

Racial/Ethnic Identity, Gender-Role Attitudes, and Multicultural Counseling Competence: The Role of Multicultural Counseling Training

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■ Researchers and practitioners have been pursuing how to enhance counselors' multicultural counseling competencies (MCC). With a sample of 460 counselors, the author examined whether multicultural training changed the relationship between (a) racial/ethnic identity and MCC and (b) gender-role attitudes and MCC. The author found significant interaction effects of (a) racial/ethnic identity and multicultural training and (b) gender-role attitudes and multicultural training on multicultural knowledge but not on multicultural awareness.

Since D. W. Sue et al. (1982) published their model of multicultural counseling competencies (MCC) almost 3 decades ago, the development of the MCC model provided the blueprint and theoretical framework for multicultural training (Arredondo et al., 1996; D. W. Sue, Arredondo, & McDavis, 1992; D. W. Sue & Sue, 1990, 2008). After these landmark contributions, the call for MCC has been formalized in program accreditation standards (American Counseling Association [ACA], 2005; American Psychological Association [APA], 1986), mental health provider guidelines (APA, 2003), and licensing regulations (Council for Accreditation of Counseling and Related Educational Programs, 2001). Furthermore, MCC is viewed as a cornerstone of ethical practice (Arredondo & Toporek, 2004). Despite these critical developments over the years, some researchers (e.g., Atkinson & Israel, 2003; Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2002) have noted that relatively little empirical research, such as moderation analysis, has directly evaluated D. W. Sue et al.'s (1982) conceptual model.

D. W. Sue and Sue's (1990, 2008) model has been widely accepted as the crucial theoretical framework of MCC in counseling and related fields. According to their model, MCC consists of three areas: (a) attitudes and beliefs—awareness of one's own assumptions, values, and biases; (b) knowledge—understanding the worldview of culturally diverse clients; and (c) skills—developing appropriate intervention strategies and techniques. Multicultural awareness and knowledge may relate to each other (D. W. Sue & Sue, 2008). Counselors with multicultural awareness but who lack knowledge may have limited knowledge regarding the cultural context of racial/ethnic minority clients. The converse also holds. Counselors with multicultural knowledge but not awareness may be unaware of their own cultural biases, thus lacking cross-cultural counseling competence.

Researchers further conceptualized that counselors' racial/ethnic identity may relate to self-reported MCC (e.g., Con-

stantine, 2002; Middleton et al., 2005; Seay, 2003). Others (e.g., D. W. Sue & Sue, 1990, 2008) proposed that understanding one's demographic background, such as gender, could be a critical step in improving counselors' MCC. Moreover, Wester (2008) articulated that without understanding gender-role attitudes, counselors may have difficulties providing culturally sensitive service to diverse populations. A culturally competent counselor acquires MCC via multicultural training to effectively work with diverse groups. Although research shows that multicultural training is related to MCC (Smith, Constantine, Dunn, Dinehart, & Montoya, 2006), this positive association alone fails to deliver critical answers about the complex interplay of factors related to MCC development. Thus, the purpose of the present study was to examine whether the associations between racial/ethnic identity and MCC, and between gender-role attitudes and MCC, are moderated by the amount of multicultural training received.

■ Racial/Ethnic Identity, Multicultural Training, and MCC

Theoretically speaking, racial/ethnic identity development is a personal process of moving from unawareness of racial/ethnic differences toward awareness, as well as from non-racial/ethnic self-racial/ethnic identification toward such self-identification (Phinney, 1992). Across White and racial/ethnic groups, each group has its unique history and values. Such group identity shows a sense of identification with and belongingness to one's own group (i.e., White or racial/ethnic minority). White people's sense of group identity is that they understand what Whiteness means; racial/ethnic minority people's identity is that they are proud of *their* group (Phinney & Ong, 2007). Thus, the higher status of racial/ethnic identity development that counselors have, the higher level of MCC they are equipped with (Chao, 2008).

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Empirically speaking, the relation between racial/ethnic identity and MCC has been inconsistent. On one hand, some studies have established that counselors with higher stages of racial/ethnic identity reported higher scores on MCC than did those with lower stages of racial/ethnic identity. Ottavi, Pope-Davis, and Dings (1994) found that Disintegration and Reintegration statuses had negative correlations with MCC, whereas Pseudo-Independence and Autonomy statuses had positive correlations with MCC (see Helms, 1990, for statuses of racial identity). Similarly, Ladany, Inman, Constantine, and Hofheinz (1997) found that the Pseudo-Independence status significantly contributed to the variance of MCC. I briefly define three of the statuses as follows (see Helms, 1990, for a review). People in the Disintegration status are in conflict over racial moral dilemmas and often perceive these dilemmas as unresolvable polar opposites. In the Reintegration status, people's initial resolution of dilemmas often moves with dominant ideologies of their own socioracial group. People in the Pseudo-Independence status are likely to move into this phase because of a painful or significant event.

On the other hand, other researchers have reported different findings on the association between racial/ethnic identity and MCC (e.g., Vinson & Neimeyer, 2003). Unlike Ottavi et al. (1994), Vinson and Neimeyer (2003) found that the Pseudo-Independence status had no significant correlation with MCC. Moreover, Constantine (2002) indicated that only the Disintegration status significantly contributed to the variance of MCC. Middleton et al. (2005) reported that there was no significant relationship between multicultural skills and Disintegration and Reintegration statuses. According to Middleton et al., multicultural training levels may help account for the inconsistent findings. Specifically, when counselors had limited multicultural training, there seemed to be no significant associations between MCC and statuses of racial/ethnic identity. Conversely, among counselors with higher multicultural training levels, the association between racial/ethnic identity and MCC could be stronger. Statistically, Frazier, Tix, and Barron (2004) indicated that if "there are inconsistent relations between a predictor and an outcome across studies," the appropriate methodology is to "introduce moderators" (p. 117). Thus, moderation analyses in the present study may provide a potential interpretation for the inconsistent relations between racial/ethnic identity and MCC.

Conceptually, according to D. W. Sue and Sue's (1990, 2008) MCC model, counselors with a more sophisticated status of racial/ethnic identity are expected to show greater levels of MCC than those with lower status of racial/ethnic identity (Ladany et al., 1997; Ottavi et al., 1994). Furthermore, some researchers (e.g., Pope-Davis & Ottavi, 1994; Sadowsky, Kuo-Jackson, Richardson, & Corey, 1998) also implied that the enhancement of counselors' MCC might depend on the different training levels. For example, at lower training levels, it can be anticipated that racial/ethnic identity will have weaker association with MCC. The reasoning is that

the lower or minimum amount of multicultural training may be limited in challenging counselors' racial/ethnic identity. At higher levels of multicultural training, it can be anticipated that there will be a stronger association between racial/ethnic identity and MCC. The possible reason is that counselors with higher multicultural training will have had a few years of multicultural training to cultivate awareness of their racial/ethnic identity and that this training will effectively enhance this association.

From the aforementioned literature support and reasoning, my first hypothesis is that there is an interaction effect of racial/ethnic identity and multicultural training on MCC (i.e., multicultural knowledge and awareness). Specifically, I expect that the association between racial/ethnic identity and MCC is stronger at higher multicultural training levels than at lower multicultural training levels.

Gender-Role Attitudes, Multicultural Training, and MCC

Multicultural training includes working on counselors' racial/ethnic identity and gender-role attitudes (Chao, 2008; Smith et al., 2006). To date, APA (2003) and D. W. Sue and Sue (1990, 2008) have stressed that gender-related issues are important, and some multicultural researchers have explored the impact of gender on MCC (e.g., Steward, Sauer, Baden, & Jackson, 1998). Fong and Borders (1985) found that gender-role attitudes had significant effects on counseling skills and interventions. Gender-role attitudes are social constructions of complex patterns of attitudes, expectations, and beliefs (King & King, 1997). Because counselors may work with diverse clients from their own gender-role framework, gender-role attitudes could be a crucial cultural factor in psychological research and practice (Berkel, 2004; King & King, 1997). A true egalitarianism in gender-role attitudes would accept both a woman assuming a stereotypically male role (e.g., engineer) and a man assuming a stereotypically female role (e.g., preschool teacher). An inclusive gender-role attitude emphasizes equality based on an individual's choices, not social norms or stereotypes.

Gender-role attitudes were found to influence psychological diagnosis, treatment, and counseling (Belitsky et al., 1996; Wester, 2008). For example, Kabacoff, Marwit, and Orlofsky (1985) found that counselors with less egalitarian gender-role attitudes exhibited significantly more stereotypical behaviors than did counselors with more egalitarian attitudes did. Additionally, rigid European White male gender roles may interfere with counselors' therapeutic skills and prevent counselors from providing culturally sensitive therapy (Wester, 2008). Despite knowledge of the potential association between gender-role attitudes and MCC, the challenge is to understand the role of training in altering the strengths of this association. Counseling research generally focuses on which levels of gender-role attitudes mostly predict MCC.

Because gender-role attitudes are positively correlated with multicultural training (Chao, 2008), it is expected that training may moderate the strength of the association between gender-role attitudes and MCC (APA, 2003; Koeltzow, 2000). Specifically, with more training, counselors may increase their sensitivity about how their adoption of gender-role attitudes is linked to MCC (i.e., the strength of this association would be stronger); yet, with limited training, counselors may have limited sensitivity to this association (i.e., the strength of this association might be weaker).

Furthermore, two additional rationales support my expectations that multicultural training may moderate the association between gender-role attitudes and MCC. First, APA (2003) and D. W. Sue and Sue (1990, 2008) suggested that multicultural training enhanced gender-related awareness and increased MCC. Therefore, counselors with more training may have more opportunities than will those with limited training to challenge their gender-role attitudes and develop a new understanding of their gender-related perspective. When their gender-role attitudes are enhanced, counselors with more training may have more resources to increase their MCC at a greater speed than will those with limited training. Second, multicultural training can increase counselors' cultural sensitivity (D. W. Sue & Sue, 1990, 2008) and their understanding of the gender-role attitudes underlying clients' problems. Counselors with more multicultural training may be more capable and insightful than will those with limited multicultural training in building up their MCC when their gender-role attitudes increase.

On the basis of the preceding reasoning and empirical literature, my second hypothesis is that multicultural training will strengthen the association between gender-role attitudes and MCC (i.e., multicultural knowledge and awareness). Specifically, I expect that the association between gender-role attitudes and MCC is stronger at the higher multicultural training than at the lower multicultural training.

■ The Present Study

The present study focused on intrapersonal correlates of counselors' MCC; this study is the first in this field to examine the moderation effects of multicultural training on the associations (a) between racial/ethnic identity and MCC and (b) between gender-role attitudes and MCC. Specifically, I hypothesized that the relationship between racial/ethnic identity and MCC will be stronger at higher training than at lower training. I was also interested in examining whether levels of training will change the strength of the relation between gender-role attitudes and MCC. Thus, I hypothesized that this relation will be stronger at higher training but weaker at lower training. It is important that the moderation effect of multicultural training will have practical implications. If the results support my hypotheses, this study may help us understand that the increase of counselors' MCC may be varied by their multicultural training levels.

■ Method

Participants

Four hundred and sixty counselors from a pool of 3,000 national certified counselors (NCCs) across the United States responded to the survey. The pool of potential participants was randomly selected from 45,090 NCCs. Participation in the study was voluntary and anonymous. Those participating in the study ranged in age from 22 to 67 years, with a mean age of 42.34 years ($SD = 8.79$). Of the 460 participants, 330 were women (72%) and 128 were men (28%); two participants did not report their gender. The racial/ethnic background of the participants consisted of the following: 271 (59%) White/European Americans, 73 (16%) Latino/Latinas, 67 (15%) Blacks, 39 (8%) Asian Americans, eight (2%) biracial or multiracial, and two (0.4%) Native Americans (percentages were rounded and may not equal 100). The national NCC population ($N = 45,090$) had a mean age of 40 years (40% under 35 years), and 74% were women. Their racial/ethnic background consisted mostly of Caucasian Whites (National Board for Certified Counselors, 2000). The demographics of the sample seemed to be representative of the demographics within the national NCC population. Participants were asked to indicate their experiences of multicultural training according to Sadowsky et al.'s (1998) classifications. Among all counselors, 9% ($n = 41$) did not have multicultural training, 77% ($n = 217$) had taken multicultural courses, and 78% ($n = 78$) had taken two or more courses. In addition, 39% had conducted/completed multicultural counseling research, 22% had completed more than one research project, and 68% had attended more than one workshop.

Instruments

Demographic questionnaire. Participants provided information about their sex, age, and categories of ethnicity. In addition, I followed Sadowsky et al.'s (1998) assessment of training variable to ask participants about the amount of multicultural training they had received. Using Sadowsky et al.'s method, I asked for participants' amount of multicultural courses, multicultural research projects, and workshops in which they participated or completed in their graduate training.

Balanced Inventory of Desirable Responding (BIDR). The BIDR (Paulhus, 1991) measures the tendency to respond and exhibit behaviors or thoughts that are viewed as socially desirable yet not actual ones. A sample item is "I always know why I like things." The 40-item BIDR is composed of an answer format consisting of a 7-point Likert scale ranging from 1 (*not true*) to 7 (*very true*); 1 point is scored for each extreme answer (6 or 7), and the total score ranges from 0 to 40. High scores indicate positive impression management. The BIDR has been used successfully with various racial/ethnic and cultural groups (e.g., Heine & Lehman, 1995). A coefficient alpha of .83 was reported for the total BIDR score. Dillon and Worthington (2003) reported a coefficient alpha of .85

with a sample of counselors. In the present study, a coefficient alpha of .85 was obtained for the BIDR scores. The BIDR has convergent evidence by being positively associated with other social desirability scales (Paulhus, 1991, 1994).

Multigroup Ethnic Identity Measure (MEIM). The MEIM (Phinney, 1992) is a 12-item scale designed to measure racial/ethnic identity awareness using a 5-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Total MEIM scores can range from 12 to 70, with higher scores indicating greater levels of identity awareness and commitment. A sample item is "I have a clear sense of my ethnic background and what it means to me." The MEIM has a coefficient alpha of .90 among college students (Phinney, 1992); the present sample had a coefficient alpha of .92. The construct validity of MEIM was demonstrated by positive correlations between MEIM scores with other measures on identity development and nonsignificant associations with social desirability measures (Ponterotto, Gretchen, Utsey, Stracuzzi, & Saya, 2003).

Sex-Role Egalitarianism Scale (SRES). The SRES (King & King, 1993) measures gender-role attitudes toward equality between women and men. The scale contains 25 items that require judgments about both women and men who take up non-traditional roles with respect to their genders. A sample item is "It is worse for a woman to get drunk than for a man." Items are scored on a 5-point Likert scale ranging from 1 (*strongly agree*) to 5 (*strongly disagree*). Higher scores indicate higher levels of beliefs in the equality of gender roles. Coefficient alphas of the SRES have been in the low .90s (Fitzpatrick, Salgado, Suvak, King, & King, 2004), ranging from .84 to .93 for Black and White samples. The present sample had a coefficient alpha of .89. The construct validity of SRES was demonstrated by positive correlations between SRES scores with other measures that detect attitudes toward traditional and nontraditional gender roles and nonsignificant associations with social desirability measures (King & King, 1993).

Multicultural Counseling Knowledge and Awareness Scale (MCKAS). The MCKAS (Ponterotto et al., 2002) includes two subscales: Multicultural Awareness (MCKAS-Awareness; 12 items) and Multicultural Knowledge (MCKAS-Knowledge; 10 items). Participants rate items on a 7-point Likert scale ranging from 1 (*not at all true*) to 7 (*totally true*). A sample item is "I am aware of institutional barriers which may inhibit minorities from using mental health services." Higher scores indicate higher multicultural competencies in the specified area. Coefficient alphas of the MCKAS subscales range from .75 to .85 for MCKAS-Awareness and from .85 to .95 for MCKAS-Knowledge with counselor samples (Neville, Spanierman, & Doan, 2006; Ponterotto et al., 2002). The present sample had coefficient alphas of .82 for MCKAS-Awareness and .91 for MCKAS-Knowledge. In addition, according to Ponterotto et al. (2002), MCKAS was not correlated with social desirability. Finally, MCKAS-Awareness was associated with a measure on counseling relationship; MCKAS-Knowledge was positively

related to a measure on multicultural knowledge, skill, and awareness (Ponterotto et al., 2002).

Procedure

A mailing list was obtained from the directory of NCCs, from which 3,000 counselors and their corresponding addresses were randomly selected. Once the list was established, a cover letter, the demographic questionnaire, BIDR, MEIM, SRES, and MCKAS were mailed to the individuals on the list. The cover letter outlined the purpose and intent of the study and informed the participants that participation was confidential and anonymous. Two months after the initial mailing, a reminder postcard was sent to each person on the mailing list. Participants were given the option of including their e-mail address if they wished to receive a summary of the research findings and enter a lottery to win \$100. From the pool of 3,000 mailing packages, 476 completed surveys were received; the response rate was 16%. Two validity check items in the survey served to identify inattentive or random responses. Data from 16 participants who did respond to one or both of these items were deleted from analysis, leaving a sample of 460 participants. I followed Cohen's (1992) guideline to determine the appropriateness of the present sample size: power = .80, $\alpha = .01$, $N = 698$ for small effect size and $N = 97$ for medium effect size (see Cohen, 1992, Table 2). Thus, my sample size ($N = 460$) appears to be appropriate according to Cohen's guideline.

Results

Preliminary Analyses

Table 1 shows the means, standard deviations, and correlations of the variables. To examine whether the dependent variables (i.e., multicultural knowledge and multicultural awareness) varied as a function of participants' sex and age, I conducted an analysis of variance (ANOVA) of sex and a correlation analysis of age with the two dependent variables. The ANOVA results revealed no significant main effects for participant sex on multicultural knowledge, $F(1, 457) = 1.92$, $p = .53$, and multicultural awareness, $F(1, 457) = 1.65$, $p = .56$. The correlation analysis showed that age was not related to the scores of multicultural knowledge ($r = .05$, $p = .28$) and awareness ($r = .07$, $p = .13$). In sum, the dependent variables did not differ significantly on the basis of sex or age. Because MCC could be confounded with social desirability, as previous studies noted (e.g., Sadowsky et al., 1998), I controlled this covariate of social desirability.

Because regression analyses can be adversely affected by substantial departures from normality, I examined the data to ensure that it met regression assumptions of normality, linearity, and homoscedasticity (Cohen, Cohen, West, & Aiken, 2003). Separate regressions were conducted for the two dependent variables (i.e., multicultural knowledge and multicultural awareness). Results indicated that, for multicul-

TABLE 1
Correlations, Means, and Standard Deviations Among Variables

Item	1	2	3	4	5	6	M	SD
1. BIDR	—	-.02	.04	.03	-.04	-.02	3.52	0.60
2. MEIM	-.03	—	.03	.32***	.44***	.23**	2.39	0.49
3. SRES	-.06	.01	—	.17**	.21**	.33***	2.42	0.22
4. Multicultural training	-.05	.35***	.11*	—	.40***	.40***	4.89	2.45
5. MCKAS–Knowledge	.02	.41***	.16**	.48***	—	.52***	5.62	0.73
6. MCKAS–Awareness	-.03	.18**	.35***	.38***	.50***	—	5.45	0.70
M	3.69	2.21	2.46	4.12	5.51	5.39		
SD	0.66	0.56	0.24	2.19	0.71	0.80		

Note. Intercorrelations for Caucasian White participants ($n = 271$) are presented above the diagonal, and intercorrelations for racial/ethnic minority participants ($n = 189$) are presented below the diagonal. Means and standard deviations for Caucasian White participants are presented in the vertical columns, and means and standard deviations for racial/ethnic minority participants are presented in the horizontal rows. Means and standard deviations are based on the item-mean level for each scale. BIDR = Balanced Inventory of Desirable Responding; MEIM = Multigroup Ethnic Identity Measure; SRES = Sex-Role Egalitarianism Scale; MCKAS = Multicultural Counseling Knowledge and Awareness Scale.

* $p < .05$. ** $p < .01$. *** $p < .001$.

tural knowledge, the skewness and kurtosis of the residuals were -0.05 ($Z = -0.39, p = .69$) and 0.37 ($Z = 1.46, p = .14$), respectively. For multicultural awareness, the skewness and kurtosis of the residuals were -0.12 ($Z = -1.26, p = .21$) and 0.24 ($Z = 1.15, p = .25$), respectively. These results indicate that both multicultural knowledge and awareness were normally distributed.

Moderation Analyses

I first standardized the covariate, predictor, and moderator variables to reduce multicollinearity (Aiken & West, 1991; Frazier et al., 2004) and created interaction terms of Racial/Ethnic Identity \times Training (for Hypothesis 1) and Gender-Role Attitudes \times Training (for Hypothesis 2). Two regression analyses were conducted for each hypothesis, one with knowledge as the dependent variable and one with awareness as the dependent variable.

Hypothesis 1

Table 2 summarizes the results of the hierarchical regression analysis on racial/ethnic identity, multicultural training, and

Racial/Ethnic Identity \times Multicultural Training that predict multicultural knowledge and awareness. For the multicultural knowledge variable, in Step 1, social desirability accounted for approximately 2% of the variance in multicultural knowledge, $F(1, 457) = 1.58, p = .57$. In Step 2, racial/ethnic identity and multicultural training accounted for an additional 15% of the variance in multicultural knowledge, $\Delta F(2, 455) = 24.79, p < .001$. Finally, in Step 3, the interaction term (i.e., Racial/Ethnic Identity \times Multicultural Training) accounted for an additional 1% of the variance in multicultural knowledge, $\Delta F(1, 454) = 4.03, p = .021$. The increment in R^2 provides the significance test for the interaction effects. Several researchers have indicated that interaction effects in the social science literature typically account for approximately 1% to 3% of the variance (Champoux & Peters, 1987; Chaplin, 1991).

Table 2 shows that Racial/Ethnic Identity \times Multicultural Training significantly contributed to the variance of multicultural knowledge ($B = 1.00, \beta = .10, p = .014$). Because of the significant interaction effect on knowledge, simple-effect analysis was conducted to more clearly depict the nature of

TABLE 2
Test of Hypothesis 1

Step and Variable	MCKAS–Knowledge				MCKAS–Awareness			
	B	SE B	β	ΔR^2	B	SE B	β	ΔR^2
Step 1				.02				.01
BIDR	-0.93	0.70	-.05		-0.13	0.83	-.01	
Step 2				.15***				.21***
MEIM	2.05	0.62	.22**		3.84	0.80	.23***	
Multicultural training	3.36	0.53	.33***		6.16	0.78	.37***	
Step 3				.01*				.00
MEIM \times Multicultural Training	1.00	0.49	.10*		0.24	0.78	.02	

Note. MCKAS = Multicultural Counseling Knowledge and Awareness Scale; BIDR = Balanced Inventory of Desirable Responding; MEIM = Multigroup Ethnic Identity Measure.

* $p < .05$. ** $p < .01$. *** $p < .001$.

the interaction. The regression slopes of the significant two-way interaction were plotted with predicted values of high (+1 *SD*) or low (−1 *SD*) racial/ethnic identity on knowledge. Figure 1 indicates that the association between racial/ethnic identity and multicultural knowledge was significant for counselors with high training ($b = 1.38, \beta = .14, p = .03$). The results indicate that higher training significantly enhanced the association between racial/ethnic identity and multicultural knowledge.

For the multicultural awareness variable, in Step 1, social desirability accounted for approximately 1% of the variance in multicultural awareness, $F(1, 457) = 0.09, p = .99$. In Step 2, racial/ethnic identity and multicultural training accounted for an additional 21% of the variance in multicultural awareness, $\Delta F(2, 455) = 28.62, p < .001$. Finally, in Step 3, the interaction term (i.e., Racial/Ethnic Identity \times Multicultural Training) did not account for additional variance in multicultural awareness, $\Delta F(1, 454) = 1.93, p = .53$. Therefore, no further analysis was conducted to depict the nature of the interaction.

Hypothesis 2

Table 3 summarizes the results of the hierarchical regression analysis for Hypothesis 2. For multicultural knowledge, in Step 1, the covariate variable (i.e., social desirability) accounted for approximately 1% of the variance in multicultural knowledge, $F(1, 457) = 0.97, p = .69$. In Step 2, gender-role attitudes and multicultural training accounted for an additional 20% of the variance in multicultural knowledge, $\Delta F(2, 455) = 47.83, p < .001$. Finally, in Step 3, the interaction effect

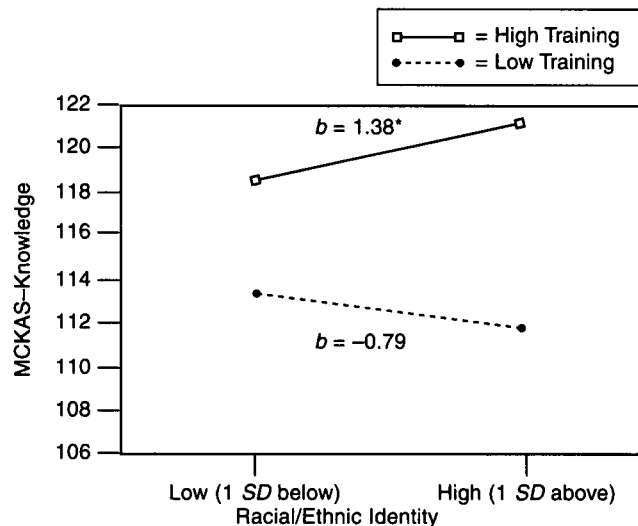


FIGURE 1

Interaction Effects of Racial/Ethnic Identity and Multicultural Training on MCKAS-Knowledge

Note. MCKAS = Multicultural Counseling Knowledge and Awareness Scale.

* $p < .05$.

accounted for an additional 2% variance in multicultural knowledge, $\Delta F(1, 454) = 8.31, p = .007$.

Because of the significant interaction effect just described, I conducted simple-effect analysis to more clearly depict the nature of the interaction. The procedure of analyzing Hypothesis 1 was repeated, and the regression slopes of the significant two-way interaction were plotted with predicted values of gender-role attitudes on multicultural knowledge. Figure 2 indicated that the association between gender-role attitudes and multicultural knowledge was insignificant for counselors with higher training ($b = 4.10, \beta = .41, p < .001$).

Table 3 also showed results on multicultural awareness. In Step 1, social desirability did not significantly account for additional variance in multicultural awareness. In Step 2, gender-role attitudes and multicultural training accounted for an additional 24% of the variance in multicultural awareness, $\Delta F(2, 455) = 32.56, p < .001$. Finally, in Step 3, the interaction term (i.e., Racial/Ethnic Identity \times Multicultural Training) did not account for additional variance in multicultural awareness, $\Delta F(1, 454) = 1.32, p = .68$. No further analysis was conducted to depict the nature of the interaction.

Discussion

The findings of the present study contribute to the MCC literature on the relations among counselors' racial/ethnic identity, gender-role attitudes, and MCC. Both hypotheses were partially supported. In Hypothesis 1, racial/ethnic identity significantly interacted with multicultural training to affect counselors' multicultural knowledge but not multicultural awareness. Similarly, in Hypothesis 2, gender-role attitudes significantly interacted with multicultural training to affect counselors' multicultural knowledge but not multicultural awareness. In sum, the results have advanced the common understanding of the relations among racial/ethnic identity, gender-role attitudes, and MCC in two ways.

First, the findings indicate that multicultural training significantly changed the association between racial/ethnic identity and multicultural knowledge. Thus, it is worth noting that despite a small variance in multicultural studies, S. Sue (2009) strongly argued for the importance of the cumulative effect of small effects (especially from an interaction term). Accordingly, this additional 1% to 2% may be both informative and meaningful. In other words, in addition to accounting for the effects of predictors (e.g., racial/ethnic identity, training) on MCC, one must note a significant effect from racial/ethnic identity and training. Perhaps more extensive training could enhance counselors' level of racial/ethnic identity and expose them to various contacts with different cultures. Multicultural training could include activities such as seeking information and experiences relevant to one's ethnicity, reading and talking to various people, learning cultural practices, and attending cultural events (Ridley, 2005). These activities echo Phinney and Ong's (2007) strategies of increasing racial/ethnic identity development, which strengthens counsel-

TABLE 3
Test of Hypothesis 2

Step and Variable	MCKAS–Knowledge				MCKAS–Awareness			
	<i>B</i>	<i>SE B</i>	β	ΔR^2	<i>B</i>	<i>SE B</i>	β	ΔR^2
Step 1				.01				.00
BIDR	-0.19	0.52	-.02		0.02	0.93	.00	
Step 2				.20***				.24***
SRES	2.83	0.48	.28***		2.60	0.78	.16**	
Multicultural training	3.57	0.47	.35***		7.71	0.76	.46***	
Step 3				.02*				.00
SRES \times Multicultural Training	1.44	0.50	.13**		0.33	0.82	.02	

Note. MCKAS = Multicultural Counseling Knowledge and Awareness Scale; BIDR = Balanced Inventory of Desirable Responding; SRES = Sex-Role Egalitarianism Scale.

* $p < .05$. ** $p < .01$. *** $p < .001$.

ors' multicultural knowledge on how to self-appreciate their own racial/ethnic heritage and then further manage interracial contacts. This situation could explain whether higher multicultural training (i.e., various courses, workshops, and research projects) could significantly enhance the relationship between racial/ethnic identity and multicultural knowledge. In contrast, lower training has no such effect (see Figure 1) because limited training may provide insufficient resources and limited cultural exposures to counselors.

Nevertheless, the findings indicate that multicultural training did not change the association between racial/ethnic identity and multicultural awareness. That is, despite having more training, the counselors' awareness levels were not enhanced. Perhaps "awareness" represents an individual's self-reflection on his or her understanding of sociopolitical forces that redounds

to appreciating the cultural impacts on clients. Such awareness may take more time to develop than it takes for knowledge to form and may need long and reflective training.

Second, regarding the interaction between gender-role attitudes and multicultural training on MCC, the association was found to be significant at more extensive multicultural training. This result could imply the following. Gender-role attitudes refer to the egalitarian belief that men and women should not be restricted by traditional gender stereotypes. This belief may share common values with MCC that people of different cultures should not be discriminated against or judged by traditional stereotypes. Multicultural training has been a spearhead in enabling male and female counselors to examine their own framework of gender-role attitudes and to develop a new understanding of their sense of egalitarianism. Our findings indicated that more self-reported hours of multicultural training could effectively enhance the association between gender-role attitudes and multicultural knowledge.

In contrast, a significant interaction was not found between gender-role attitudes and multicultural training to enhance multicultural awareness, although gender-role attitudes did significantly contribute to counselors' multicultural awareness. To intellectually recognize gender-role attitudes is one thing; to be deeply aware of it and embody it in one's living praxis is quite another. In short, the current multicultural training needs to go beyond mere knowledge inculcation to the development of heartfelt awareness of the impact of gender-role attitudes.

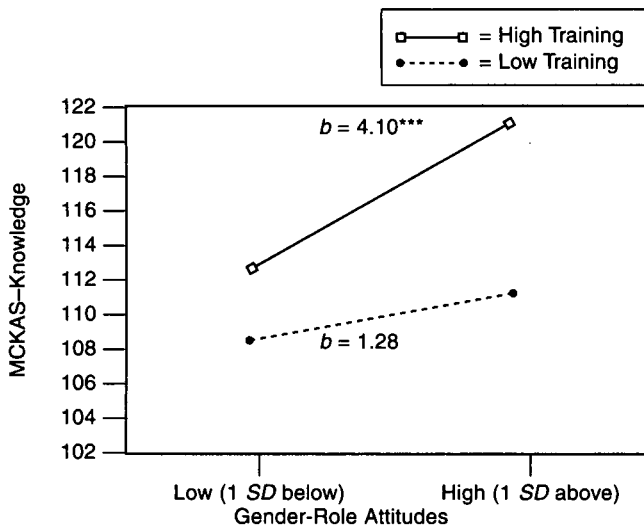


FIGURE 2

Interaction Effects of Gender-Role Attitudes and Multicultural Training on MCKAS–Knowledge

Note. MCKAS = Multicultural Counseling Knowledge and Awareness Scale.

*** $p < .001$.

Implications and Recommendations for Training and Practice

This study presents a solid foundation for devising an experimental model that would provide more definitive outcomes about how to increase MCC through multicultural training. The study echoes the trend that training for multicultural competence is consistent with APA's (2003) Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists. Unfortunately, the current multicultural training emphasizes demographic information of counselors and clients (e.g., male White

counselors, Black female clients) more than the impacts of racial/ethnic identity and gender-role attitudes on counseling across cultures (Rooney, Flores, & Mercier, 1998). The findings have two implications. First, ignorance of counselors' racial/ethnic identity and gender-role attitudes could miss opportunities to increase counselors' self-understanding, a primary principle in MCC (Arredondo et al., 1996; D. W. Sue et al., 1992). Racial/ethnic identity involves meaningful attachment to one's racial/ethnic group (Phinney & Ong, 2007). If multicultural training could deepen a journey of self-exploration and self-discovery, counselors may increase their understanding of their heritage and become culturally competent counselors. Only briefly surveying intellectual contents of multicultural issues can deprive counselors of chances to deepen appreciation of their own racial/ethnic identity. Second, although gender-role attitudes have been mentioned rarely in multicultural counseling, multicultural training may actually instill the spirit of egalitarianism that gender-role attitudes imply (King & King, 1997). Thus, more extensive training may increase counselors' sensitivity to the association between gender-role attitudes and MCC.

Thus, I recommend that counselors receive a variety of multicultural training to stimulate their reflection on racial/ethnic identity and gender-role attitudes. A variety of training includes research, courses, and workshops, as well as service learning (Wehling, 2008), guest lectures, and film discussions within and outside the counselors' concentration. Such variety of training can enhance counselors' understanding of the relations between (a) racial/ethnic identity and MCC and (b) gender-role attitudes and MCC. Counselors with wide exposure to varied training may expand their horizon in cross-cultural counseling. A variety of training was found to increase sensitivity to diversity issues in counseling (Toporek & Pope-Davis, 2005).

Limitations and Future Research Directions

The present study was limited in three ways. First, data were only collected from counselors' self-report; self-report analysis has been criticized for not reflecting the actual level of MCC (Constantine, 2001; Worthington, Mobley, Franks, & Tan, 2000). Thus, results cannot apply to situations other than self-report, such as clients' rating or supervisors' observation. The second limitation was that there was a small number of Native American, biracial, and multiracial participants in each racial group, and these participants were combined into a single group, thus the results cannot apply to any particular racial/ethnic minority counselors (e.g., Asian Americans). Finally, the third limitation is a typically small moderation effect in nonexperimental studies (Champoux & Peters, 1987). The interaction effect of MEIM \times Training in Hypothesis 1 should be improved, although some (e.g., S. Sue, 2009; Yoon & Lee, 2010) strongly argued for the importance of the cumulative effect of small effects (especially from an interaction term).

This study was more related to research and multicultural training than to counseling practice, and so its emphasis on future directions was on research and multicultural training. I have three recommendations for future studies. First, although the present study focused on the intrapersonal correlates of counselors' MCC, I recommend that future studies use data from counselors' actual performance, behavioral rating, and/or clients' observation to validate the present study's findings. Moreover, future studies can include a qualitative design that might provide insights on how individuals with high racial/ethnic identity and gender-role attitudes have developed such identities and attitudes. Second, when examining counselors' MCC, researchers could include more participants from more varied racial/ethnic backgrounds. Third, I suggest that future studies further evaluate the relationship between social desirability and MCC. Research findings so far on the relationship between social desirability and MCC have shown mixed results. Some researchers (Sodowsky et al., 1998) strongly claimed that social desirability confounds research results, whereas others (Neville et al., 2006; Ponterotto et al., 2002) denied this claim. I followed Sodowsky et al.'s (1998) suggestion to enter social desirability as a covariate in my regression analysis but did not find significant contribution to counselors' MCC. My results confirmed the findings by Ponterotto et al. (2002) and Neville et al. (2006) that no relation exists between these variables. Still, the controversy continues on. Given that such mixed results still exist, I encourage future studies to further examine the association between social desirability and MCC.

In conclusion, this study's findings provide a critical first step toward understanding whether racial/ethnic identity and gender-role attitudes interact with multicultural training to enhance MCC. Higher training has demonstrated its specific association between the predictor variables (i.e., racial/ethnic identity and gender-role attitudes) and MCC (i.e., multicultural knowledge). Thus, without understanding whether training levels related to these associations among racial/ethnic identity, gender-role attitudes, and MCC, it is difficult to know how much progress counselors have made toward MCC. In other words, to deepen counselors' sensitivity to these associations, more training may be needed and may be more effective than the minimal requirements are in most programs. In short, to know the overall effect of multicultural training is one thing; to articulate specifically different levels of training with an interaction approach is quite another. I embrace the latter perspective, and it is my hope that my findings will sharpen the tool of multicultural training for counselors.

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