

Becoming a Multiculturally Competent Counsellor: Multicultural Competence, Race Ideology
and Self-Esteem

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B.S.W., University of Victoria, 1999

A Thesis Submitted in Partial Fulfillment of the
Requirements for the Degree of

MASTER OF ARTS

in the department of Educational Psychology and Leadership Studies

We accept this thesis as conforming

to the required standard

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ABSTRACT

The concept of Multicultural Counsellor Competence is increasing in importance for practitioners and instructors. In order to more effectively understand how it is counsellor trainees acquire multicultural competencies, it is necessary to understand the relationship between these competencies and other interpersonal attitudes. The present study examines the relationship between self-reported multicultural counselling competencies, locus of control for racial ideology, and self-esteem in counsellor trainees. The relationship between these variables provides some insight into the usefulness of multicultural counselling competencies to becoming a wholly competent counselling practitioner. Directions for future research are also provided.

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CHAPTER I

INTRODUCTION

INTRODUCTION

It has been said that counselling contains a reflection of values within the larger society (Sue & Sue, 1990). This is especially true given the rapidly changing nature of the North American Socio-political landscape. In this respect multicultural concerns are at the fore. We hear again and again through media that the demographics of our society are expanding to include an evermore diverse cultural mix. Political attitudes are changing as well; Canada, for example, has enshrined the concept of diversity within legislation through the Multiculturalism Act of 1998. All of this attention leads to the need for the individual counsellor to remain constantly aware of such issues.

The belief that counsellors need to develop skills in working with culturally diverse clients has been well documented (Kiselica & Maben, 1999). Pedersen's (1991) multicultural model notes that the need to be multiculturally competent spans all theoretical orientations. This has led to the development of a series of competencies, with the aim to produce what is known as "multiculturally competent counsellors." Multicultural Counsellor Competencies (MCCs) have been refined over time (Sue, Bernier, Surran, Feinberg, Pedersen, Smith & Vasquez-Nutall, 1982; Sue, Arredondo & McDavis, 1992) and even adopted as necessary components of counsellor education (Holcomb-McCoy & Meyers, 1999). In formulating MCCs, Sue, Arredondo and McDavis (1992) stated that "counselling professionals need to recognise that race, culture, and ethnicity are functions of each and every one of us, and not just limited to minorities" (p. 478).

Of primary importance when developing MCCs is the idea that the counsellors must maintain an awareness of their own attitudes and beliefs (Sue, Arredondo & McDavis, 1992). Sadowsky (1996) and others (Sadowsky, Kuo-Jackson, Richardson, & Tiongsen-Corey, 1998) have pointed out the need to focus on MCCs and the counselling relationship. This seems very relevant in terms of counsellor attitudes prior to training and the connection with the development of the ability to practice in a multicultural way. It is the relationship between these individual counsellor attitudes and MCCs that will be explored further in the present research.

STATEMENT OF THE PROBLEM

In order to more effectively understand how it is counsellor trainees acquire MCCs, it is necessary to understand the relationship between MCCs and other interpersonal attitudes. Sadowsky et al. (1998) have noted that the understanding of such relationships is “critical to the continued development of clinical training” (p. 256). The present study will ask: what is the relationship between self-reported Multicultural Counselling Competencies, Locus of Control for racial ideology, and self-esteem in counsellor trainees - and what is the effect of a multicultural counselling course on these variables.

PURPOSE OF THE STUDY

This research will help clarify connections between MCCs, LOC-RI, and self-esteem, and by examining the effect of a graduate level course in multicultural counselling on these variables. This is important because it will help to identify some of the personal processes involved in the

training of a multiculturally competent counselling practitioner. This study will also outline focus areas of the learning process, and add to the general knowledge of the effectiveness of multicultural training on the multicultural competency of graduate student counsellors. This research will thus have an influence on the improvement of future content in related courses

HYPOTHESIS

Much of the following study is based upon the work of Sadowsky, et al. (1998) who conducted similar research on the self reported MCCs of university counselling centre staff in relation to the variables of multicultural social desirability, social inadequacy, locus of control racial ideology, and multicultural training. Their article found significant correlations between the variables of social inadequacy and locus of control for racial ideology. It is hypothesized that through the current research there will be some similarly significant correlations between the level of self-esteem, locus of control racial ideology and self-reported MCCs, especially based upon level of training in multicultural issues – in this case participation in the course.

DEFINITIONS

For the purposes of this study, MCCs will be defined under the same umbrella initially reported by Sue et al. (1982) and further developed through the work of Sue, Arredondo and McDavis (1992). This work breaks down MCCs into 11 specific competencies organised under three categories: awareness, knowledge and skills. Awareness refers to the counsellors' individual awareness of their own biases, and how such biases affect counselling, along with the need to develop positive open attitude. Knowledge refers to the counsellor's knowledge of their

own background and cultural context as well as that of their clients. Models of racial identity and oppression are included in this paradigm. Skills accounts for the counsellor's ability to transform the knowledge and awareness into culturally sensitive and competent practice (Sue et al., 1982; Sue, Arredondo & McDavis, 1992).

Locus of Control Racial Ideology was developed by Gurin, Gurin, Lao & Beattie (1963) in order to help understand beliefs about the "operation of personal and external forces in the context of race" (p31). The basic concept is that individuals attribute racial differences in success based on either a personal or external locus of control. That is to say individuals are influenced by both their own attitude and effort, or by the structures of society based upon racial heritage.

The concept of self-esteem is well researched, and has been for some time the focus of much attention. In the present study self-esteem is defined as self-attitude "based not solely on an assessment of [one's] constituent qualities but on an assessment of the qualities that count," (Rosenberg, 1965, p. 18). In other words, self-esteem in this study is a measured evaluation of how participants see themselves as "worthy" in relation to their own personal context.

LIMITATIONS

The present study is faced with the following limitations: (a) Applicability to participants in one multicultural counselling course in one program over a limited period of time (b) Interactions between the variables of MCC, LOC-RI and self-esteem are the only attributions measured – other factors may be involved, (c) Internal validity will be limited to the validity of the three instruments utilised for measurement

There are several limitations within the following study, especially when compared with the work of Sodowsky et al. (1998) on which much of the present work is based. There are also several differences that may have an important impact on outcome and relevance. Some discussion will also be made regarding limitations of research design and so forth, although most of this material will be presented in Chapter Three of this work.

Although Sodowsky et al. (1998) did include a look at the variables within the following study, it differed in some important respects. Firstly, they examined practicing professionals rather than trainees, which randomises the level and curricula of training in MCCs for the sample populations. This also had the effect of increasing the variety of participants. The current study focuses on one university counselling program, where coursework in multicultural issues is required. This will hopefully standardise to a greater degree the effects of multicultural training. However, this will also limit the pool of participants. Secondly, the following study limits the number of variables studied, leaving out the measure of social desirability.

The current work also utilises a different measurement of self-reported MCCs, utilising the Multicultural Counseling Awareness Scale – Form B (MCAS-B; Ponterotto et al., 1996) rather than the Multicultural Counseling Inventory (MCI; Sodowsky, 1996). The differences between these two instruments and subsequent implications of the outcome of research will be outlined further in the literature review. Briefly, however, it is important to note that this affects the level to which social desirability is included as a factor of the study. The current study will also examine the issue of subject race only as to whether or not the participant self-identifies as a

person of colour in a volunteer way. These final two factors did contribute in the significant outcomes in the previous work (Sodowsky et al., 1998).

It is felt that because of the above differences, the following study will add significantly to the understanding of the relationship between the attitudinal variables and self-reported MCCs as they relate to the issue of training culturally competent counsellors. The current study will also be significant given the fact that the research will be taking place in the context of Canadian society. This is expected to have an effect on the outcome of relationship between the variables, given that the concept of a multicultural society has been present in social policy for some time, as evidenced by the aforementioned Multiculturalism Act (Government of Canada, 1988). Ultimately it is the apparent lack of research on MCCs from the Canadian perspective that is at issue in this respect, and the current research should begin the move towards addressing this deficiency in the literature.

It is important to note that the sample population was confined to students enrolled in one multicultural counselling course in one program in one university in Canada. While this may provide a wonderful analysis of the program studied, it is worth noting that generalisation to other settings and contexts may be limited.

PROCESS AND ASSUMPTIONS

Those asked to participate in the study were drawn from those students who were taking concurrently, or had already completed the multicultural counselling course offered in the counselling department of the University of Victoria. It was assumed that this course is typical of

other such courses offered in similar programs throughout Canada, as materials for teaching multicultural counselling from the Canadian perspective are extremely limited. It was also assumed that people taking the course are already working with, or are training to work with, people in a counselling setting, or in a closely related helping profession.

Participants were asked to fill out three instruments. The instruments were: the Multicultural Counselling Awareness Scale (MCAS-B) (Ponterotto, Rieger, Barrett, Harris, Sparks, Sanchez & Magdis, 1996), the Rosenberg Self-Esteem Scale (RSES) (Rosenberg, 1965), and the Locus of Control Racial Ideology Scale (LOC-RI) (Gurin, Furin, Lao & Beattie, 1969). It is assumed that participants answered all questions honestly, and that they were able to follow the instructions regarding completing these forms easily.

SUMMARY

The personal processes surrounding multicultural competencies are important to understand if we are to improve the ability of counsellors to attain a significant level of competence in the area of multicultural practice. This study aims to increase knowledge of these personal processes by looking at the effects of a relationship between self-reported MCCs, locus of control for racial ideology, and self-esteem in counsellor trainees. It also examined the effect of a multicultural counselling course on these relationships. Information was gathered through self-report questionnaires reported by graduate student counsellors who had either completed or were enrolled in a multicultural counselling course. It is believed that some sort of relationship will be discovered between the variables presented.

Chapter Two will discuss a review of the literature in the areas of multicultural competency, the assessment of MCCs, and their relevance to counsellor training. There will also be a brief exploration of locus of control in relation to race ideology, and a brief overview of self-esteem. The details of the current study, including the specifics of research design, will then be discussed at length in Chapter Three. Chapter Four outlines the results and statistical outcomes available from the data gathered. An integrative discussion will be the focus of Chapter Five, which will also offer ideas for future direction in researching MCCs.

CHAPTER II

LITERATURE REVIEW

INTRODUCTION

The current chapter will outline the literature pertaining to Multicultural Counselling Competencies (MCCs) and their assessment, as well as discuss briefly some information pertaining to the two attitudinal variables of locus of control and self-esteem. The literature discussing multicultural aspects of counselling has received a large amount of attention in recent times. This has been accompanied by a movement towards standardizing training outcomes in multicultural competencies for both clinical and counselling psychology. Quintana and Bernal (1995) note that training in multicultural competency is “viewed by many in counselling psychology as critical to the future of the specialty” (p. 102). One way of furthering understanding and development of this critical area is outlining associations between MCCs and the personal attributes and awareness processes of counsellor trainees: This is the goal of the present study.

WHAT ARE MCCS

Sue et al. (1982) first presented multicultural competencies as a position paper within division 17 (counselling psychology) of the American Psychological Association (APA). This paper was a response to discussions held on the need for the profession to be more accountable to racial, ethnic, and cultural minorities (Sue, Arredondo, & McDavis, 1992). Multicultural counselling competencies were initially conceptualized as 11 core competencies separated into

the three categories of beliefs/attitudes (awareness), knowledge, and skills. Each competency begins with the phrase “A culturally skilled counseling psychologist”. An example from the “beliefs/skills” category would be “is aware of his/her own values and biases and how they may affect minority clients”. An example from the “knowledge” category would be “must have a clear and explicit knowledge and understanding of the general characteristics of counseling and therapy”. An example from the skills category would be “is able to exercise institutional intervention skills on behalf of his/her client where appropriate.

In 1992 Sue, Arredondo and McDavis expanded upon the original 11 competencies in a position paper written for the Association for Multicultural Counseling and Development. Their goals were to provide a better conceptual framework for these competencies so that their presentation was more relevant to the goals of multicultural counselling. This framework laid out the specific competencies along a 3x3 matrix with the three “traditional” dimensions of beliefs/attitudes, knowledge, and skills as being contained within three main “characteristics” categories. These characteristics are (a) counsellor awareness of own assumptions, values and biases; (b) understanding the worldview of the culturally different client; and (c) developing appropriate intervention strategies and techniques (Sue, Arredondo & McDavis, 1992 p 481). Within this “matrix” then there are a total of nine competency areas, containing a total of 31 competencies all together.

WHY MULTICULTURAL COUNSELLING COMPETENCY

Patricia Arredondo (1996) states that part of the effort in rebuilding the multicultural counselling competencies was to “articulate a set of guidelines, outcome-based learning

statements that would add further legitimacy to the focus on culture, multiculturalism, and diversity in the counseling profession” (p. 103). Sue et al. (1992) note that the complexity and increasingly diverse nature of society makes it “imperative for the counselling profession to take a proactive stance on cultural diversity”. The constantly changing and increasingly multicultural/multiethnic nature of global societies has increased the need for helpers to have the ability to work across difference (d’Ardenne & Mahtani, 1989). Further, there is the possibility that such differences could act to improve the ability of the counsellor to work with clients across different settings.

The documentation of ineffectiveness of traditional counselling when applied to cross cultural situations is readily apparent (Sue et al., 1992; Sue & Sue, 1990; Sue et al. 1982). This is largely attributed to the lack of training for professionals in the area (Sue et al. 1992). Primarily, it is important to recall “counseling does not occur in isolation from larger events in our society” (Sue et al., 1992, p. 479). The need for understanding of what the situation is for ourselves and our clients in relation to one another’s place in the world is extremely important. This idea is not new, although until more recent times it may have been ignored. Carl Rogers (1951, in d’Ardenne & Mahtni, 1989), unarguably a major figure in the traditional counselling paradigm, makes reference to the need for counselling students to have some knowledge of a client’s cultural setting. He observes “such knowledge needs to be supplemented by experiences of living with or dealing with individuals who have been the product of cultural influences very different from those which have molded the student” (p.2).

THE USE OF MCCs

The area of multicultural counselling competencies has been deemed so important that in 1994, the Council for the Accreditation of Counseling and Related Educational Programs (CACREP) specified that in order to be accredited, counselling programs must have multicultural perspectives as a core standard (Holcombe-McCoy & Myers, 1999). Similarly Hills and Strozier (1992), found that 87% of 61 American Psychological Association accredited programs surveyed offered a course in multicultural issues. Ponterotto et al. (1996) report one more recent survey noting that of APA accredited and non-accredited counselling programs, 89% had a required multicultural course, while 58% attempted to “integrate multicultural issues into all courses” (p. 248).

Kiselica and Maben (1999) state in their review of the literature that trainees “consistently perceived themselves as experiencing positive changes in their cultural biases” (p. 240). It should be noted that even though the attention paid to multicultural counselling has increased dramatically in regards to training, more must still be done. Quintana and Bernal (1995) note that the gains made in regards to multicultural issues in counselling have been “eclipsed by the growth in population and mental health needs of ethnic and racial minorities” (p. 104).

What has become important, then is finding ways of measuring counsellor’s individual effectiveness with multicultural clients in comparison with the goals outlined through the MCCs. This goal has been pursued through the development of several different assessment tools specifically for such a purpose. Although multicultural concerns have been discussed since well

before the original presentation of MCCs by Sue et al. (1982), the development of assessment instruments is still fairly recent.

Until the early 1990s the only instrument designed to assess MCCs was the Cross Cultural Counseling Inventory, later revised to the CCI-R (LaFromboise, Coleman & Hernandez, 1991). This rater-evaluated tool was followed by three self-report instruments; (a) the Multicultural Awareness/Knowledge/Skills Survey (MAKSS) (D'Andrea, Daniels & Heck, 1991), (b) the Multicultural Counseling Inventory (MCI) (Sodowsky, Taffe, Gutkin & Wise, 1994), and the Multicultural Counseling Awareness Scale form B (MCAS-B) (Ponterotto, Rieger, Barrett, Sparks, Sanchez, & Magdis, 1996)

Each of these inventories is still relatively new and being explored in terms of their individual validation. In a review of all four instruments, Ponterotto, Rieger, Barrett and Sparks (1994) note, “despite the recency of their development, all four scales are beginning to receive widespread attention and are being used by geographically dispersed researchers” (p. 317). Each of these instruments examines MCCs within the bounds laid out through Sue et al. (1982) and Sue Arredondo and McDavis (1992). However, each has its own conceptualization of the structure of MCCs. For example, whereas the original documents conceptualize MCCs along the dimensions of awareness, knowledge and skills, the MCAS focuses on a bidimensional construct blending the first two categories into one - “knowledge/skills” – along with the second “awareness” dimension. The MCI has a four-factor structure including knowledge, awareness, skills, and relationship. The CCI-R and MAKSS both attempt to follow the original three-level construct more closely, although Ponterotto et al. (1994) note that there appear to be some

differences based on available research between the identified factors in the CCI-R and the originally specified competencies of Sue et al. (1982).

Ponterotto et al. (1994) observe that much more still needs to be done in terms of research towards understanding MCCs based on these four instruments. Sadowsky et al. (1998) have taken the position that one way of doing so is to understand the interactions and associations of MCCs with counsellor attitudes. This would encourage the development of better training models to assist in the proliferation of MCCs as a reality within the counselling profession. At the same time, such research would allow a greater understanding of factors such as social desirability or individual esteem might have on the level of multicultural competence presented in a given individual. This is especially important considering that three of the four instruments, the MCI, MCAS, and MAKSS, are all self-report in nature, leading to the need for a greater understanding of the processes behind them to ensure greater validity.

The self-report nature of these instruments becomes even more important when it is understood that each of these instruments has not only a differing factor structure for MCCs, but also different outlooks on exactly which aspects of MCCs are measured. For example, Pope-Davis and Dings (1994) examined correlative measures of content validity between the MCI and MCAS, concluding that “the MCI focuses on behaviors, whereas the MCAS focuses on beliefs” (p. 101). Sadowsky (1996) notes, “users need to be aware of the distinctiveness of the two measures and not treat them interchangeably” (p. 241). For the purposes of the present study it is necessary to understand this difference because of the use here of the MCAS over the MCI.

ATTITUDINAL VARIABLES AND MCCs

As mentioned, when it comes to investigating the processes behind Multicultural Counselling Competencies, it is necessary to understand the interrelationships between these MCCs and an individual's personal attributes. In other words, it is important to discover the affect the acquisition of MCCs has on the ways individuals think and feel about themselves, and in their core attributions towards people from different cultural groups. As has been stated often, this is the goal of the present study.

Sodowsky et al. (1998) have pointed out that the operationalization of MCCs leads to necessary exploration of values surrounding self-determination and accountability in regards to ideological racism. Arredondo (1999) certainly notes the focus of MCCs as that of having the individual become aware of, question, and work towards changing their role in the counselling profession "influenced by individualistic, self-directed, and monocultural models...taught for addressing a client's dilemmas" (p 104). Sodowsky et al. focus this examination of ideological racism on the attribution of where control lies for ethnic/racial/cultural minorities by the individual counsellor.

This focus on locus of control for racial ideology is certainly not new. Gurin, Gurin, Lao and Beattie (1969) posits that the "distinction between individual and system blame has often been drawn in psychological and sociological analysis of minority groups". The connection between this locus of control for racial ideology was previously examined by Sodowsky et al. (1998) where a significant relationship between self-reported MCCs and this variable was discovered. The present study will attempt to further define this relationship.

Similarly, the variable of the individual's attitude towards themselves is deemed important in regard to the acquisition of MCCs (Pedersen, Draguns, Lonner & Trimble, 1996; Sadowsky et al., 1998). Sadowsky et al. (1998) examined this variable in terms of the way that individual counsellors viewed their feelings of social inadequacy based on a scale developed by Janice Eagly (1967). The suggestion is that a multiculturally competent counsellors are able to put themselves forward in a social situation, highlighting the relationship between level of "self assurance in a social context with self reported MCCs" (Sadowsky et al., 1998, p. 257). Their investigation posited that "the higher the counsellor scores on social inadequacy, the lower the scores on MCCs" (p. 262).

Sadowsky et al. note that levels of social inadequacy may relate to the level of group orientation within the individual counsellor. They state that this is consistent with the group orientation of some ethnic minorities. If the individual's MCC increases with social competence then self-esteem should also increase along with the level of multicultural competence attained through training. One of the key concepts within the conceptualization of MCCs is that of "awareness". Sue, Arredondo and McDavis (1992) state that counsellors must maintain an awareness of themselves, and their limitations. Rosenberg (1965) notes that those with high self-esteem "respect the self they observe, but they note imperfections and inadequacies, and hope, usually with confident anticipation of success, that they will overcome these deficiencies" (p. 31). It is plain that a further investigation of the role of self-esteem itself in the acquisition of MCCs is important; hence its inclusion as a variable within the present study.

SUMMARY

The development of Multicultural Counselling Competencies is a long process undergoing constant development and review. The contribution of defined MCCs by Sue et al. (1982) and Sue, Arredondo & McDavis (1992) towards making the profession of counselling more responsive to the ever-changing nature of society, especially in light of modern sociopolitical realities regarding multiculturalism and attitudes of racial ideology is to be highly regarded.

These contributions have led to the development of several different assessment instruments measuring the level of multicultural competence within the individual counsellor. Although each such instrument is fundamentally different in terms of conceptualization of framework for measuring MCCs, all provide some insight into development and acquisition of MCCs. The need to validate the multicultural model further through the use of these tools is well understood in the reviewed literature. The need for further investigation into specific relationships between the individual's attitudes and beliefs on their level of multicultural competence is also highlighted by this review.

Further understanding of the individual's attribution of control in relation to racial ideology is clearly important in regard to the operationalization of MCCs. Similarly, the individual counsellor's level of self-esteem in regard to self reported MCC is another area open for further definition. It is hoped that the present study will bring the relationships between such variables into clearer focus, thereby adding to the substantially important – albeit small in size - body of literature already present pertaining to the acquisition of Multicultural Competence.

CHAPTER III

METHODOLOGY

INTRODUCTION

The purpose of the present research, as previously noted, is to examine the relationships between multicultural competency and some of the interpersonal attitudes held by individual counsellor trainees. As has been supported both through the introduction and the recent literature review, understanding such relationships is “critical to the continued development of clinical training” (Sodowsky et al., 1998, p. 256) in the field of counselling psychology. More specifically, the present research will attempt to examine the variable relationship between self-reported Multicultural Counselling Competencies (MCCs), the locus of control for racial ideology, and self esteem. The quantitative research paradigm was used to develop a study using a correlational research design to meet this goal. The present chapter will focus on elaborating the specific details of the research design and methodology used in the present research.

GENERAL APPROACH

Joseph Ponterotto (1998) examined, in detail, the research needs of the multicultural counselling field. He noted that in the area of investigation related to the validity of the multicultural competency construct, much more needed to be done.

The present research attends to the quantitative approach to researching this issue for several reasons. Firstly, the ways in which multicultural competence as a construct was assessed

most clearly in the reviewed literature was through the use of instruments such as the MCI and MCAS-B. These instruments concentrate on the evaluation of MCCs from the perspective of a quantitatively measurable outcome. Secondly, the quantitative paradigm is employed in the referenced article by Sodowsky et al. (1998), and finally, the ease of administration presented in a quantitative analysis had a certain bearing on the decision to utilize a quantitative design. This latter aspect – ease of use – is particularly important given the sample population analyzed within the present research. As shall be seen, this sample contains members of a population easily available for responses – ultimately a sample of convenience.

RESEARCH DESIGN

As stated, the approach of the following study, while attending to a generally quantitative approach, utilizes a correlational design to accomplish its goals. Correlational design, also sometimes called “passive design” (Heppner, Kivlighan, & Wampold, 1992) provides an examination of possible relationship between variables. Passive designs have been used widely in counselling research to assess a variety of subjects, and are extremely important when investigating the validity of specific theoretical constructs (Heppner et al. 1992). This certainly fits with the goal of the present study – to shed light on possible relationship between the variables of self-esteem, locus of control for racial ideology, and the construct of MCCs as assessed through the MCAS-B.

A correlational study collects information through a variety of sources, although usually through the use of self-report survey instrumentation (Heppner et al., 1992). Subjects are selected as being involved in a specific activity or part of a specific population (or both). The data provided

from the instrumentation are translated into a statistical construct, and analyzed using statistical formulae to discover possible relationships between variables. Internal validity in a correlational study is provided through the overall validity of any and all instruments used, while external validity is somewhat limited to context in terms of population specifics and increases with larger sample size and sample variance. External validity is also increased due to the fact that correlational studies tend to focus on very specific populations with good generalisability between groups. Experimenter bias in this design is accounted for through the fact that data collection is self-report from the subjects, with no treatment applied.

Passive/correlational design certainly provides a quick and easy way of examining whatever phenomenon is the focus of the researchers investigation. Heppner et al (1992). however, reiterate the caution that “where convenience samples are used, the generalisability or external validity of such results is limited” (p. 327). Certainly this limitation was in apparent effect in the present study; the sample was one of convenience pertaining to a restricted portion of the overall population of graduate student counsellors.

SAMPLING

Participants for this study included graduate students who had previously or are were enrolled in a multicultural counselling course in the faculty of counselling psychology at the University of Victoria. This limits the generalisability of the study to other populations of counsellor trainees, and limit the training experience to the material and instructor of the one multicultural course. It is, however, assumed that there will be some similarities within the general population of graduate student counsellor trainees, at least within the Canadian context.

Those students who had already taken the multicultural counselling course included 41 individuals who took the course either in the fall of 1999 or the summer of 2000. The concurrent course sample was enrolled in the multicultural counselling course from September to December 2000. The number of students enrolled in this course was eleven. The total available sample size was 52 students.

INSTRUMENTATION

Participants were asked to fill out three self-report instruments. The instruments were: The Multicultural Counseling Awareness Scale (MCAS-B) (Ponterotto et al., 1996), the Rosenberg Self-Esteem Scale (RSES) (Rosenberg, 1965), and the Locus of Control Racial Ideology Scale (LOC-RI) (Gurin et al., 1969). The MCAS-B is a 45 item inventory, which takes 15-20 minutes to complete. The RSES is a 10 item scale, which takes approximately 5-10 minutes, while the LOC-RI scale, using 13 items, takes a similar amount of time to complete.

Participants were also asked to note whether they were male or female, and whether or not they considered themselves a person of colour. For the purposes of this study (and on the provided documentation) a person of colour was defined as “someone who has one or more parents of racial heritage other than Caucasian.”

The MCAS-B

The MCAS-B was originally developed in 1991 by Ponterotto, Sanchez, and Magdis. It is a self-report instrument that uses a 7 point Likert type scale to measure MCCs on a bi-dimensional construct of the variables “knowledge/skills” and “awareness.” Responses range

from “not at all true” (1) to “totally true” (7). The original MCAS was validated using a sample of 126 participants using an initial questionnaire of 70 items. After testing and factor analysis, 41 items were distilled out as operational. These broke down into 12 “awareness” items and 29 “knowledge” items. Later one more “awareness” item, along with three measuring “social desirability”, was added. The “social desirability” items were added “as a potential within-scale screening caution given the socio-political sensitivity of the multiculturalism topic” (Ponterotto et al. 1996, p. 243). Ten of the “awareness” items are reverse-scored.

Examples of items on the MCAS-B are as follows: (a) awareness - “I feel all the recent attention directed towards multicultural issues in counselling is overdone and not really warranted” (b) knowledge/skills – “I am aware of culture-specific, that is, culturally indigenous models of counselling for various racial/ethnic groups” (c) social desirability – “At this point in my professional development, I feel I could benefit little from clinical supervision of my multicultural client caseload.

The MCAS was examined closely for initial validation, with four separate studies undertaken by Ponterotto et al. (1996). The two subscales of awareness and knowledge skills were initially reported to have coefficient alpha reliabilities of .93 and .78 respectively. Only a moderate positive correlation (.37) was found between the two indexes. The “social desirability” cluster was reported as having an average coefficient ranging from .43 to .02 over three samples. Although it could be suggested that this variance provides inaccurate data for the validity of this subscale, Ponterotto et al. (1996) along with Pope-Davis and Dings (1994) support the idea that this subscale simply needs to be studied further, and could add a useful dimension to the assessment of MCCs.

The four studies by Ponterotto et al. (1996) utilised a subject pool of graduate student trainees, professional counsellors, and instructors (total N= 414). Comparisons between the MCAS-B and a self-report version of the Cross Cultural Counselling Inventory – Revised (Lafromboise, Coleman & Hernandez, 1991) showed coefficients of .44 with the knowledge/skills subscale and .16 with awareness. Further analysis by Pope-Davis and Dings (1994) analyzing relationship between the MCAS-B and the Multicultural Counseling Inventory (Sodowsky et al., 1994), which is measured on a three level construct, found a correlation of .58 between the MCAS “knowledge/skill” subscale and the MCI “knowledge” subscale. Little correlation (coefficient .16) was found between the MCAS awareness subscale and the MCI subscale of the same name. It is important when observing this data, however, to note that the two scales are believed to be measuring MCCs from fundamentally different viewpoints.

Pope-Davis and Dings (1994) note that the MCI possibly measures “behaviour” while the MCAS-B is analyzing “belief”. The same notation is by Sodowsky (1996). As noted in Chapter Two, this differentiation is part of the reason for choosing the MCAS-B for the present study. The conception of MCCs as “belief” falls into line with the measurement of other “beliefs” in the study such as “belief” of locus of control for racial ideology and the self-reported “beliefs” regarding level of self-esteem.

The LOC-RI

The race ideology factor from Gurin et al.’s (1969) “Multidimensional internal-external control scale” examines belief regarding where in society the control of social forces exists in a

racial context. Gurin et al. (1969) attempted to show whether the self-other distinction is meaningful in deciphering the relationship between attribution of control to internal or external forces and self-esteem. This scale has been used to demonstrate differences in attribution of control in certain racial groups (Trimble & Richardson, 1982, in Sadowsky et al., 1998).

The LOC-RI consists of 12 items with an ipsative scoring format where respondents choose between two statements. For example one item is as follows:

- (a) Racial discrimination is here to stay
- (b) People may be prejudiced, but it's possible for Canadian society to completely rid itself of open discrimination.

One of the two options must be chosen, with a higher score indicating a belief in personal, internal control regarding racism, while a lower score indicates external societal control. Initially organised specifically for the racial situation in the US and predominantly dealing with African American issues, the scale has been modified slightly for the present context. In place of the word "Black" the phrase "person of colour" has been used to identify a minority individual and references to "America" are changed to "Canada". It is assumed that these changes will not affect the overall effectiveness of this scale.

The RSES

The Rosenberg Self-Esteem Scale (RSES) was developed in 1969 by Dr. Morris Rosenberg for use in his study titled "Society and the Adolescent Self-Image". This is a ten-item

scale with items measured on a 4 point likert-type index. Responses range from “strongly agree” (1) to “strongly disagree” (4). Rosenberg’s scale was originally developed using a sample of 5024 high school students in the United states and is “generally considered the standard” by which other self-esteem scales are measured (Blascovich & Tomanka, 1993 p. 116). It is assumed for this study that this scale provides a valid in-moment measurement of the subject’s self-esteem.

Feedback

Participants who were enrolled in the Fall 2000 multicultural course were asked the question “How has your multicultural competence changed as a result of your participation in this course?” Responses were gathered in discussion following final administration of the response package and reported in reference to outcome of the instrumentation. This aspect of the study was included to allow for feedback from participants on the overall process as well as to add depth of analysis regarding the effects of participation in the multicultural course on the self-reported MCCs.

DATA COLLECTION AND ANALYSIS

Participants who had previously taken the course prior to Fall 200 were contacted by mail. Those participating in the Fall 2000 course were approached through an in-class presentation. Procedures and methods in this study involve the completion of three self-report questionnaires related to multicultural competency, locus of control, and self-esteem. Those enrolled in the Fall 2000 course were asked to complete the package twice - once after the initial in class request, and again at the very end of the course after an in-class presentation on multicultural competency.

Time was also be provided for feedback on the process and experience of multicultural competence during the second administration.

The data collected were analysed using a variety of statistical methods. Possible correlations were explored between each of the two MCAS-B subscales and the variables presented through the LOC-RI and RSES. Correlational data were to assessed between the scores of the LOC-RI and RSES. Analysis was also to be carried out between scores resulting from the pre-post test samples in order to determine any significant differences resulting from participation in the graduate level multicultural counselling course. Between-group data was only analysed in terms of those who previously participated in the multicultural counselling course, and those who participated in the Fall 2000 session. All computations were carried out using the SPSS computer analysis program. Once data analysis was complete, results were discussed in conjunction with feedback provided through the sample group.

SUMMARY

The present study examined the variables of multicultural competence, locus of control for racial ideology, and self esteem as they occur in counsellor trainees. The study is broadly approached from a quantitative perspective using a correlational design. Participants were asked to complete a response package containing three self-report instruments. Data was then analysed in order to determine possible relationships between the three variables. Participants were only drawn from graduate students enrolled in a multicultural counselling course at the University of Victoria. Although this represents a sample of convenience, it is hoped that this population shares general characteristics with other graduate counselling programs within Canada.

CHAPTER IV

RESULTS

INTRODUCTION

This chapter will report the results and statistical analysis of the data collected from the responses within this study. As has been noted in previous chapters, participants for this study were drawn from students enrolled in a multicultural counselling course at the University of Victoria. Responses were initially divided into two categories dependant on when the individuals were enrolled in the multicultural counselling course.

For the purposes of this analysis those who participated in the Fall 1999 and Summer 2000 sections of the course (n = 41) were categorized group "A", while those involved in the Fall 2000 section (n = 11) were categorized group "B". The "B" group, who were sampled twice, were further broken down into two categories "B₁" and "B₂". "B₁" represents those responses taken from the Fall 2000 group at the very beginning of the course, while "B₂" represents the responses of the same subjects sampled again at the very end of the course.

Feedback responses of group "B" participants are based on an informal discussion held after the administration of the last set of surveys. A brief survey of some of the comments presented and the general outcome of the discussion held will be presented in this chapter, along with the results of the surveys.

LIMITS TO VARIATION

A full report on data collected from each response is listed in Table 1 (see Appendix A).

Further tables will be listed as the need arises.

Data were somewhat limited by the number of surveys actually returned. A total of fifty-five surveys were distributed, with a total of twenty-two returned. Of these twelve were responses from group “A”, the post-course Fall 1999 and Summer 2000 group. The Fall 2000 group, group “B”, was somewhat smaller than expected, which led to lower numbers in that category. Ten of those individuals who took the Fall 2000 section completed the survey distributed at the end of the course (Group “B₂” in Table 1). Of these ten individuals, only three had returned surveys distributed at the beginning of the course (group “B₁” in Table 1).

Because of the low number of responses available from group “B₁”, analysis of this data was not completed. This was disappointing, as will be discussed in the following chapter. Group Variables of gender and racial heritage were not analysed for the same reasons. Variation within the 22 responses on the subject of gender was extremely limited, with only 2 male individuals. A similar lack of variation was present regarding racial variance, with only three of the respondents identifying themselves as “persons of colour”. For the purposes of the following results all responses were taken as valid, with these factors not singled out.

DESCRIPTIVE STATISTICS

Descriptive statistics for each category are displayed fully in Table 2 and Table 3 (see Appendix A).

The MCAS B

For purposes of scoring, the Multicultural Counselling Awareness Scale (form B) was broken down into its component categories of *knowledge* (MCASK), and *awareness* (MCASA). The sum score of the three social desirability items from the MCAS was also logged separately (MCASDES). There is no overall score of multicultural competence attained by integrating the MCASK and MCASA scores.

The MCASDES segment of the form was used to screen for reliability. In the scoring instructions for the MCAS it was suggested that any cumulative score on this segment exceeding 15 points should be discarded. The mean of scores on this segment for the total 22 returned surveys was 5.95 out of a possible 21 points. As a result no returned surveys were discarded for unreliability.

Total possible score for the MCASK segment was 196. For group "A" the mean score on this segment was 123.83 with a standard deviation of 11.27. For group "B" the $m = 128.7$, while the $sd = 11.52$. Overall the $m = 126.04$ while the total $sd = 11.52$. These scores are similar to those reported by Pope-Davis and Dings (1994) who, with a sample of $N = 94$, found a mean of 132.25 with a standard deviation of 19.74.

For the MCASA segment the total score possible was 98. Group “A” had a mean of 81.66 with a $sd = 7.48$ while for group “B”, the $m = 85.8$ and a $sd = 7.59$. Overall scores were $m = 83.45$ with a $sd = 7.24$. This is again similar to the findings of Pope-Davis and Dings (1994) who reported $m = 86.6$ with $sd = 6.98$.

The LOCRI and RSES

For the Locus of Control Race Ideology factor instrument (LOC-RI), scoring was out of a total of 13 points. A higher score indicates a larger belief in internal control over issues of race as opposed to external, or societal control. Mean score for group “A” was 4.66 with a $sd = 2.26$, while for group “B” $m = 3.0$ with a $sd = 1.24$. Overall scores were a $m = 3.9$ with a $sd = 2.02$.

Scores on the Rosenberg Self Esteem Scale were out of a possible 40 points, with the higher score indicating higher self-esteem. For this instrument Group “A” scores had $m = 14.75$ with a $sd = 3.04$, while for group “B” $m = 17.6$ with a $sd = 3.40$. Overall for the RSES $m = 16.04$ with a $sd = 3.45$.

ANALYSIS

Data from groups “A” and “B” was tested using the SPSS statistical analysis program in order to determine validity, and to explore correlations between the different variables.

An independent samples t-test (two tailed, see table 4 Appendix A) indicates a higher level of equality between the two groups of samples. These tests show a definite relationship between the two groups in all of the variables. There was some variation in the significance for each variable, however. For example, the MCASK scores held the highest level of significance

(sig = .336) with the MCASA running second (sig = .189). The RSES (sig = .052) and LOC-RI (sig = .052) were significant to a lesser extent. The fact that these responses were still significant does, however, alleviate fears that the two groups of data were too dissimilar to have come from the same population. This makes some sense when observing that the mean scores and standard deviations of each variable are not that far apart. Further questions regarding the differences between the “A” and “B” groups will be addressed in Chapter Five.

For the purposes of further analysis, groups “A” and “B” were joined together to explore correlations between the differing variables. This led to a larger sample size, thus increasing the power of the result and the validity of any significant connection. The level of significance was set at 0.01, and SPSS was again used to generate results.

Full results of the correlation between variables are displayed in table 5 (see Appendix A). Using a level of significance of 0.01 it can be seen that only the connection between the MCASK scale and scores on the LOC-RI is significant ($r = .594$; $p = .002$). This negative correlation indicates that a strong score in the “Knowledge” dimension of multicultural counselling competency pairs with a lower score on the LOC-RI. A high score on the LOC-RI indicates a person’s tendency towards attributing racial inequalities to internal forces. In other words, attributing of racial inequalities to societal, or external forces instead of internal processes of the individual may be connected with a larger working knowledge of multicultural competency.

There is very little apparent connection between the other variables involved. The next closest result is in examining the possible connection between the LOC-RI and the RSES ($r = .306$; $p = .083$), which still falls below the level of significance. Correlation between the

Knowledge (MCASK) and Awareness (MCASA) dimensions of the MCAS-B was actually fairly low ($r = .227$; $p = .155$). The questions within the MCAS-B designed to screen for social desirability (MCASDES) did not correlate with any of the other variables in any significant way. In any case these scores were well below the cut-off listed for disqualifying data (above 15 points on this scale) (Ponterotto and Pedersen, 1993).

GROUP FEEDBACK

Discussion held with the “B” group participants following the administration of the final round of surveys was brief but informative. The 10 participants and two professors were candid in their opinions and thoughtful in their responses to the question “How has your multicultural competency changed as a result of your participation in this course”.

Overall discussion centred on the impact of increased personal knowledge of the issues surrounding multicultural counselling, and an awareness of limitations and cultural interactions from a personal viewpoint. One subject noted the following:

“ This course has made me more aware of my own responses and actions in relation to multicultural issues. It has also opened up a greater awareness of who I am in relation to others and lets me be aware of my responsibilities towards my clients”

(Discussion, November 24th 2000; see Appendix B)

It was also stated that the course had caused individuals to confront some of their own issues in dealing with those from different cultures:

“It’s difficult believing you’re the oppressor all the time.... Western ways of knowing are just as valuable as any other, but sometimes we forget that”.

(Discussion, November 24th 2000; see Appendix B)

Throughout the discussion there was general agreement that the course had definitely increased knowledge of various cultural group responses and that the information gained from the course covering these aspects would provide greater understanding and tolerance in future practice for these individuals. There was agreement that an increase in multicultural counselling competency was the result of having gained the knowledge and awareness overall.

The information from this feedback discussion will be analysed further in the next chapter. This will be useful in discussing the impact and possible conclusions from the statistical results of the surveys presented above.

SUMMARY

Results of analysis based on the returned surveys shows a definite consistency in scoring on the three instruments used within the population. Lack of applicable data limited the scope of analysis and forced the rejection of attempts to analyse the direct effect of the training course on scores pertaining to multicultural competency or the other two individual attitudinal variables. Individual responses between students who had just finished the course, and those who had

completed it some time ago were seen to be significantly similar. Overall analysis for possible correlations between the variables shows that there is a negative correlation between an individual subject's level of multicultural counselling competency knowledge, and their attribution of locus of control for racial ideology.

Overall what was said by the individual subjects during the feedback discussion contributes to understanding the results of the surveys as presented above. As noted, this feedback will be looked at in connection with results in the next chapter. Chapter Five will look at the impact limitations in the present research may have had on results. Direct analysis of the responses and direction for future study will also be discussed.

CHAPTER V

DISCUSSION

INTRODUCTION

The results displayed in Chapter Four of this work are meant to shed further light on aspects of the acquisition of multicultural counselling competencies (MCCs) by examining some of the relationships between MCCs and interpersonal attitudes. Specific variables of attitudinal measurement in this case are those of self-esteem and racial ideology. The development of an understanding of the relationships between these variables is “critical” (Sodowsky et al. 1998, p. 256) in moving forward with the development of training programs that produce multiculturally competent counsellors. The present chapter will focus on integrating the results from the current research with what is already known. Specific limitations of the present research will be discussed in relation to the findings. An examination of possibilities for future research will also take place within the discussion.

CURRENT FINDINGS

The present research points out a significant correlation between the scores on the MCAS knowledge component, and the direction of Locus of Control given by the respondent to individual or societal factors regarding matters of racial equality. This outcome is consistent with the report of Sodowsky et al. (1998), who showed that as training increased multicultural competence scores, those scores measuring locus of control for Racial Ideology “tended toward externality” (Sodowsky et al. 1998, p. 260). Sodowsky et al. (1998) tied their results to

counsellor attitudes and suggested that “counsellors who perceived themselves as multiculturally competent also indicated a preference for externality and collectivism versus internality and individualism” (p. 262). The same conclusion can be drawn from the results of the present study.

In defining multicultural counsellor competencies (MCCs), it was presented that generally there are three categories of Awareness, Knowledge, and Skills as developed through the work of Sue, Arredondo & McDavis (1992). ‘Knowledge’ was seen as referring to the individual counsellor’s knowledge of their own background as well as the cultural context of their clients.

The ‘Knowledge’ category also included models of racial identity and oppression. When viewed from this perspective it seems logical that a tendency towards externalization would increase an individual’s score on a measurement of MCC ‘Knowledge’. Models of racial identity and oppression naturally address the impact of external forces on the individual. Certainly the very idea of MCCs is based on the concept that “counselling does not occur in isolation from larger events in our society” (Sue, Arredondo & McDavis, 1992, p. 479). There is little wonder, therefore, that we see those who take into account the effects of external forces on the individual’s context as having a higher level of multicultural competence.

The instrumentation used to measure MCCs in the present study also included ‘skills’ within the dimension measured by the MCASK scale. Sadowsky et al. (1998), used the Multicultural Counselling Inventory (MCI), which has a separate rating scale for the skills dimension; A significant correlation between increased MCCs on this dimension and the tendency towards externalisation was still found in their study (p. 260). The present research not only points out a connection between an individual subject’s self reported knowledge of the

issues of multicultural competency and their tendency towards externalization. It also represents the idea that there is a similar result in regards to how these individuals view their counselling skills as being competent in the multicultural dimension.

In the group discussions it was noted that the course contained exposure to a number of different cultural approaches to counselling. This could be important in widening the knowledge of individuals in relation to MCCs. Sadowsky et al. (1998) note that participation in a multicultural counselling course definitely had an effect for the positive increase of MCCs. It is regrettable that the current research was incomplete in its inability to analyse pre and post course responses due to sample size. The limitations of sample size will be further discussed later in this chapter. For now it is important to note the contribution of the classroom instruction felt by the individual participants. For example, one person stated the following:

“Having been exposed to the range of multicultural issues makes me aware of the limits of understanding between any two individuals...”

(Discussion, November 24th 2000)

All of the above would seem to indicate that a higher level of competence in the “knowledge” and “skills” areas of multicultural counselling correspond to the degree to which a counsellor would take an individual’s cultural/societal context into account when viewing their situation. One could argue therefore, that this aspect of multicultural competence is just plain best practice. Increase the individual’s knowledge and skills in the area of multicultural counselling and practice improves overall. Certainly this is borne out by the feedback from subjects who participated in the present research. One of the overall conclusions of the feedback

session was that the knowledge and skill experiences gained from participation in the course would improve their overall practice, not only their multicultural competence.

This brings up the possibility that multicultural competencies are therefore part of the overall set of attributes possessed by a good helping professional. Work could be done on examining overlap between MCCs and any other competencies listed for the best practice of counselling. Even without such discussion, it is clear for the present research that the multicultural competencies first discussed by Sue et al. (1982) should be an integral part of any training curriculum.

ISSUES AND LIMITS

There are many factors inherent in the present research that limit conclusions. These include (a) Limitations imposed by the lack of data. (b) Issues brought up as a result of what variables were measured and instrumentation used. (c) Limitations imposed by the constructs of the study. The issues of instrumentation (b) refers to the dilemma discussed above regarding the MCAS. Limitations represented by (c) are discussed in Chapter Two but will be discussed here again because of the impact they have on suggestions for future research.

Sample Size

Within the original formulation of intent for this study was the desire to explore the impact of multicultural counselling training on the relationships between the variables. It is unfortunate that, because of the lack of subjects available, this was not possible to the extent desired. All of the literature examined noted the need for larger sample sizes to increase validity

and understanding of multicultural competencies. For example Ponterotto et al. (1996) note in their review of the validity of the MCAS-B that further research using larger sample sizes must be performed to explore validity. It is unclear as to what could have been done within the current design of the present study to improve the return rate or increase the sample size. Drawing on a subject pool from more than one university may have been a good option. This, however, could have proved outside the scope of ability of this researcher to organize in a reasonable manner.

One area in the present study where sample size had specific effect was on the ability of the study to measure “before and after” effects of participation in the multicultural counselling course. Again this has to do with research design, as it was impossible to ensure that the participant pool would be appropriate in the Fall 2000 course. It is doubtful whether an analysis of this variable would have been useful given the small number of individuals in this course even if all of these participants had returned both pre and post course surveys.

Issues of Instrumentation

Issues also arise when viewing the lack of a correlation between the MCC dimension of ‘Awareness’ and a tendency towards externalization within the present research. Certainly such a correlation was found in the work of Sadowsky et al. (1998). However, the differing instruments measuring multicultural competence may have been the source of this discrepancy.

As noted in Chapter Two there are several differences between the MCAS used in the present study and the Multicultural Counselling Inventory (MCI) used by Sadowsky et al. (1982). The research of Pope-Davis and Dings (1994) brought out the theory that “the MCI focuses on behaviours, whereas the MCAS focuses on beliefs” (p.101). Therefore when Sadowsky et al.

(1998) talk about a correlation between MCC “Awareness” and the LOC-RI they are measuring a person’s tendency to rate their own behaviours as exhibiting multicultural awareness in relation to the person’s level of externalization on racial issues. Within the current study the standard for each participant’s responses based on the MCAS would be their beliefs, leading to a blurred but important distinction in relation to the study results.

The outcome of the above is that using the MCC a participant is self-rating how multiculturally competent they see their actions as being in relation to a set of specific concrete standards. For example, the MCC items on all scales are “behaviorally stated” and begin with statements such as “I am able to,” “I use”, and “I am skilled at” (Sodowsky, 1996, p. 295). Following the theory, with the MCAS, the person is rating how they feel their core beliefs match up with the ideals of MCCs. Statements such as “I am aware”, “I feel” and “I am sensitive to” (Ponterotto et al. 1996, p. 261) are less concrete, and ask an individual to address their self-concept in responses. In this way the individual may be asked to measure themselves more closely to a philosophical ideal rather than a measurable set of specific competencies and skills.

With no identified boundaries of performance, the philosophical ideal intimated through the MCAS may create a higher standard in all areas of self-report. This may be the source of discrepancy between the present research in finding no correlation between the “Awareness” dimension of MCC and the LOC-RI scores, and the research of Sodowsky et al. (1998) where that connection was found. Future work needs to be done in both the development of a specifically measurable set of skills and knowledge related to MCCs, as well as exploring the connection between an individual’s personal beliefs or convictions and their ability to display MCCs. This latter could conceivably be carried out through comparisons of instrumentation such

as the MCAS or MCI with measures of personal attribution. It would also be intriguing to explore the response of individuals to tests of multicultural competence in a qualitative way. This could be done by holding in-depth discussion groups on the participants' reaction to completing the form.

The use of the Rosenberg Self-Esteem Scale (RSES) found no significant correlation between self-reported levels of self-esteem and either MCC "Skills/Knowledge" or MCC "Awareness" as measured by the MCAS. This was somewhat surprising, because it seems logical that the degree to which a person feels competent in themselves would have impact on any scale of self report asking specifically about beliefs.

In other discussions of multicultural counselling it is expected that those individuals having a high degree of sociability, self-concept, and self-esteem will have a higher degree of competence (Pedersen, 1987). Indeed, when simply focusing on the more specific concept of sociability, Sodowsky et al. (1998) certainly found a correlation in regards to MCCs. In the case of the present research it could be that the instrument used (the RSES), although a well used global rating of self-esteem, may not have addressed issues specifically connected to self-concept as a portion of self-esteem. Using a scale specific to self-concept may have highlighted a connection between this variable and MCCs. More likely is the possibility that the sample size may have affected the search for any significant correlation between self-esteem and MCCs. Certainly more detailed research needs to be done in examining a possible connection between these two integral areas of personality to further explore multicultural counsellor competency.

Issues of Construct

Limitations based on the construct of the present research were important in regards to analyzing variables of gender and racial heritage. Unfortunately the variation within the participant pool was limited in both respects. This may have been the result of the choice in limiting study to a single university. The University of Victoria is situated in a small Canadian city that traditionally has been somewhat limited in its diversity away from the dominant Canadian or North American culture.

Had an appropriate sample variation for gender and racial heritage been present in the current study it may have highlighted further limitations within the study brought about by its application in the Canadian context. As discussed in Chapter One, there is an explicit policy of multiculturalism that has been endorsed and publicized by the Canadian Government for some time. As things stand, it is impossible to determine whether or not the cultural context of the present study may or may not have had an effect on outcome. A large amount of future research specifically focused on the Canadian context for multicultural counsellor competence needs to be undertaken to provide a better understanding of these issues.

Confounds may also have been introduced into this study because of the homogeneity of training provided to the students. In the case of this study, all of the students studied the same course material, and were instructed by the same professor. While this may have actually increased the overall reliability of the data collected, it certainly limits usefulness in terms of generalization towards other settings where the training of multiculturally competent counsellors is the focus. As previously noted in Chapter One, the materials available for teaching in the

Canadian context are limited. It was also found throughout the course of this study that available study materials on the subject cross reference one another heavily, hopefully limiting this factor.

SUMMARY

The need for professions to reflect the diversity and difference of multiculturalism inherent in society is of special consideration when looking at the field of counselling. The set of multicultural counselling competencies provided through the work of previous researchers forms an excellent philosophical framework on which to build Knowledge, Skills, and Awareness in this area. The present research has explored these multicultural competencies in relation to the interpersonal attitudes of self-esteem, and locus of control for racial ideology.

The findings within this paper outline the connection between an individual counsellor's knowledge and skills in multicultural counselling and their tendency to take into account the external forces of society when dealing with issues of race. This reinforces the philosophical ideals of multicultural counsellor competence. It also shows the value of keeping multicultural counselling as a focus of counsellor training.

More work should be undertaken to explore multicultural counsellor competency in connection with attitudes of individual counsellors. This research, especially when considering the feedback of participants in this study, could examine the possible connection between multicultural counsellor competence and general counselling competencies. Multicultural

interactions are an increasing factor in everyday life, and counselling professionals need to be able to integrate this way of thinking into their everyday practice.

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APPENDIX I
SAMPLE RESPONSE PACKAGE

TABLE 1

Participan	Group	Gender	POC	MCASK	MCASA	MCASDES	RSES	LOCRI
1	A	F	N	114	69	6	12	8
2	A	F	N	118	84	4	13	6
3	A	F	N	122	73	7	14	5
4	A	F	N	119	91	4	15	3
5	A	F	Y	103	87	6	14	9
6	A	F	Y	117	88	6	22	4
7	A	M	N	128	79	6	12	5
8	A	F	N	123	82	8	16	6
9	A	F	N	124	75	5	12	3
10	A	F	N	142	94	5	13	2
11	A	M	N	138	78	7	19	3
12	A	F	N	137	80	7	15	2
13	B	F	N	115	85	7	20	5
14	B	F	N	132	88	4	15	1
15	B	F	Y	134	91	8	18	3
16	B	F	N	107	71	5	24	2
17	B	F	N	124	92	6	17	5
18	B	F	N	130	91	7	17	3
19	B	F	N	149	81	4	17	3
20	B	F	N	132	91	9	12	3
21	B	F	N	125	87	6	21	2
22	B	F	N	139	81	4	15	3

TABLE 2

	GROUP	N	MEAN	STD DEVIATION	STD. ERROR of MEAN
MCASK	A	12	123.833	11.2721	3.254
	B	10	128.7	11.8514	3.7477
MCASA	A	12	81.6667	7.4874	2.1614
	B	10	85.8	6.5963	2.0859
RSES	A	12	14.75	3.0488	0.8801
	B	10	17.6	3.4059	1.077
LOCRI	A	12	4.6667	2.2697	0.6552
	B	10	3	1.2472	0.3944

TABLE 3

Descriptive Statistics

	Mean	Std. Deviation	N
MCASK	126.0455	11.5283	22
MCASA	83.5455	7.2423	22
MCASSDES	5.9545	1.4631	22
RSES	16.0455	3.4569	22
LOCRI	3.9091	2.0215	22

TABLE 4

		t-test for Equality of Means			
		t	df	Sig. (2-tailed)	Mean Difference
MCASK	Equal variances assumed	-.985	20	.336	-4.8667
	Equal variances not assumed	-.981	18.897	.339	-4.8667
MCASA	Equal variances assumed	-1.360	20	.189	-4.1333
	Equal variances not assumed	-1.376	19.916	.184	-4.1333
RSES	Equal variances assumed	-2.071	20	.052	-2.8500
	Equal variances not assumed	-2.049	18.341	.055	-2.8500
LOCRI	Equal variances assumed	-2.071	20	.052	1.6667
	Equal variances not assumed	2.179	17.593	.043	1.6667

TABLE 5

Correlations

		MCASK	MCASA	MCASSDES	RSES	LOCRI
MCASK	Pearson Correlation	1.000	.227	-.028	-.179	-.594**
	Sig. (1-tailed)	.	.155	.451	.212	.002
	Sum of Squares and Cross-products	2790.955	397.455	-9.955	-150.045	-290.909
	Covariance	132.903	18.926	-.474	-7.145	-13.853
	N	22	22	22	22	22
MCASA	Pearson Correlation	.227	1.000	.088	.033	-.221
	Sig. (1-tailed)	.155	.	.349	.442	.162
	Sum of Squares and Cross-products	397.455	1101.455	19.545	17.455	-67.909
	Covariance	18.926	52.450	.931	.831	-3.234
	N	22	22	22	22	22
MCASSDES	Pearson Correlation	-.028	.088	1.000	.057	.160
	Sig. (1-tailed)	.451	.349	.	.401	.239
	Sum of Squares and Cross-products	-9.955	19.545	44.955	6.045	9.909
	Covariance	-.474	.931	2.141	.288	.472
	N	22	22	22	22	22
RSES	Pearson Correlation	-.179	.033	.057	1.000	-.306
	Sig. (1-tailed)	.212	.442	.401	.	.083
	Sum of Squares and Cross-products	-150.045	17.455	6.045	250.955	-44.909
	Covariance	-7.145	.831	.288	11.950	-2.139
	N	22	22	22	22	22
LOCRI	Pearson Correlation	-.594**	-.221	.160	-.306	1.000
	Sig. (1-tailed)	.002	.162	.239	.083	.
	Sum of Squares and Cross-products	-290.909	-67.909	9.909	-44.909	85.818
	Covariance	-13.853	-3.234	.472	-2.139	4.087
	N	22	22	22	22	22

** . Correlation is significant at the 0.01 level (1-tailed).

APPENDIX B
NOTES ON FEEDBACK DISCUSSION

Notes of Discussion

November 24th, 2000

Question:

“How has your multicultural competency changed as a result of your participation in this course”.

General discussion focus on impact of increased personal knowledge. Impact on personal emotions. Impact on how people are more aware of their limitations. Impact of how expertise is needed when dealing with clients of certain backgrounds. Awareness of own prejudices and having to come to terms with place being part of an “oppressing” group. Overall course gave a lot of knowledge on specific practices and responses of different groups to traditional “western” counselling and gave alternative practices helpful for future. Increased competency result. View of outside forces impacting on the individual natural to most as part of good practice.

Direct quotes:

“I became more aware of myself as a cultural being. This course had a lot of emotional impact for me”

“ This course has made me more aware of my own responses and actions in relation to multicultural issues. It has also opened up a greater awareness of who I am in relation to others and lets me be aware of my responsibilities towards my clients”

“Having been exposed to the range of multicultural issues makes me aware of the limits of understanding between any two individuals... Still I think that the issues involved in cross cultural counselling are something we should always be aware of in our practice, not just when dealing with someone from a different culture”

“Some of the things were difficult because I became aware of some of my own prejudices.”

“It was difficult being labeled the “oppressor” all the time...Western ways of knowing are just as valuable as any other, but sometimes we forget that”

Personal response to discussion:

I don't know how I feel about the discussion. Certainly there was a lot of feeling behind how the course impacted everyone. I can recall the same thing from when I took the course, or when I was first confronted by these issues. For a lot of people this is the first

time they have taken a course like this, so the whole social constructionist viewpoint is a radical change in thinking. That can be tough. Certainly I've seen it before - that whole personal awareness thing.

The bit about awareness of individual experience being "good practice" may fit in with LOC-RI responses of higher external locus of control being connected with increased MCASK responses.

APPENDIX C
ETHICS APPROVAL



University of Victoria

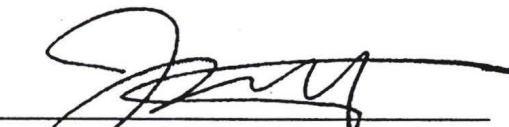
Human Research Ethics Committee

CERTIFICATE OF APPROVAL

<u>Principal Investigator</u> Robert Awai Graduate Student	<u>Department/School</u> Education	<u>Supervisor</u> Dr. H. France	
<u>Co-investigator(s):</u> N/A			
<u>Title:</u> Becoming a Multicultural Counselor: Multicultural Competence, Race Ideology, and Self Esteem			
<u>Project No.</u> 239-00	<u>Start Date</u> 08 Aug 00	<u>End Date</u> 07 Aug 01	<u>Approval Date</u> 08 Aug 00

Certification

This is to certify that the University of Victoria Ethics Review Committee on Research and Other Activities Involving Human Subjects has examined the research proposal and concludes that, in all respects, the proposed research meets appropriate standards of ethics as outlined by the University of Victoria Research Regulations Involving Human Subjects.



J. Howard Brunt,
Associate Vice-President, Research

This Certificate of Approval is valid for the above term provided there is no change in the procedures. Extensions/minor amendments may be granted upon receipt of "Request for Continuing Review or Amendment of an Approved Project" form.

Office of Vice President Research
Room 424, Business & Economics Building
P.O. Box 1700,
Victoria, BC V8W 2Y2

Tel: (250)472-4362
Fax: (250)721-8960
Email: lalleman@uvic.ca

Application for Ethical Review of Human Research: University of Victoria

Submit one original and three (3) copies to the Office of the Vice President Research

Handwritten applications will be returned immediately. *Use of the accompanying Ethics Application Guidelines is strongly encouraged in completing this form.*

RECEIVED
 JUL 17 3:30
 OFFICE OF VICE-PRESIDENT
 RESEARCH

A. Applicant Information

Name of the Principal Investigator : Robert Awai Your Department: Counselling and Leadership Studies

Are you: Faculty Staff Grad Student Undergrad Student

If you are a student, name of your supervisor: Dr. Honore France

E-mail of your supervisor: hfrance@uvic.ca

supervisor's phone: 721-7858

Your E-mail Address: awair@uvic.ca Your Phone number(s): (250) 382-2819

Your Mailing address: 1747 Stanley Avenue,
 Victoria BC,
 V8R 3X1

B. Project Information

Exact Title of the Project: Becoming a Multicultural Counselor: Multicultural Competence, Race Ideology, and Self Esteem

Have you applied for funding for this project? No Yes (if "yes" complete the following):

Source(s) of funding:

Exact title of grant(s) (If known)

Names of other investigators on this project:

Their E-Mail

Note: if investigators change, provide this information to the Chair of the Human Research Ethics Committee. Investigators are NOT employees (research assistants etc.)

- 1.
- 2.
- 3.
- 4.
- 5.

Proposed Start Date (N.B.: 4-6 weeks required for review) September 5th, 2000

For Office of Vice President Research Use only: VPR File Number: 239-00

Date received:	Sent to Rev1: Rev2	Returned Rev1 Rev2	To Chair	Notice:
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Committee Chair Approval Signature: Michael Roth

Date: AUG-09/00

Date annual review required: AUG. 07 / Michael Roth

Special Review Information:


Reference Information for funding source:

C. Signatures

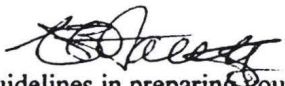
Your signature indicates that you agree to abide by all policies, procedures, regulations and laws governing the ethical conduct of research involving humans.

Principal Investigator:  Date: 07/13/00

The signature of the supervisor below indicates that the supervisory committee has approved the student's proposal and that the supervisor has assisted the student in the preparation of this application.

Student's Supervisor  Date: 7-13-00

The signature of the administrator indicates that adequate research infrastructure is available to conduct this research

Chair/Director or Dean:  Date: July 14/00
Please be sure to use the Guidelines in preparing your application. The application is designed so that you will be able to easily use cut and paste in preparing your informed consent materials.

If you downloaded this file, you can complete it on your computer. You will only have to print off your final version and manually Complete the "tick-boxes".

D. Level of Risk and Scholarly Review

The Tri-Council definition of "minimal risk" is the following:

The research can be regarded as within the range of minimal risk if potential participants can reasonably be expected to regard the probability and magnitude of possible harms implied by participation in the research to be no greater than those encountered by the participant in those aspects of his or her everyday life that relate to the research.

Based on this definition, do you believe your research qualifies as "minimal risk research"

NO Yes Please explain your answer below:

There is no risk, and there is no negative impact as a result of participation.

Please note, the designation of minimal or non-minimal levels of risk only affects the way the application is reviewed, not the substance of the review.

What type of scholarly review has this research undergone?

None External Peer Review (e.g. granting agency) Supervisory Committee
 Special Review (explain below)

Substantive numbers of articles on these subject areas have been published. This research will be most heavily influenced, and partially replicate the following work:

Roysircar-Sodowsky, Kuo-Jackson, Richardson, and Corey (1998). Correlates of self-reported multicultural competencies: Counselor multicultural social desirability, race, social inadequacy, locus of control race ideology, and multicultural training. In Journal of Counseling Psychology. vol 35(3), pp 256-264.

E. Research Project Information

The following information is required by both the Committee (to review the ethics of your research) and, where noted (*), by participants (as part of the process of informed consent). Researchers are encouraged to adapt the information provided to the Committee for the consent form and process. The use of lay language is required. **Only use the space provided.**

1. *What is(are) the purpose(s) and objective(s) of your research?

To investigate the effect(s) of multicultural counselling training on self-reported multicultural competency, locus of control, and self-esteem on graduate student counsellors.

2. *Why is this research important? What contributions will it make?

This research will help point out connections between multicultural competence, locus of control, and self-esteem by examining the effects a multicultural counselling course has on these variables. This is important because it helps identify some of the personal process involved in the training of a multiculturally competent counselling practitioner. It will also add to general knowledge of the effectiveness of multicultural training on the multicultural competency of graduate student counsellors. This research also has the potential to improve future course content.

3. *How will you recruit participants?

- by letter (enclose a copy)
 by telephone (enclose the script)
 by advertisement (enclose a copy)
 through another organization or a third party (e.g. school records) Enclose evidence of permission to use these organizations or third parties in recruitment
 Other (please describe below)

Class presentations, and by placing letters in graduate-student mailboxes of current on-campus graduate student counsellors.

*In the space below, provide the description you will use in the consent process to inform participants of why and how they were selected for inclusion in the study.

As a graduate student in counselling you have, or are taking the multicultural course offered through the Counselling and Leadership Studies department of the University of Victoria. Because of this, your participation is being sought in the following study.

4. Describe the participants:

- Competent adults Incompetent adults Competent Children/Youth
 Incompetent children/Youth
 A protected or vulnerable population (e.g. inmates, patients).

Provide details of the types of participants who will be included in the study (e.g. numbers, gender, age, position etc.)

Graduate students who are currently enrolled to participate or have participated previously in the multicultural counselling course offered through the department of Counselling and Leadership Studies at the University of Victoria. This will possibly include up to twenty individuals enrolled in the fall 200 course, as well as hopefully 40 participants from previous sections.

5. If participants will/may not be able to provide consent for themselves, how will you gain consent? (Please note, in addition to receiving the consent of their parents/guardians, competent children must provide their own consent. See the Guidelines for further details).

6. *What procedures and methods will you use and what expectations do you have for participants?

Procedures and methods in this study involve the completion of three self-report questionnaires related to multicultural competency, locus of control and self-esteem. Participants enrolled in the fall 2000 multicultural counselling course will be asked to complete the package twice, while those who have completed the course in the past will be asked to complete it once.

- *6a. How much time will be required to participate?

The package is meant to be completed at one sitting, representing 40-50 minutes of participants time, except in the case of students enrolled in the fall 2000 course who will be asked to complete the procedure twice; once at the beginning of the course, and once at the end.

- *6b. Where will participation happen?

With permission of the instructor, forms will be completed in class by those students enrolled in the fall 2000 multicultural counselling course. Other participants will be asked to complete questionnaires on their own and mail in responses. Prepaid Mail envelopes will be provided.

- *6c. What exactly will the participants be expected to do?

- be interviewed individually
- complete a questionnaire
- participate in a group interview
- be observed
- provide human tissue (blood, hair, DNA, gametes etc.)
- provide access to records or other personal materials
- Other (specify) _____

Provide details to your answer in 6c. below (e.g. name of questionnaire, source of documents)

Method will consist of three self-report questionnaires; The Multicultural Counseling Awareness Scale (MCAS-B) (Ponterotto et al, 1997), the Rosenberg Self-Esteem Scale (RSES) (Rosenberg, 1965), and the Locus of Control Racial Ideology Scale (LOC-RI) (Gurin et al, 1967) The MCAS-B is a 43 item inventory which takes 15-20 minutes to complete. The RSES is a 10 item scale which takes approximately 5-10 minutes, while the LOC-RI scale takes a similar amount of time.

- 6d. What special training or qualifications are required for data gatherers?

None.

7. *What are the potential or known inconveniences associated with participation?

None.

8. *Are there any of the following potential risks to participants:
 physical social psychological emotional economic Other (specify)

*Provide details to your answer in 8 below and describe how will explain the risks to participants

No risks are present as a result of participation.

9. *If there are any anticipated risks, how will they be minimized and dealt with if they occur? (e.g. provide referrals to counseling services)? Include a description of how you will describe this minimization to participants

10. *Are there any potential or known benefits associated with participation?
 directly to the participant to society to state of knowledge

*10a. How will you describe these benefits to the participant?

Knowledge of the personal processes associated with multicultural competence are important in understanding how to construct effective multicultural counselling courses. By participating in this research you will be helping to improve this knowledge. You will also benefit from the further understanding of your own ideas and beliefs of multicultural counselling, and hopefully improve your process of learning.

*10b If there are any inducements (gifts, compensation etc.) to participate, what are they and why are they necessary?

N/A

11. *How will you describe in the consent the voluntary nature of participation in the study and the right to withdraw at anytime without consequences?

Participation in this study is completely voluntary, and you have the right to withdraw at any time. There are no penalties for withdrawal of your participation.

11a. *What happens to a person's data if he/she withdraws part way through the study?

- it will not be used in the analysis unless removal of the data is logistically impossible
 it will be used in the analysis if the participant agrees to this

11b.* How will you explain this to the participants?

Should you choose to withdraw participation partway through the study, any partial data you have provided will not be used without your permission.

12. *Are you in any way in a position of authority or power over participants? Yes No (If "yes", explain your relationship and how coercion will be prevented). Examples include teachers/students, therapists/clients etc.

*Provide a description of how this will discussed in the consent process:

13. *How will you provide for ongoing consent by participants during the data gathering period? (Note, this is primarily an issue in research that occurs over an extended period of time)

Those participants being asked to complete the response-package twice (those in the fall 2000 course section) will be asked to fill out another consent form when the second package is presented.

14. *Do you anticipate that this research will be used for a commercial purpose? Yes No (if "yes", explain how you will describe this to the participants in the consent process)

Note: Questions 15 and 16 deal with anonymity and confidentiality. While these two concepts are related, they are NOT the same. Please refer to the Guidelines and the brief definitions below to assist you in answering these questions.

15. *Anonymity refers to the protection of the identity of participants. Anonymity can be provided along a continuum, from "complete" to "no" protection (see the Guidelines for a discussion of this). Will the anonymity of participants be protected? Yes (completely) Yes (partially) No

15a. *If yes, how will anonymity be protected and how will this be explained in the consent process?

Any data provided will be considered anonymous, with each participant being asked to choose a random number for identification purposes. Those participants who have been asked to fill out the questionnaire twice will be asked to retain their number, so that the first and second set of questionnaires may be matched for analysis.

15b. *If no, justify why loss of anonymity is required and explain how this will be explained in the consent process.

16. *Confidentiality refers to the protection, access, control and security of the data and personal information (see the Guidelines for more information). Will you provide confidentiality to the participants and their data? Yes No

16a. * If Yes, how will confidentiality be protected and how will this be explained in the consent process?

Confidentiality will be protected, with data stored in a secure location (locked drawer on the investigator's premises). Data sets will not be seen or used in unmodified (ie; other than in analysis) by anyone other than by the principal investigator, Robert Awai, or his direct supervisor, Dr. Honore France.

16b. * If No, justify the lack of confidentiality and explain how this will be explained in the consent process.

17. *What other uses will be made of the data?

No other uses will be made of this data.

18. *When and how will the data be destroyed?

Data will be destroyed two to three months following the completion of the thesis presentation (approximately August, 2001).

APPENDIX D
MAILOUT AND PRESENTATION

Robert Awai

1747 Stanley Avenue Victoria BC V8R 3X1
(250) 382-2819 awair@uvic.ca

Dear Colleague,

I am writing in order to ask for your participation in a research study to be titled "Becoming a Multicultural Counsellor: Multicultural Competence, Race Ideology, and Self Esteem". You are being asked to participate in this study because, as a graduate student in counselling you have, or are taking the multicultural course offered through the Counselling and Leadership Studies department of the University of Victoria.

The purpose of this research project is to investigate the effect(s) of multicultural counselling training on self-reported multicultural competency, locus of control, and self-esteem on graduate student counsellors. Ultimately it will become a part of the thesis that I will present to fulfill my degree requirements.

Research of this type is important because, as you know, having effective training in multicultural counselling is extremely important. This study will help point out connections between multicultural competence, locus of control, and self-esteem by examining the effects a multicultural counselling course has on these variables. This helps identify some of the personal process involved in the training of a multiculturally competent counselling practitioner.

It is hoped this study will also add to general knowledge of the effectiveness of multicultural training on the multicultural competency of graduate student counsellors. This research has the potential to improve and influence future course content. You will be helping to improve knowledge in these areas, and also benefit from the further understanding of your own ideas and beliefs of multicultural counselling.

Your participation would involve filling out the three instruments provided in this package: The Multicultural Counseling Awareness Scale (MCAS-B) (Ponterotto et al, 1997), the Rosenberg Self-Esteem Scale (RSES) (Rosenberg, 1965), and the Locus of Control Racial Ideology Scale (LOC-RI) (Gurin et al, 1967). The MCAS-B is a 45 item inventory which takes 15-20 minutes to complete. The RSES is a 10 item scale which takes approximately 5-10 minutes, while the LOC-RI scale takes a similar amount of time.

In total, your contribution will total less than an hour of reflection time. All responses are confidential, and you will be asked to provide an identification number in place of your name. For more complete information on this, please consult the enclosed "Informed Consent" form. Completed responses can be returned to me through the mail via the envelope provided, or by

placing them in my box in the education office on the 2nd floor of the Maclaurin Building at the University of Victoria.

Questions or comments are always appreciated, and you can contact me at any time.

Your participation in this study would be greatly appreciated, and I thank you for your time and effort!

Sincerely,

Robert Awai

Presentation Script

Greetings,

My Name is Robert Awai, and I am a graduate student completing an MA in Counselling Psychology. I am standing before you in order to ask for your participation in a research study to be titled "Becoming a Multicultural Counsellor: Multicultural Competence, Race Ideology, and Self Esteem". The purpose of this research project is to investigate the effect(s) of multicultural counselling training on self-reported multicultural competency, locus of control, and self-esteem on graduate student counsellors. Ultimately it will become a part of the thesis that I will present to fulfill my degree requirements.

You are being asked to participate in this study because you are currently taking the multicultural course offered through the Counselling and Leadership Studies department of the University of Victoria.

Research of this type is important because, as you know, having effective training in multicultural counselling is extremely important. This study will help point out connections between multicultural competence, locus of control, and self-esteem by examining the effects a multicultural counselling course has on these variables. This helps identify some of the personal process involved in the training of a multiculturally competent counselling practitioner. It is hoped this study will also add to general knowledge of the effectiveness of multicultural training on the multicultural competency of graduate student counsellors.

This research also has the potential to improve future course content. You may also benefit from the further understanding of your own ideas and beliefs of multicultural counselling, and hopefully improve your process of learning.

Your participation would involve filling out the three instruments provided in two separate sessions. The instruments are: The Multicultural Counseling Awareness Scale (MCAS-B) (Ponterotto et al, 1997), the Rosenberg Self-Esteem Scale (RSES) (Rosenberg, 1965), and the Locus of Control Racial Ideology Scale (LOC-RI) (Gurin et al, 1967). The MCAS-B is a 45 item inventory which takes 15-20 minutes to complete. The RSES is a 10 item scale which takes approximately 5-10 minutes, while the LOC-RI scale takes a similar amount of time.

One set of responses will be collected now while a second session will be held near the end of this course. You will be asked to provide an identification number in place of your name to maintain confidentiality. You are asked to keep a record of your initial identification number so that both sets of responses can be matched for analysis. All responses are confidential. For more complete information on confidentiality, please consult the form titled "Informed Consent". After your responses are collected, there will be time for reflection on the process as well as a presentation on multicultural competence.

Questions or comments are always appreciated, and you can contact me at any time through the information printed on the board.

Info on board as follows: Robert Awai

e-mail: awair@uvic.ca

Phone: (250)-382-2819

Address: 1747 Stanley Avenue
Victoria, B.C.
V8R 3X1

Your participation in this study would be greatly appreciated, and I thank you for your time and effort!

APPENDIX E

INFORMED CONSENT

Informed Consent

You are being invited to participate in a study entitled "Becoming a Multicultural Counselor: Multicultural Competence, Race Ideology, and Self Esteem" that is being conducted by Robert Awai. Robert Awai is a graduate student in the department of Counselling and Leadership Studies at the University of Victoria and you may contact him if you have further questions by calling (250) 382-2819).

As a graduate student, this research is part of the requirements for a degree in Masters of Counselling and it is being conducted under the supervision of Dr. Honore France. You may contact Dr. France at 721-7858.

The purpose of this research project is To investigate the effect(s) of multicultural counselling training on self-reported multicultural competency, locus of control, and self-esteem on graduate student counsellors.

Research of this type is important because it will help point out connections between multicultural competence, locus of control, and self-esteem by examining the effects a multicultural counselling course has on these variables. This is important because it helps identify some of the personal process involved in the training of a multiculturally competent counselling practitioner. It will also add to general knowledge of the effectiveness of multicultural training on the multicultural competency of graduate student counsellors. This research also has the potential to improve future course content.

You are being asked to participate in this study because, as a graduate student in counselling you have, or are taking the multicultural course offered through the Counselling and Leadership Studies department of the University of Victoria. Because of this, your participation is being sought in the following study.

If you agree to voluntarily participate in this research, your participation will include the completion of three self-report questionnaires related to multicultural competency, locus of control and self-esteem. Participants enrolled in the fall 2000 multicultural counselling course will be asked to complete the package twice, while those who have completed the course in the past will be asked to complete it once.

Participation in this study will not cause any inconvenience to you, other than offering your time. There are no known or anticipated risks to you by participating in this research.

The potential benefits of your participation in this research include personal growth, increased social knowledge and other positives. Knowledge of the personal processes associated with multicultural competence are important in understanding how to construct effective multicultural counselling courses. By participating in this research you will be helping to improve this knowledge. You will also benefit from the further understanding of your own ideas and beliefs of multicultural counselling, and hopefully improve your process of learning.

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will not be used without your permission.

To make sure that you continue to consent to participate in this research, those participants being asked to complete the response-package twice (those in the fall 2000 course section) will be asked to fill out another consent form when the second package is presented.

In terms of protecting your anonymity, any data provided will be considered anonymous, with each participant being asked to choose a random number for identification purposes. Those participants who have been asked to fill out the questionnaire twice will be asked to retain their number, so that the first and second set of questionnaires may be matched for analysis.

Your confidentiality and the confidentiality of the data will be protected by having data stored in a secure location (locked drawer on the investigator's premises). Data sets will not be seen or used in unmodified (ie; other than in analysis) by anyone other than by the principal investigator, Robert Awai, or his direct supervisor, Dr. Honore France. Data from this study will be disposed of two to three months following the completion of the thesis presentation (approximately August, 2001).

It is anticipated that the results of this study will be distributed through a thesis, expected to be completed in the spring of 2001. Participants will be able to view the work (once completed) through the University of Victoria Curriculum Lab Library. Should you wish to be notified of the completion of this project, you may provide your contact information (e-mail, phone, mailing address) along with this consent, and you will be contacted at that time. Any list of contact information will be kept in strict confidence and separate from any data gathered through participation in this study.

In addition to being able to contact the researcher [and, if applicable, the supervisor] at the above phone numbers, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Associate Vice President Research at the University of Victoria (250-721-7968).

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers.

Participant Signature

Date

A COPY OF THIS CONSENT WILL BE LEFT WITH YOU, AND A COPY WILL BE TAKEN BY THE RESEARCHER

APPENDIX F

RESPONSE PACKAGE

Becoming a Multicultural Counsellor: Multicultural Competence, Race Ideology, and Self Esteem

Response Package

Identification Number*: _____

Are You: Male _____ Female _____

Do you identify yourself as a person of colour (i.e. someone who has one or more parents of racial heritage other than Caucasian?).

Yes _____ No _____

* Any data provided will be considered anonymous, and you are asked to choose a random number for identification purposes. Those participants who will fill out the questionnaire twice are asked to retain their number, so that the first and second set of questionnaires may be matched for analysis.

The Rosenberg Self-Esteem Scale

Below is a list of statements dealing with your general feelings about yourself. Read the statements carefully, then fill out the appropriate response.

If you Strongly Agree with the statement, circle SA. If you Agree with the statement, circle A. If you Disagree, circle D. If you Strongly Disagree, circle SD.

Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1. On the whole, I am satisfied with myself.	SA	A	D	SD
2. At times, I think I am no good at all.	SA	A	D	SD
3. I feel that I have a number of good qualities.	SA	A	D	SD
4. I am able to do things as well as most other people	SA	A	D	SD
5. I feel that I do not have much to be proud of.	SA	A	D	SD
6. I certainly feel useless at times.	SA	A	D	SD
7. I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	D	SD
8. I wish I could have more respect for myself.	SA	A	D	SD
9. All in all, I am inclined to feel that I am a failure.	SA	A	D	SD
10. I take a positive attitude in myself.	SA	A	D	SD

The Rosenberg Self Esteem Scale is used with open permission from the Morris Rosenberg Foundation, Dept. Of Sociology, University of Maryland.

Multicultural Counseling Awareness Scale (form B)

Please read the following statements carefully, then rate the validity of each by circling the number from 1-7 that you think is most appropriate. On this scale 1 indicates not at all true, and 7 indicating totally true.

Statement	not at all true			totally true			
1. I am familiar with the research and writings of Janet E. Helms, and I can discuss her work at length spontaneously.	1	2	3	4	5	6	7
2. I believe all clients should maintain direct eye contact during counselling.	1	2	3	4	5	6	7
3. I check up on my minority/cultural counselling skills by monitoring my functioning via consultation, supervision, and continuing education.	1	2	3	4	5	6	7
4. I am familiar with the research and writing of Derald Wing Sue and I can discuss his work at length spontaneously.	1	2	3	4	5	6	7
5. I am aware some research indicates that minority clients receive "less preferred" forms of counseling treatment than majority clients.	1	2	3	4	5	6	7
6. I think that clients who do not discuss intimate aspects of their lives are being resistant and defensive.	1	2	3	4	5	6	7
7. I am aware of certain counselling skills, techniques, or approaches that are more likely to transcend culture and be effective with any client.	1	2	3	4	5	6	7
8. I am aware that the use of standard English with a lower-income or bilingual client may result in misperceptions of the client's strengths and weaknesses.	1	2	3	4	5	6	7
9. I am familiar with the "culturally deficient" and "culturally deprived" depiction of minority mental health and understand how these labels serve to foster and perpetuate discrimination.	1	2	3	4	5	6	7

10. I am familiar with the research and writings of Donald R. Atkinson and I can discuss his work at length spontaneously. 1 2 3 4 5 6 7
11. I feel all the recent attention directed toward multicultural issues in counselling is overdone and not really warranted. 1 2 3 4 5 6 7
12. I am aware of the individual differences that exist within members of a particular ethnic group based on values and beliefs, and level of acculturation. 1 2 3 4 5 6 7
13. I am aware some research indicates that minority clients are more likely to be diagnosed with mental illness than are majority clients. 1 2 3 4 5 6 7
14. I think that clients should perceive the nuclear family as the ideal social unit. 1 2 3 4 5 6 7
15. I believe that being highly competitive and achievement oriented are traits that all clients should work towards. 1 2 3 4 5 6 7
16. I am familiar with the research and writings of J. Maue Casas and I can discuss his work at length spontaneously. 1 2 3 4 5 6 7
17. I am aware of my limitations in cross-cultural counselling, and could specify them readily. 1 2 3 4 5 6 7
18. I am familiar with the research and writings of Paul B. Pedersen, and I can discuss his work at length spontaneously. 1 2 3 4 5 6 7
19. I am aware of the differential effects of nonverbal communication (e.g.) personal space, eye contact, handshakes) on different ethnic cultures. 1 2 3 4 5 6 7
20. I understand the impact and operations of oppression and the racist concept that have permeated the mental health professions. 1 2 3 4 5 6 7

21. I realise that counsellor-client incongruities in problem conceptualization and counselling goals often reduce counsellor credibility. 1 2 3 4 5 6 7
22. I am familiar with the research and writings of Michael Santana-DeVio and I can discuss his work at length spontaneously. 1 2 3 4 5 6 7
23. I am aware that some minorities see psychology functioning to maintain and promote the status and power of the White Establishment. 1 2 3 4 5 6 7
24. I am knowledgeable of acculturation models for various ethnic minority groups. 1 2 3 4 5 6 7
25. I have an understanding of the role culture and racism play in the development of identity and world views among minority groups. 1 2 3 4 5 6 7
26. I believe that it is important to emphasize objective and rational thinking in minority clients. 1 2 3 4 5 6 7
27. I am aware of culture-specific; that is culturally indigenous models of counselling for various racial/ethnic groups. 1 2 3 4 5 6 7
28. I believe that my clients should view a patriarchal structure as the ideal. 1 2 3 4 5 6 7
29. I am aware of both the barriers and benefits related to cross-cultural counselling. 1 2 3 4 5 6 7
30. At this point in my professional development, I feel very competent in counselling the culturally different. 1 2 3 4 5 6 7
31. I am comfortable with differences that exist between me and my clients in terms of race and beliefs. 1 2 3 4 5 6 7
32. I am aware of institutional barriers which may inhibit minorities from using mental health services. 1 2 3 4 5 6 7
33. I am aware that counsellors frequently impose their own cultural values upon minority clients. 1 2 3 4 5 6 7

34. I think that my clients should exhibit some degree of psychological mindedness and sophistication. 1 2 3 4 5 6 7
35. I am familiar with the research and writings of Teresa d. LaFromboise and I can discuss her work at length spontaneously. 1 2 3 4 5 6 7
36. I believe that minority clients will benefit most from counselling with a majority counsellor who endorses White middle class values and norms. 1 2 3 4 5 6 7
37. I am aware that being born a White person in this society carries with it certain advantages. 1 2 3 4 5 6 7
38. At this point in my professional development, I feel I could benefit little from clinical supervision of my multicultural caseload. 1 2 3 4 5 6 7
39. I feel that different socioeconomic status backgrounds of counsellor and client may serve as an initial barrier to effective cross-cultural counselling. 1 2 3 4 5 6 7
40. I have a clear understanding of the value assumptions inherent in the major schools of counselling and know how these interact with values of the culturally diverse. 1 2 3 4 5 6 7
41. I am aware that some minorities see the counselling process as contrary to their own life experiences and inappropriate or insufficient to their needs. 1 2 3 4 5 6 7
42. I am aware that being born a minority in this society brings with it certain challenges that White people do not have to face. 1 2 3 4 5 6 7
43. I believe that clients all must view themselves as their number one responsibility. 1 2 3 4 5 6 7
44. I am sensitive to circumstances (personal biases, stage of ethnic identity) which may dictate referral for the minority client to a member of his/her own race/culture. 1 2 3 4 5 6 7

45. I am aware that some minorities believe counsellors lead minority students into nonacademic programs regardless of student potential, preferences, or ambitions.

1 2 3 4 5 6 7

Locus of Control Race Ideology Factor

Read the statements below carefully, then choose the one you believe most strongly to be true:

1. a.) The best way to handle problems of discrimination is for each individual Person of Colour to make sure he/she gets the best training possible for what he/she wants to do.
b.) Only if Persons of Colour pull together in civil rights groups and activities can anything really be done about discrimination.
2. a.) The best way to overcome discrimination is through pressure and social action
b.) The best way to overcome discrimination is for each individual person of colour to be even better trained and more qualified than the most qualified white person.
3. a.) Racial discrimination is here to stay.
b.) People may be prejudiced, but it's possible for Canadian society to completely rid itself of open discrimination.
4. a.) The so-called "white backlash" shows once again that whites are so opposed to People of Colour getting their rights that it's practically impossible to end discrimination in Canada.
b.) The so-called "white backlash" has been exaggerated. Certainly enough whites support the goals of People of Colour for Canadians to see considerable progress in wiping out discrimination.
5. a.) The racial situation in Canada may be very complex, but with enough money and effort, it is possible to get rid of racial discrimination.
b.) We'll never completely get rid of discrimination. It's part of human nature.
6. a.) It's lack of skill and abilities that keeps many People of Colour from getting a job. It's not just because they're People of Colour. When a Person of Colour is trained to do something, he is able to get a job.
b.) Many qualified People of Colour can't get a good job. White people with the same skills wouldn't have any trouble.
7. a.) Many People of Colour who don't do well in life do have good training, but the opportunities just always go to whites.
b.) People of Colour may not have the same opportunities as whites, but many haven't prepared themselves enough to make use of the opportunities that come their way.
8. a.) Many People of Colour have only themselves to blame for not doing better in life. If they tried harder, they'd do better.
b.) When two qualified people, one Person of Colour, and one white, are considered for the same job, the Person of Colour won't get the job no matter how hard they try.

9. a.) The attempt to “fit in” and do what’s proper hasn’t paid off for People of Colour. It doesn’t matter how “proper” you are, you’ll still meet serious discrimination if you’re a Person of Colour.
b.) The problem for many People of Colour is that they aren’t really acceptable by Canadian standards. Any Person of Colour who is educated and does what is considered “proper” will be accepted and get ahead.
10. a.) People of Colour would be better off and the cause of civil rights advanced if there were fewer protests.
b.) The only way People of Colour will gain their civil rights is by constant protest and pressure.
11. a.) Depending on multi-racial committees is just a dodge. Talking and understanding without constant protest and pressure will never solve the problems of discrimination.
b.) Talking and understanding as opposed to protest and pressure is the best way to solve racial discrimination.
12. a.) Organised action is one approach to handling discrimination, but there are probably very few situations that couldn’t be handled better by leaders from the different groups talking together.
b.) Most discriminatory situations simply can’t be handled without organised pressure and group action.
13. a.) Discrimination affects all People of Colour. The only way to handle it is for People of Colour to organise together and demand rights for all racial minorities.
b.) Discrimination may affect all People of Colour, but the best way to handle it is for each individual to act like any other Canadian – to work hard, get a good education, and mind their own business.

Adapted From: Gurin, Gurin, Lao, and Beattie (1969) Internal-external control in the motivational dynamics of negro youth. In Journal of Social Issues. Vol 25(3) pp.29-53.

VITA

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Degrees Awarded:

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Publications:

(2000) Biracial Identity Development: A reflection on current models. The B.C. Counsellor Vol 22(2)

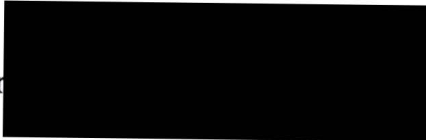
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Title of Thesis:

Becoming a Multicultural Counsellor: Multicultural Competence, Race Ideology and Self-Esteem

Author



Robert Awai
September 25th, 2001