formats for including multiculturalism within counselor educator programs. The most popular format is to include a specific multicultural class as part of the program requirements. Although, this seems to be a popular technique, it is not necessarily the most effective. Other ideas that have been implemented include infusing the entire counselor educator program with multicultural knowledge, skills and techniques. Several experts site this as an alternative method to one multicultural class (Margolis & Rungta, 1986; Carey & Reinat, 1990; D’Andrea & Daniels, 1991).

In their 1987 publication, Ponterotto and Casas examined nine counselor educator programs that had been nominated for possessing a multicultural strength. Results show several similarities across programs. For example, each program employed faculty members who demonstrated a serious commitment to exploring cultural issues in counseling. A majority of the programs required at least one course on multicultural issues in counseling and many programs had attempted to weave multicultural issues throughout the program curricula. In addition, all of the programs showed a strong commitment to diversity through faculty and student representation. These are

encouraging results that represent creative and diverse approaches to teaching multicultural counselor competence. Nonetheless, they represent the top 1% of multiculturally competent counselor educator programs.

A 1986 survey of counselor educator programs found that only 33% of responding programs had implemented course requirements or practicums in multicultural counseling (Ibrahim, Stadler, Arredondo, and McFadden, cited in D'Andrea & Daniels, 2001). Similarly, 80% of surveyed counseling psychology doctorate students reported that their programs required a multicultural counseling course (Constantine & Ladany, 1996). This is a tremendous improvement, however, it suggests that 20% of counseling psychology doctorate programs did not include a course focused on multicultural issues.

Research by Ponterotto, Alexander, and Grieger (1995) demonstrated that many faculty members are interested in improving the multicultural competence of counselor education programs. However, there is a great deal of confusion about how to do this.

The need to incorporate multicultural counseling skills within graduate level counselor educator programs remains. Many programs profess a desire to accomplish this. The question that remains to be answered is how many programs are able to do this and how do they do it?

## CHAPTER THREE

### Methodology

#### Introduction

This chapter will include information about how the sample was selected, a description of the sample, and the instrument being used. In addition, data collection and data analysis procedures will be given. The chapter will conclude with an overview of the methodological limitations.

#### Subject Selection and Description

In order to compile a comprehensive list of graduate level guidance and counseling programs in the United States, *The College Blue Book* (29<sup>th</sup> Edition; 2002) was consulted. A total of 187 colleges and universities were listed that offer a master's degree or higher in guidance and counseling. It was with some surprise that the researcher found the programs listed under a variety of titles including "Counseling and Guidance," "Guidance and Counseling," and "Education, Guidance & Counseling." For the purpose of this research, the title "Guidance and Counseling" will be used to refer to all of these programs. Once the names of the schools were compiled, systematic data collection procedures were implemented. The researcher chose every tenth school on the list until a sample size of fifty was obtained. The program directors of each of these fifty guidance and counseling programs were mailed a survey. This sample included male and female program directors of private and public colleges and universities located in rural, suburban, and urban settings in twenty-eight states.

## **Instrumentation**

The survey employed for this research was a revised version of the Counseling Training Program Multicultural Competency Checklist (Ponterotto, Alexander, & Grieger, 1995). For the purpose of this study, the checklist was revised so as to include two questions pertaining to racial identity. The 25 items included in the checklist were organized along seven major themes: minority representation, curriculum issues, counseling practice and supervision, research conditions, student and faculty competency evaluation, physical environment, and racial identity. The checklist can be completed independently by the program director or the faculty can work collectively to complete it (Ponterotto, Alexander, & Grieger, 1995). No measures of validity or reliability were available on the original Counseling Training Program Multicultural Competency Checklist, nor on the revised version employed in this study. Due to the comprehensive nature of the checklist, it is likely that most counseling training programs were not meeting all the competencies in the checklist. Ideally, the faculty completing the checklist recognized this fact and used the checklist as a planning instrument to assist the programs to set priorities, make action steps and meet the multicultural competencies. A copy of the finalized cover letter and survey is located in the Appendix.

## **Data Collection**

Names and addresses of each program director included in the sample were obtained from the individual college or university website or via phone. Surveys were mailed to the program directors in September of 2003. This initial mailing included a brief letter of introduction, as well as a self-addressed and stamped envelope for return of

the completed survey. A second mailing of the survey was done two weeks following the initial survey mailing.

### **Data Analysis**

Data was nominal and ratio in nature, therefore all appropriate descriptive statistics were utilized. This included the calculation of range, mean and mode.

### **Limitations**

One limitation of the instrument was that it had no measures of validity or reliability. Participants may have become discouraged as they completed the survey and realized that their program was not multiculturally competent. This realization may have discouraged the participants from completing and returning the survey. With regards to data collection, it seems that there was no ideal time for collecting data from this population. The survey was mailed in mid-September with the hope that the beginning of the semester was not too overwhelming or stressful for program directors and, therefore, they would have found the time to complete and return the survey. However, the position of program director can often be stressful and this may be particularly true at the beginning of a new school year. For this reason, it is possible that the timing of the receipt of the survey could have been a limitation.

## **CHAPTER FOUR**

### **Results**

#### **Introduction**

This chapter will include the results of this study. Demographic information and item analysis will be discussed. The chapter will conclude with the research questions under investigation.

#### **Demographic Information**

Fifty school counseling program directors at institutes of higher learning located throughout the United States were contacted by mail to participate in this survey. Of those, 24 returned a completed survey by the due date of October 15, 2003. This represents 48% of the total possible participants. For the purpose of assuring confidentiality, more specific demographic information will not be discussed here.

#### **Item Analysis**

Items one through seven and their corresponding results are represented in Table I. This table represents the numerical data that was received from the survey. Items eight through twenty five and their corresponding results are represented in Table II. This table represents the nominal data that was received from the survey.

**Table I****Summary of Survey Results: Questions 1 - 7**

<b>Question</b>	<b>Range</b>	<b>Mean</b>	<b>Mode</b>
1. Number of faculty within the Guidance and Counseling Program at your college/university.	3 to 25	7.35	6 (5 of 24)
2. Number of faculty within the department that represent racial/ethnic minority populations.	0 to 6	1.54	1 (8 of 24)
3. Number of faculty within the department who are bilingual.	0 to 3	1.08	1 (11 of 24)
4. Approximate number of students within the Guidance and Counseling Program.	20 to 750	141.3	75 (3 of 24)
5. Approximate number of students within the program who represent racial/ethnic minority populations.	0 to 90	26.5	20 (4 of 24)
6. Number of support staff (e.g., secretarial staff, graduate assistants) within the department.	0 to 13	3.3	1 and 2 (6 each of 24)
7. Number of support staff who represent racial/ethnic minority populations.	0 to 5	.79	0 (14 of 24)

**Table II****Summary of Survey Results: Questions 8 - 25**

Question	True Responses
8. The program has a required multicultural counseling course.	95% 23 of 24
9. The program has one or more additional courses pertaining to multiculturalism that are required or recommended.	63% 15 of 24
10. Multicultural issues are integrated into all coursework. All program faculty can specify how this is done in their courses. Furthermore, syllabi clearly reflect multicultural inclusion.	92% 22 of 24
11. The program provides specific opportunities for students to examine their own racial identity.	100% 24 of 24
12. The program includes instruction of the concept of racial identity development as it pertains to counseling individuals and groups.	92% 22 of 24
13. A diversity of teaching strategies and procedures are employed in the classroom. For example, both cooperative learning and individual achievement approaches are utilized.	100% 24 of 24
14. Varied assessment methods are used to evaluate student performance and learning. For example, students complete both written assignments and oral presentations.	100% 24 of 24
15. Students are exposed to a multicultural clientele during their practicum or field work. At least 30% of clients seen by students are non-White.	46% 11 of 24

Question	True Responses
16. The program has an active “Multicultural Affairs Committee” composed of faculty and students. The committee provides leadership and support to the program with regard to multicultural issues.	17% 4 of 23
17. The program has a faculty member whose primary research interest in is multicultural issues.	78% 18 of 23
18. There is a clear faculty research productivity in multicultural issues. This is evidenced by faculty journal publications and conference presentations on multicultural issues.	71% 17 of 24
19. Students are actively mentored in multicultural research. This is evidenced by student-faculty co-authored work on multicultural issues and completed dissertations of these issues.	39% 9 of 23
20. One component of students’ yearly (and end of program) evaluations is their sensitivity to and knowledge of multicultural issues. The program has a mechanism for assessing this competency (e.g., relevant questions are included on student evaluation forms).	70% 16 of 23
21. One component of faculty teaching evaluations is the ability to integrate multicultural issues into the course. Faculty are also assessed on their ability to make all students, regardless of cultural background, feel equally comfortable in class. The program has a mechanism to assess this competency (e.g., questions on student evaluations of professors).	63% 15 of 24

Question	True Responses
22. Multicultural issues are reflected in comprehensive examinations completed by students.	92% 22 of 24
23. The program incorporates a reliable and valid paper-and-pencil or behavioral assessment of student multicultural competency at some point in the program.	43% 10 of 23
24. The physical surroundings of the Program Area reflect an appreciation of cultural diversity. (For example, artwork is multicultural in nature and readily visible to students, staff, faculty, and visitors upon entering the Program Area, faculty offices, etc.)	71% 17 of 24
25. There is a "Multicultural Resource Center" of some form in the Program Area (or within the Department or Academic Unit) where students can convene.	17% 4 of 24

### Research Questions

Research question one asks: Do graduate level school counseling programs require students to take classes that focus on multicultural counseling? Items 8 and 9 on the survey addressed this question. In question eight, 95% of survey respondents said that their programs required a multicultural counseling course. In question nine, 63% of respondents said that their programs had one or more additional courses pertaining to multiculturalism that are required or recommended. Therefore, results from question eight and nine show that a majority of programs do require a multicultural counseling class.

Research question two asks: Do school counseling graduate programs incorporate information on counseling diverse clients throughout their required courses? Items ten and twenty-one on the survey addressed this question. In question ten, 92% of respondents said that multicultural issues were integrated into all coursework. In question twenty-one, 63% of respondents said that one component of faculty teaching evaluations is the ability to integrate multicultural issues into the course. In summary, questions ten and twenty-one report that a majority of school counseling programs integrate multicultural issues throughout student courses.

Research question three asks: Do required courses within graduate level school counseling programs incorporate information on racial identity development theory? The responses to survey question twelve show that a majority of programs (92%) have required courses that incorporate information on racial identity development theory.

Research question four asks: Do school counseling programs provide opportunities for students to explore and develop their own racial identity? In question eleven on the survey, 100% of respondents agreed with the statement that their program provides specific opportunities for students to examine their own racial identity.

Research question five asks: Do 30% of school counseling faculty represent racial/ethnic minority populations? From responses to questions one and two on the survey, only 25% of respondents (6 of 24) reported that 30% or more of their faculty represented racial/ethnic minority populations. Therefore, only a small minority of schools participating in this survey can say that 30% of their faculty represent racial/ethnic minority populations.

Research question six asks: Do 30% of graduate students in graduate level school counseling programs represent racial/ethnic minority populations? From responses to questions four and five on the survey, the researcher calculated that 21% (5 of 24) of responding programs reported 30% or more of their graduate students in graduate level school counseling programs represent racial/ethnic minority populations. This result is similar, though slightly less than the results to research question five.

## **CHAPTER FIVE**

### **Discussion, Conclusions and Recommendations**

#### **Introduction**

This section will discuss the findings of the study and compare and contrast the findings with previous research studies in the field. In addition, major conclusions of the study will be stated. The chapter will conclude with a discussion of recommendations to the field of counseling based on the results of this study.

#### **Discussion & Conclusions**

As mentioned in chapter two, United States schools are becoming increasingly diverse. While Banks (2003) confirms that the population of students of color is increasing, according to this study, the population of diverse school counselors in training remains small. Results show that the average percentage of diverse school counselors in training was 19%. Many school counseling programs that responded to the survey had a much lower percentage of diverse students within the program. In fact, some programs reported zero diverse students within the program. As previously mentioned, a critical mass of 30% minority students is needed in order to create a campus or program environment that is supportive of minority students (Ponterotto, Grieger & Heaphy, 1985). Clearly, the programs participating in this survey fell well below this number. Analysis of these statistics may conclude that school counseling programs have not increased the percentage of diverse school counselors in training to the critical mass necessary to support a diverse community.

Lack of diversity within masters level school counseling programs is further complicated by the fact that school counselors in training are not mentored by diverse

faculty members. On average, the programs that responded to this survey reported that 14.6% of their faculty represented racial/ethnic minority populations. These results are slightly less than the percentage of diverse school counselors in training. No data is available from previous years that would allow us to decipher an increase or decrease in the diverse faculty population over time. However, it is easy to see that the percentage of diverse student and faculty falls well below the diverse representation that school counselors see within their schools. According to Bennett (2003), over 30% of school-aged children in the United States are ethnic minorities. From these results, the reader may infer that neither diversity of faculty nor diversity of students have reached the necessary levels to support a diverse learning community. Lack of diversity among faculty and staff could be strong contributing factors to the fact that, according to survey results, only 17% of responding programs have an active “Multicultural Affairs Committee”, only 39% of programs reported that students are actively mentored in multicultural research, and only 17% of programs reported having a “Multicultural Resource Center” within the program area.

Another interesting result from the survey is that only 46% of responding schools could say that students within their programs are exposed to multicultural clientele during their practicum or field work and that at least 30% of clients seen by students are non-White. This leaves 54% of school counselors in training ill-prepared for addressing the needs of the diverse students they will work with on the job. It may be reasoned that even though the student body of most K-12 schools is becoming more and more diverse, counselors in training are not experiencing this diversity within the experiential aspects of their counselor training.

According to Trueba (n.d., p. 404-405) “Academia has the potential, and the responsibility, to create a better understanding of the nature of race and ethnicity, to help solve racial and ethnic problems and to develop the necessary knowledge and strategies to heal ethnic and racial hatred in democratic societies”. So far, this chapter has focused on the negative aspects of what survey responding colleges and universities are not doing to fulfill this responsibility. However, survey results also show many encouraging signs of increased multicultural instruction within masters level school counseling programs. For example, 95% of surveyed programs require a multicultural counseling course. In comparison, a national survey conducted in 1986 found that 33% of the responding programs had required courses or experiences in cross cultural counseling (Ibrahim, Stadler, Arredondo & McFadden, cited in Ponterotto & Casas, 1987). Therefore, a positive increase in multicultural instruction over the past 17 years may be deduced.

With regards to racial identity development, 100% of programs provide specific opportunities for students to examine their own racial identity and 92% of respondents reported that their programs include instruction of the concept of racial identity development as it pertains to counseling individuals and groups. In addition, 92% of surveyed programs reported having multicultural issues integrated into all coursework. Therefore, it would seem that a majority of programs are instructing students in multiculturalism and providing opportunities for counselors in training to understand their own personal beliefs, culture, race, ethnicity and how these factors may affect the counseling process. This leads the researcher to conclude that, on paper, a majority of school counseling masters programs are fulfilling the national guidelines set by the American School Counselor Association (ASCA), the American Counseling Association

(ACA), and The Council for Accreditation of Counseling and Related Educational Programs (CACREP). The next step would be to combine the academic aspects of multicultural counselor competence with “hands-on” opportunities where students can practice and implement their skills and theories before they are certified, practicing school counselors.

In summary, it appears that many schools are walking the walk and talking the talk when it comes to multicultural counselor education and racial identity development. Whereas there is still room for improvement in many areas and by many school counseling programs, the results of this survey suggest that a majority of school counseling masters programs have taken steps to improve the multiculturalism of their program.

### **Recommendations**

Whereas this research has answered many questions regarding the instruction of multicultural counseling skills and racial identity development to graduate level school counseling students, it leaves many questions unanswered and much room for improvement in a variety of areas.

Clearly, school counseling programs could do more to increase student contact with racially diverse individuals. This includes contact with diverse faculty, colleagues, as well as diverse clientele. Survey results show that a majority of school counseling programs are providing opportunities for students to think about their own racial identity as well as the stereotypes and biases they may have toward people of other cultures, races or ethnicities. However, there is a need to translate this cerebral exercise into practice. It is easy for a student to say that they have no biases toward African American clients

when they have had little contact with African Americans. The same is true of any other race, culture or ethnicity. It seems that one of the biggest hurdles is for school counseling programs to develop associations with individuals, schools, community centers, clinics and hospitals within the local minority community and to integrate counselors in training within these settings. As mentioned earlier, the United States is becoming increasingly diverse and even school counseling training programs in remote and seemingly homogenous communities can provide their students with practical, hands-on experience with diverse individuals if they are willing to do the research and dig deep enough. The field of counseling could benefit from further research in this area. For example, a study that measured students' multicultural competence as well as stereotypes and biases before and after participation in a diverse practicum or field experience could help clarify the benefits of increased contact with diverse individuals. Similar studies were conducted by Holcomb-McCoy (2001) and Constantine (2001). Since this time, school counseling programs have made many changes in the instruction of multicultural counseling skills. Therefore, up-to-date research is needed in this area in order to measure the effectiveness of current multicultural instruction.

On a similar note, counseling programs need to make it a priority to assess multicultural competence. As counselors-in-training, there are many exams and tests to take. Students must prove their competence as oral and written communicators, collaborators, consultants, listeners, and liaisons by completing exams, observations, group or individual projects and presentations. However, there seem to be few opportunities to accurately assess student multicultural competence. In fact, survey results to question twenty-three, show that only 43% of survey responding school

counseling programs utilize a reliable and valid paper and pencil behavioral assessment of student multicultural competence. This could be a fairly easy way for school counseling programs to analyze the effectiveness of their instruction. Furthermore, such an assessment could evaluate student preparedness to work effectively in the diverse schools that eagerly await them.

The singular assumption of this thesis was that the participating school counseling program directors would answer the survey in an honest manner that accurately represented their program. As a follow-up to this survey and an assessment of this assumption, it is recommended that further research be conducted in this area. For example, it could be worthwhile and interesting to survey current graduate-level school counseling students to see if their knowledge and perspective of the school counseling program and its multicultural training matches the knowledge and perception of program directors. Results from such a project could be shared with program directors so that gaps and inefficiencies in instruction could be highlighted and addressed.

## **Conclusion**

From research conducted in 1995, Ponterotto, Alexander, and Grieger concluded that “Many faculty are receptive to bolstering the multicultural aspects of their program, but aside from adding multicultural courses and recruiting more minority faculty and students, they are often unsure as to how to go about developing multicultural competence on a comprehensive basis” (paragraph 2). This survey shows that many programs have taken steps to enhance the multicultural competence within their programs. However, many programs show signs of the same confusion that Ponterotto et. al. highlighted eight years ago. The time has come to acknowledge the importance of

multicultural counseling skills by putting energy and funding behind this concept. The benefits will be reaped by graduate programs, counselors in training and, in particular, the students and schools counselors serve.

## REFERENCES

- Annie E. Casey Foundation. (2003a). *Kidscount pocketguide: African American children state level measures of child well-being*. Retrieved April 28, 2003, from:  
[http://www.aecf.org/kidscount/african\\_american\\_pocketguide.pdf](http://www.aecf.org/kidscount/african_american_pocketguide.pdf)
- Annie E. Casey Foundation. (2003b). *Kidscount pocketguide: Latino children state level measures of child well-being*. Retrieved April 28, 2003, from:  
[http://www.aecf.org/kidscount/latino\\_pocketguide.pdf](http://www.aecf.org/kidscount/latino_pocketguide.pdf)
- American Counseling Association. (1995). *ACA code of ethics*. Retrieved March 25, 2003, from: <http://www.counseling.org/resources/ethics.htm>
- American School Counselors Association. (1998). *Ethical standards for school counselors*. Retrieved March 25, 2003, from:  
<http://www.schoolcounselor.org/content.cfm?L1=103>
- Aponte, J.E., & Clifford, J.P. (1993). *Incorporating ethnically diverse content and training into predominately White graduate and professional programs: Dealing with inertia and resistance*. New York: Columbia University Teacher's College. (ERIC Document Reproduction Service No. ED 376 235)
- Banks, J.A. (2003). *Teaching strategies for ethnic studies* (7<sup>th</sup> ed.). Boston, MA: Allyn and Bacon.
- Bennett, C.I. (2003). *Comprehensive multicultural education theory and practice* (5<sup>th</sup> ed.). Boston, MA: Allyn and Bacon.
- Berube, M.S.(Ed.). (1985). *The American heritage dictionary* (2<sup>nd</sup> college edition). Boston, MA: Houghton Mifflin Company.

- Branch, C.W. (1999). Race and human development. In R. Hernandez Sheets & E.R. Hollins (Eds.), *Racial and ethnic identity in school practices; Aspects of human development* (pp. 7– 27). Mahwah, NJ: Lawrence Erlbaum Associates Publishers.
- Campbell, P.R. (1994). *Population projections for states, by age, race, sex: 1993 to 2020: Current population reports*, P25-111. Washington, DC: U.S. Bureau of the Census.
- Carey, J.C., & Reinat, M. (1990). School counselors' perceptions of training needs in multicultural counseling. *Counselor Education & Supervision*, 29, 155-168.
- The College blue book* (29<sup>th</sup> ed.). (2002). New York, NY: Macmillan Reference USA.
- Constantine, M. (2002). Racism attitudes, White racial identity attitudes and multicultural counseling competence in school counselor trainees. *Counselor Education & Supervision*, 41, 162-174.
- Constantine, M.G. (2001). Multicultural training, self-construals , and multicultural competence of school counselors. *Professional School Counseling*, 4, 202-207.
- Constantine, M.G., & Ladany, N. (1996). Students' perceptions of multicultural training in counseling psychology programs. *Journal of Multicultural Counseling & Development*, 24, 241-253.
- Council for Accreditation of Counseling and Related Educational Programs. (2001). *The 2001 standards*. Retrieved March 25, 2003, from:  
<http://www.counseling.org/cacrep/2001standards700.htm>

- D'Andrea, M., & Daniels, M. (2001). Exploring the different levels of multicultural counseling training in counselor education. *Journal of Counseling & Development, 70*, 78–85.
- Durodoye, B. (1998). Fostering multicultural awareness among teachers: A tripartite model. *Professional School Counseling, 1*, 9–13.
- Garcia, E. (1994). *Understanding and meeting the challenge of student cultural diversity*. Boston, MA: Houghton Mifflin Company.
- Hacker, A. (1992). *Two nations: Black and white, separate, hostile, unequal*. New York: Charles Scribner's Sons.
- Helms, J.E. (1984). Toward a theoretical explanation of the effects of race on counseling: A Black/White interactional model. *The Counseling Psychologist, 12*, 153-163.
- Helms, J.E. (Ed.). (1990). *Black and White racial identity: Theory, research, and practice*. Westport, CT: Greenwood Press.
- Hobson, S.M., & Kanitz, H.M. (1996). Multicultural counseling: An ethical issue for school counselors. *School Counselor, 43*, 245-255.
- Holcomb-McCoy, C.C., & Myers, J.E. (1999). Multicultural competence and counselor training: A national survey. *Journal of Counseling & Development, 77*, 294-303.
- Holcomb-McCoy, C.C. (2001). Exploring the self-perceived multicultural counseling competence of elementary school counselors. *Professional School Counseling, 4*, 195–201.

- Ibrahim, F.A., Stadler, H.A., Arredondo, P., & McFadden, J. (1986). *Status of human rights issues in counselor education: A national survey*. Paper presented at the meeting of the America Association for Counseling and Development, Los Angeles.
- Lloyd, A.P. (1987). Multicultural counseling: Does it belong in a counselor education program? *Counselor Education and Supervision, 26*, 164-167.
- Margolis, R.L., & Rungta, S.A. (1986). Training counselors for work with special populations: A second look. *Journal of Counseling and Development, 64*, 642-644.
- Niles, F.S. (1993). Issues in multicultural counselor education. *Journal of Multicultural Counseling & Development, 21*, 14-22.
- Parker, W.M., Moore, M.A., & Neimeyer, G.J. (1998). Altering White racial identity and interracial comfort through multicultural training. *Journal of Counseling & Development, 76*, 302-210.
- Ponterotto, J.G. (1993). White racial identity and the counseling professional. *The Counseling Psychologist, 21*, 213-217.
- Ponterotto, J.G., Alexander, C.M., & Grieger, I. (1995). A multicultural competency checklist for counseling training programs. *Journal of Multicultural Counseling & Development, 23*, 11-21.
- Ponterotto, J.G., Benesch, K.F. (1988). An organizational framework for understanding the role of culture in counseling. *Journal of Counseling and Development, 66*, 237-241.

- Ponterotto, J.G., & Casas, J.M. (1987). In search of multicultural competence within counselor education programs. *Journal of Counseling and Development*, 65, 430–434.
- Ponterotto, J.G., Grieger, I., & Heaphy, T.J. (1985). Students together against racial separatism. *Journal of College Student Personnel* 26, 251-253.
- Pratt, R. (Ed.). (2000). *The condition of education, 2000*. Washington, DC: U.S. Government Printing Office.
- Reynolds, A.L. (1999). Working with children and adolescents in schools: Multicultural counseling implications. In R. Hernandez Sheets & E.R. Hollins (Eds.), *Racial and ethnic identity in school practices; Aspects of human development* (pp. 213-229). Mahwah, NJ: Lawrence Erlbaum Associates Publishers.
- Tatum, B.D. (1997). *Why are all the black kids sitting together in the cafeteria?* New York, NY: Basic Books.
- Tiend, M., & Simonelli, S. (2001). Hispanic students are missing from diversity debates. *Chronicle of Higher Education*, 47, n.p.
- Trueba, H.T. (n.d.). Race and ethnicity: The role of universities in healing multicultural America. In A. Aguirre Jr. & D.V. Baker (Ed.), *Sources: Notable selection in race & ethnicity* (pp. 396-406). Guilford, CT: The Dushkin Publishing Group Inc.
- United States Department of Education, National Center for Education Statistics. (2000a). *Digest of education statistics, 2000* (Table 106). Retrieved April 28, 2003, from: <http://www.nces.ed.gov/fastfacts/display.asp?id=16>

United States Department of Education, National Center for Education Statistics.

(2000b). *The Condition of Education 2000* (Table 10-1). Retrieved April 28,

2003, from [http://www.nces.ed.gov/programs/coe/2001/pdf/10\\_2001.pdf](http://www.nces.ed.gov/programs/coe/2001/pdf/10_2001.pdf)

Whitledge, J. (1994). Cross-cultural counseling: Implications for school counselors in

enhancing student learning. *School Counselor*, *41*, 314-319.

Wright, M.A. (2000). *I'm chocolate, you're vanilla*. San Francisco, CA: Jossey-Bass.

## Appendix

Please note that in order to comply with University of Wisconsin-Stout procedures, the survey has been formatted to three 8 1/2 x 11 pieces of paper. However, the survey that was mailed to Guidance and Counseling Program Directors was formatted to one double sided 8 1/2 x 14 sheet of paper.

Dear Program Director,

I hope that you will assist me in completing my Masters in Guidance Counseling degree by completing this short survey and returning it by **October 15, 2003**. The survey consists of 25 questions focused on my thesis topic: multicultural competence within Guidance and Counseling Masters Programs. Many of you may find that the survey looks slightly familiar. In fact, it is a modified version of the Counselor Training Program Multicultural Competency Checklist created by Joseph Ponterotto, Charlene Alexander and Ingrid Grieger (1993). The purpose for this revision was to make the survey quicker and easier to complete and to add two new questions to the survey regarding racial identity development.

It should take you approximately five minutes to complete the survey. By completing this survey you should not incur any risks. Please be assured that all responses will be kept confidential. Potential benefits of completing this survey include a greater breadth of knowledge pertaining to multicultural counselor competence within the Guidance and Counseling Field.

Once you have finished completing the survey, please place it in the enclosed self addressed, stamped envelope and post it at your earliest convenience.

My sincere thanks for your cooperation with this research effort. I look forward to receiving your completed response prior to October 15, 2003.

Ellen L. Bagnato  
University of Wisconsin-Stout

I understand that by returning this questionnaire, I am giving my informed consent as a participating volunteer in this study. I understand the basic nature of the study and agree that any potential risks are exceedingly small. I also understand the potential benefits that might be realized from the successful completion of this study. I am aware that the information is being sought in a specific manner so that only minimal identifiers are necessary and so that confidentiality is guaranteed. I realize that I have the right to refuse to participate and that my right to withdraw from participation at any time during the study will be respected with no coercion or prejudice.

NOTE: Questions or concerns about the research study should be addressed to Ellen Bagnato at (651) 275-1845, the researcher, or Jill Stanton, the research advisor. Questions about the rights of research subjects can be addressed to Sue Foxwell, Human Protections Administrator, UW-Stout Institutional Review Board for the Protection of Human Subjects in Research, 11 Harvey Hall, Menomonie WI 54751, phone (715) 232 1126.

1. \_\_\_\_ Number of faculty within the Guidance and Counseling Program at your college/university.
2. \_\_\_\_ Number of faculty within the department that represent racial/ethnic minority populations.
3. \_\_\_\_ Number of faculty within the department who are bilingual.
4. \_\_\_\_ Approximate number of students within the Guidance and Counseling program.
5. \_\_\_\_ Approximate number of students within the program who represent racial/ethnic minority populations.
6. \_\_\_\_ Number of support staff (e.g. secretarial staff, graduate assistants) within the department.
7. \_\_\_\_ Number of support staff who represent racial/ethnic minority populations.
8. T F The program has a required multicultural counseling course.
9. T F The program has one or more additional courses pertaining to multiculturalism that are required or recommended.
10. T F Multicultural issues are integrated into all coursework. All program faculty can specify how this is done in their courses. Furthermore, syllabi clearly reflect multicultural inclusion.
11. T F The program provides specific opportunities for students to examine their own racial identity.
12. T F The program includes instruction of the concept of racial identity development as it pertains to counseling individuals and groups.
13. T F A diversity of teaching strategies and procedures are employed in the classroom. For example, both cooperative learning and individual achievement approaches are utilized.
14. T F Varied assessment methods are used to evaluate student performance and learning. For example, students complete both written assignments and oral presentations.
15. T F Students are exposed to a multicultural clientele during their practicum or field work. At least 30% of clients seen by students are non-White.
16. T F The program has an active "Multicultural Affairs Committee" composed of faculty and students. The committee provides leadership and support to the program with regard to multicultural issues.

17. T F The program has a faculty member whose primary research interest is in multicultural issues.
18. T F There is clear faculty research productivity in multicultural issues. This is evidenced by faculty journal publications and conference presentations on multicultural issues.
19. T F Students are actively mentored in multicultural research. This is evidence by student-faculty co-authored work on multicultural issues and completed dissertations on these issues.
20. T F One component of students' yearly (and end of program) evaluations is their sensitivity to and knowledge of multicultural issues. The program has a mechanism for assessing this competency (e.g., relevant questions are included on student evaluation forms).
21. T F One component of faculty teaching evaluations is the ability to integrate multicultural issues into the course. Faculty are also assessed on their ability to make all students, regardless of cultural background, feel equally comfortable in class. The program has a mechanism to assess this competency (e.g., questions on student evaluations of professors).
22. T F Multicultural issues are reflected in comprehensive examinations completed by students.
23. T F The program incorporates a reliable and valid paper-and-pencil or behavioral assessment of student multicultural competency at some point in the program.
24. T F The physical surroundings of the Program Area reflect an appreciation of cultural diversity. (For example, artwork is multicultural in nature and readily visible to students, staff, faculty, and visitors upon entering the Program Area, faculty offices, etc.)
25. T F There is a "Multicultural Resource Center" of some form in the Program Area (or within the Department or Academic Unit) where students can convene.

Comments or additional information: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Thank you for your cooperation in completing this survey.**

**Please enclose the completed survey in the self-addressed, stamped envelope and post it prior to October 15, 2003.**