The Relationship of Transformative Learning Experiences on Multicultural Competency and Multicultural Self-Efficacy in Counselors in Training

Kristina Leigh Wilkerson
z1780464@students.niu.edu

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ABSTRACT

THE RELATIONSHIP OF TRANSFORMATIVE LEARNING EXPERIENCES ON MULTICULTURAL COMPETENCY AND MULTICULTURAL SELF-EFFICACY IN COUNSELORS IN TRAINING

Kristina Leigh Wilkerson, Ph.D.
Department of Counseling and Higher Education
Northern Illinois University, 2019
Teresa A. Fisher and Melissa Fickling, Co-Directors

Research on multicultural competency development has been a topic of interest in the counseling field over the past 20 years. However, studies in counselor education examining the relationship between learning experiences, multicultural competency, and self-efficacy have been scarce. The purpose of this quantitative study was to fill this research gap by investigating the relationships among transformative learning experiences, multicultural competency, and multicultural self-efficacy of counselors-in-training. Another purpose of the study was to explore the relationship between participants’ demographic characteristics and their multicultural competency and multicultural self-efficacy. Participants included 107 master’s-level students in various counseling programs throughout the U.S. who had completed or were currently enrolled in a course in multicultural counseling and who had not yet begun practicum.

The researcher administered three online surveys to participants for data collection: Kim, Cartwright, and Asay’s 2003 Multicultural Awareness, Knowledge, and Skills Survey–Counselor Edition–Revised (MAKSS–CE–R), a modified version of Holcomb-McCoy, Harris, Hines, and Johnston’s 2008 School Counselors’ Multicultural Self-Efficacy Scale (SCMSES), and a modified, shorter version of Stuckey, Taylor, and Cranton’s 2013 Transformative Learning Survey (TLS). Additionally, open-ended questions were used in this study for both quantitative data collection and qualitative analysis. The independent variables were transformative learning processes and transformative learning outcomes, while the dependent variables were
multicultural competency and multicultural self-efficacy. A series of hierarchical multiple regression analyses and a content analysis of open-ended responses were used to determine relationships among variables.

Results showed a statistically significant relationship between race and transformative learning subscales predicting multicultural competence and multicultural self-efficacy. A statistically significant relationship was also found between number of multicultural courses taken and multicultural competence in counselors-in-training. Implications of these findings for counselor educators, and suggestions for further research in this area are provided.

*Keywords:* Transformative learning, multicultural competency, multicultural self-efficacy, counselor education, counselor-in-training
THE RELATIONSHIP OF TRANSFORMATIVE LEARNING EXPERIENCES ON
MULTICULTURAL COMPETENCY AND MULTICULTURAL
SELF-EFFICACY IN COUNSELORS IN TRAINING

BY

KRISTINA LEIGH WILKERSON
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A DISSERTATION SUBMITTED TO THE GRADUATE SCHOOL
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE
DOCTOR OF PHILOSOPHY

DEPARTMENT OF COUNSELING AND HIGHER EDUCATION

Doctoral Co-Directors:
Teresa A. Fisher
Melissa Fickling
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DEDICATION

I would like to dedicate my dissertation to my culturally diverse clients and students who are the inspiration for this dissertation. My loving parents Terrence Wilkerson and Kimberly Booker who have taught me the lessons that empower me to be an educator and healer for others. My grandmother Marian Burns who has been a guide and loving support for me through my graduate process without her I wouldn’t have been able to even attend graduate school. My siblings Terri Wilkerson and Donald Kidd III who have always been my right and left hand. To my brother and sister, I hope that this journey you have watched me walk reminds you both to always walk in your life purpose, never give up on what you want in life, and work hard and push forward toward your dreams. To my partner Ralpheal Hill, You have carried me and supported me through my graduate journey, I love you so much, you are one of the strongest people I have been blessed to have in my life and your strength has lifted me when I thought I couldn’t go on. Thank you for your patience and endurance while walking this journey with me. Now let’s enjoy what life has in store for both of us! To my best friends Jose and Samantha Barrientos, you both have reminded me it is ok to be vulnerable and to trust in the love and support of friends. Finally, to my Goddaughter Evalina Rose Barrientos, I want you to know that you can be anything you want to be, baby girl, and that I am here to support and guide you always!
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CHAPTER 1

INTRODUCTION

The focus of this dissertation is exploring the transformative learning experiences in the context of transformative learning processes (TLP) and transformative learning outcomes (TLO) in counselor education, specifically at the master’s degree level. The purpose of this study, the research problem, the need for this study, definition of terms used, conceptual framework, and research questions will be introduced in the following chapter.

Background

The significance of this topic is both timely and relevant considering the current climate of diversity in the United States. For example, of the millions of people living in the United States today 17.8% identify as Hispanic or Latinx, which currently makes the Hispanic race the second largest in the country. In addition, over the last 50 years Latin and Asian immigrants have accounted for over 14% of the U.S. population; this is quite a significant shift from 5% in the 1960s (Cohn & Caumont, 2016; U.S. Census, 2016).

Furthermore, in the United States over 12% of the population is living in poverty, making under $30,000 a year (U.S. Census, 2016). Women’s roles in the labor force during the 1960s noted women as mothers who contributed to the household income; this has shifted to women now being primary breadwinners in over 40% of today’s households (Cohn & Caumont, 2016). Furthermore, the country’s social economic statuses are changing. Cohn and Caumont (2016) stated that the middle-income household fell to 50% in 2015 after being the majority for over
four decades, while lower income households are rising. Finally, increasing numbers in mental health concerns across populations are alarming. For example, Higgins (2017) reports that suicide rates have increased to a 30-year high, substance use (specifically opiates) are now rated as a drug abuse epidemic, and PTSD among the nation’s veterans has continued to surge since the 1980s. Mojtabai, Olfson, and Han (2016) found that youth with depression who receive outpatient mental health services increased from 9.2% to 13.3%, while college students are suggested to have increased numbers in reported concerns regarding depression and anxiety by 30% (Patel, 2016; Wilson, 2016).

In response to these current shifts in demographics in the United States, the counseling profession has also made changes and developments in education standards (ACA, 2014; CACREP, 2016) counselor education (CACREP, 2016), clinical practice (ACA, 2014; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016), research (Kaplan & Gladding, 2011), and leadership (ACA, 1995; Association for Counselor Education and Supervision [ACES], 1961; Association for Lesbian, Gay, Bisexual and Transgender Issues in Counseling [ALGBTIC], 2007; Association for Multicultural Counseling Development [AMCD], 1985; Counselors for Social Justice [CSJ], 1994). Examples of growth and development in this field include the development of the Council for Accreditation of Counseling and Related Education Programs standards (CACREP, 2016), the recent revisions of the American Counseling Association Code of Ethics (ACA, 2014), and updates to the multicultural competency standards, which now include advocacy and social justice emphasis (Ratts et al., 2016).

Furthermore, development in leadership organizations such as AMCD and ALGBTIC provide training, education, and service to ethnic, racial, gender, and sexual minority groups (ALGBTIC, 2007; AMCD 1985). Finally, Kaplan and Gladding (2011) suggest that the 20/20
vision in unifying and strengthening the counseling profession includes counseling professionals providing an increase in qualitative and quantitative research. These changes in the counseling profession were developed to meet the needs of diverse populations counselors serve and educate. Specific changes to the CACREP standards, ACA Code of Ethics, and MCC standards are addressed next.

Changes in CACREP Standards

The Council for Accreditation of Counseling and Related Education Programs (CACREP) created a set of education standards and student learning outcomes for counseling programs that provide master’s- and doctoral-level education and training. CACREP has made many changes since its birth in 1981 (Bobby, 2013; Merlin, Pagano, George, Zanone, & Newman, 2017; Urofsky, Bobby, & Richie, 2013). Today a new set of standards is noted to be more simplified and assessment driven, and a student learning outcome focus has been added as an emphasis for the new standards (CACREP, 2016). Thus, CACREP is calling for programs to be more intentional with students’ learning outcomes (e.g., cultural factors, diagnostic, assessment, ethics, lifespan, group, clinical practice) throughout their education and training (CACREP, 2016).

Additionally, the current standards have provided required content that must be covered within programs (CACREP, 2016). However, educators are provided the autonomy to assess learning outcomes as they deem fit (CACREP, 2016). This allows educators to engage in the classroom with a level of freedom and creativity as long as they are meeting CACREP standards. Thus, these new modifications to the CACREP standards and the current shifts in the U.S. demographics warrant a review of how the new standards and needs of diverse populations are being met within counselor education. This review can be further explored through the
current study. In addition, this study will also explore how ethical standards and MCC standards are being met; further exploration of standard changes in ACA codes and MCC standards will be discussed below.

**Changes in ACA Code of Ethics**

The American Counseling Association (ACA) *Code of Ethics* is a living, changing document that provides ethical guidelines for the counseling profession (ACA, 2014). Kaplan and Martz (2014) suggested that “the code is a reflection of the combined wisdom of the profession, a reflection of the profession’s values, and the profession’s obligation to the people whom we serve” (p. 20). Kaplan and Martz (2014) add, “As our society changes, so too does our practice of counseling.” Thus, the current ACA (2014) code has made the following changes: a new preamble that notes specific focus and support of human development, diversity, multiculturalism, and socially just practice in the counselor and client relationship; emphasis that counselors not impose personal values on clients but base referral on skill-based competency; and also emphasis on an ethical decision-making model to inform competent and ethical practice. These changes reflect the profession’s efforts to provide standards that encourage multicultural competency, skilled practice, and training for counseling professionals working with a diverse population. For the purpose of this study, the ACA’s preamble is examined through the implementation of counselor education. The profession has also made changes to multicultural practice standards in order to meet the needs of a growing and diverse population; those changes are also discussed further below.

**Changes in Multicultural Competency Standards**

The first MCC standards were created by Sue, Arredondo, and McDavis (1992a). When the first standards were created, the emphasis was on the counselor and focused on the
development of counselor knowledge, awareness and skill (Ratts et al., 2016; Sue et al., 1992 b). Yet in recent years the MCC has been updated to include previous emphases, but also addresses various “constellations of identities that the client and counselor bring to the therapeutic relationship” (Ratts et al., 2016). Thus, the new MCC, more formally known as the Multicultural and Social Justice Counseling Competencies (MSJCC), include calls for action through specific suggestions for advocacy and social justice practice.

These MSJCC standards provide more cultural context not just for the counselor, but also the client (Ratts et al., 2016). A specific conceptual framework and steps are also noted in the current MSJCC standards to address the various settings in which client and counselor will need to practice said standards (Ratts et al., 2016). More specific information regarding the current MSJCC standards will be discussed later in this study.

In reviewing some of the most recent changes and revisions in counseling professional standards, I found a need to explore how these standards are being implemented in counselor education, supervision, and practice. This allows the profession to turn a critical eye on the progress and continued needs of the profession in implementing the standards emphasized. This critical eye has revealed a rich amount of literature that focused on the progress and developments in counseling education, counseling supervision, and counseling practice.

For example, when reviewing the literature regarding counseling education, I found a rich amount that explores the progress in both MCC development in master’s-level counseling students, and counselor self-efficacy in master’s-level counseling students. However, when the profession begins to explore implementation of standards in education, both progress and problems have emerged. In this dissertation I focus on a specific problem explored within counselor education, namely, how a transformative learning framework within counselor
education impacts counselors’-in-training multicultural competency (MCC) and multicultural self-efficacy (MCSE). As noted previously, these standards are important to explore because they inform the counseling profession’s practice and training for the various needs of the diverse populations we serve. The specific focus of this study will be discussed further below.

Purpose of this Study

Upon review of the counselor education literature it can be noted that there is a lack of consensus regarding what learning experiences are important in the development of counseling students (Borgan, 2009; Clarke, Binkley, & Andrews, 2017; Fong, 1998; Haskins & Singh, 2015; Sexton, 1998). More specifically, when exploring experiences there is little understanding of how those experiences may relate to CIT multicultural competency (MCC) or multicultural self-efficacy (MCSE). The counseling education literature consistently notes a need for more research to explore structural relationships between MCC, MCSE, and learning experiences (Borgan, 2009; Greene, Barden, Richardson, & Hall, 2014; Johnson & Lambie, 2012; Morris & Minton, 2012; Priester et al., 2008; Rowell & Benshoff, 2008; Seward, 2014). What has yet to be considered is how specific learning experiences such as learning processes and transformative learning outcomes relate to MCC and MCSE. Thus, the purpose of this study was to explore how specific transformative learning experiences in a master’s-level multicultural counseling course may relate to MCC and MCSE among counselors in training. There is a respectable amount of literature to explain the development of each concept (e.g., MCC and MCSE) separately. By means of this study, I aim to bridge the gap in understanding how specific transformative learning experiences (e.g., class discourse, immersion experiences) as perceived by CITs may relate to their MCC and MCSE development prior to practicum, which has rarely been explored.
This study is important to the continued development and modification of counselor education, as the concepts discussed and how they relate to one another may result in a new or modified blueprint for counselor education. For example, Priester et al. (2008) and Greene et al. (2014) suggest that the current blueprint for multicultural counseling courses includes components of both didactic and experiential learning experiences. Yet there is little exploration of how learning experiences within the course may relate to either multicultural self-efficacy (MCSE) or multicultural competence (MCC) prior to practicum. This is reflective in the literature, as many scholars have explored MCC and MCSE during or post practicum (Barden & Cashwell, 2014; Barnes, 2004; Halverson, Miars, & Livneh, 2006; Lorenz, 2009; Morris & Minton, 2012). Thus, this study not only builds on the need for counselor educators to understand specifically how learning experiences relate to MCC and MCSE, but it does so at a stage in counselors’-in-training education that has yet to be explored in depth. The following section will discuss the nature of the issues and gaps in counselor education literature at this present time as it relates to the current study.

Statement of the Problem

As noted previously, a continued exploration in counselor education regarding MCC and MCSE development has revealed both benefits and limitations of learning approaches in MC counseling courses. Specifically, some scholars have noted benefits such as increases in knowledge and awareness (Chao, 2006; Dickenson et al., 2008; Kagnici, 2014), increase in counseling skill development (Cates, Schaefle, Smaby, Maddux, & LeBeauf, 2007), and increase in advocacy and social justice practice (Dickson, Argus-Calvo, & Tafoya, 2010; Zalaquett, Foley, Tillotson, Dinsmore, & Hof, 2008) in counselors in training. Limitations in the literature are that little research has been conducted to explore the relationship between
learning processes or learning outcomes and MCSE in counselors in training (Brogan, 2009; Nelson & Neufeldt, 1998). What typically has been found is in regard to general counselor self-efficacy in novice practice, which is explored within the counselor’s in training supervision relationship (Brogan, 2009; Nelson & Neufeldt, 1998). Therefore, counselor education and counselor research practices explore MCSE at a time in which the counselor-in-training has typically completed most of their course work and is beginning to practice counseling with clients under supervision. This is an issue, as the profession is forgetting to take a step back and evaluate how the prior coursework experiences may or may not be preparing counselors in training prior to practicum, internship, or even clinical practice. In short, we are forgetting to check in on how the learning processes and learning outcomes within counseling training are being implemented, and how such efforts may relate to the needs of the counselors in training, the changes in standards, or even the benefits of our clientele.

Other gaps in the literature include studies reviewing the MCC development based on the older MCC standards (Ivers, Johnson, Clarke, Newsome, & Berry, 2016; Seward, 2014), small (large) samples sizes (Greene et al., 2014), and studies done in isolation of specific variables such as type of course (Greene et al., 2014; Henriksen, 2006) or type of learning modality (i.e., film or immersion experience, Feinstein, 2004; Greene et al., 2014; Johnson & Nelson, 2010; MacLeod, Parkin, Pullon, & Robertson, 2003). The use of older standards of MCC has been a limitation in the profession’s ability to generate a comprehensive measurement for the new Multicultural and Social Justice Counseling Competencies (MSJCC) standards to date. Thus, many studies including this one have had to rely on previous standards of MCC to measure current MCC in counselors-in-training. This leads to a lack of understanding of current
CITs’ MCC based on the new MSJCC standards we are encouraging in current counselor education and training.

Thus, despite the profession’s progress in finding trends in counselor education that impact counselor self-efficacy, multicultural self-efficacy (MCSE), and multicultural competence (MCC), there still remains an unclear understanding regarding specific learning processes and learning outcomes that may be related to MCC based on current MCC standards and multicultural self-efficacy (MCSE) before practicum experiences. Although great strides have been made in exploring the nuances that may impact MCSE and MCC, there is a need to continue to explore relationships that influence both MCSE and MCC (Gordillo, 2015; Green, 2014; Meyer, 2012). Some scholars suggest such exploration will continue to be practiced and never come to full consensus given that many note MCC development and MCSE development are on a continuum (Crook, 2010; Lorenz, 2009). However, in this study I seek to address noted limitations in the counselor education literature and add to the current conversation by providing additional context regarding the influences or impact that transformative learning experiences in counselor education have on future counselor development.

Need for this Study

When considering the need for this study it is important to consider the current progress in counseling education as well as the current mental health needs of the population counselors serve. Currently, counselor education has made recent changes in accreditation requirements for accredited programs (CACREP, 2016). These recent revisions, as noted earlier, are influenced by scholarly study, professional evaluation, and the current trends and needs of the diverse population. This study addresses the needs of both the counselor educator and counselor in training. It is the author’s belief that exploring the relationship that learning experiences may
have with both MCC and MCSE can assist counselor educators in developing a significantly resourceful curriculum that prepares counselors-in-training (CITs) to work with the clientele they serve. How this study speaks to the needs of each will be further explained below.

**Needs of the Counselor Educator**

Counselor educators have many responsibilities within the counseling profession. One of their primary roles is to provide education and training to CITs to best prepare CITs for clinical practice. Researchers have emphasized that counselor educators have specific needs within providing multicultural counseling education and fostering training experiences that develop self-efficacy and multicultural self-efficacy. For example, Fier and Ramsey (2005) found that counselor educators are challenged with integrating MCC material that meets ethical guidelines and their own cultural competence, while Midgette and Meggert (1991) note that counselor educators struggle in teaching cultural context in creative ways, resorting more often to status quo practices of teaching. Further examples of needs within multicultural self-efficacy development include that counselor educators need to explore how to increase counselor self-efficacy in various developmental stages of training and relationships with counselor training and multicultural self-efficacy (Holcomb-McCoy, Harris, Hines, & Johnston, 2008; Motley, Reese, & Campos, 2014; Tang et al., 2004). Thus, in this study I describe specifically how the multicultural counseling class may assist counselor educators in developing a course that supports both MCSE and MCC development in CITs. When considering the needs of counselor educators in assisting CITs, it is important to understand the needs of CITs within counseling programs. Further discussion regarding the needs of CITs will be discussed below.
Needs of the Counselors-in-Training

A depth of emphasis in the counseling literature focuses on the needs of counselors in training (CITs). Specifically, Constantine and Ladany (1996) note that CITs need instructors who come from various diverse backgrounds, who have diverse research interests in multicultural issues, and who offer multicultural counseling courses that provide diverse teaching strategies in the classroom. Furthermore, Flasch, Bloom and Holladay (2016) found that CITs need increased opportunities for experiential and modeling activities, increased opportunities for receiving feedback, more material that focus[es] on various identities such as religion, sexuality, and marital status, opportunities to explore bridging the gap between theory and practice in the classroom, opportunities for mentorship, and use of technology. (p. 12)

These needs, much like the needs of counselor educators, are explored in this study. Through exploring the perspectives of counselors in training (CITs) in this study, CITs are given an opportunity to reflect and identify specific learning practices and learning outcomes that impact both their multicultural competency and their multicultural self-efficacy within their time in a counseling program. This study also provides context to the needs of the clients that will be served by CITs. Thus, further discussion regarding the needs of the diverse client population is provided below.

Needs of the Diverse Population

The U.S. population is becoming increasingly diverse as it continues to grow. Some of the needs of diverse clientele have been emphasized in the counseling literature. For example, emphasis on needs of diverse clients include understanding generational gaps and cultural values when working with older clients (Engram, 1981). Israel, Gorcheva, Burnes, and Walther (2008) suggested that counselors who exhibited basic counseling skills that assisted in creating
a warm and affirming therapeutic relationship and understood and affirmed sexual origination, identity, and developmental challenges not related to LGBT identity was most helpful. Additionally, Consoli, Kim, and Meyer (2008) noted that understanding the cultural context of racial and ethnic minorities such as oppressive experiences can assist in developing therapeutic rapport with ethnic minority clients. This study’s emphasis on counselor education and CIT development allows for the counseling profession to further discuss how to improve and modify training to meet the said needs of diverse clientele. The conceptual framework for this study will be explored in the following section.

Conceptual Framework

In this section, the conceptual framework for this study is described. This section will provide information regarding the author’s identity and positionality with regard to the focus of this study. Additionally, a brief description of the theoretical frameworks for the study is provided.

Identity and Positionality

The subject of this study and my positionality play a significant role. As a practicing mental health counselor and counselor educator, I have an important role in relation to this study. As a practicing clinician I work with diverse clientele. I have chosen to work in the community mental health sector, which has given me the privilege of working with some of the most diverse individuals the U.S. has to offer. I work with people of various age, sexual orientation, race, ethnicity, gender, and social class. In my years of practice, I have had plenty of conversations with clients regarding the significance of working with someone who “gets it”: who has the cultural context to empathize or discuss nuances that are culturally significant and influence the client’s world.
Additionally, as a counselor educator it is my responsibility, based on professional ethics (APA, 2014) and accreditation standards (CACREP, 2016), to provide spaces for future counselors to explore and develop their self-efficacy and multicultural competence prior to entering the profession. Thus, as a clinician, educator, and gatekeeper for this profession it is important to understand the nuances that impact self-efficacy and competency development in counseling education which may impact the future work that the counseling profession as a whole offers our diverse population. This study will explore the literature and theoretical frameworks that have begun to address relationships between adult learning theory (e.g., Transformative Learning Theory) experiences, multicultural self-efficacy (MCSE), and multicultural competence (MCC). Additionally, this conceptual framework will provide the context to support further study of the research regarding counselor education, MCSE, and MCC.

Theoretical Frameworks

Given the context of this research topic, I chose two theoretical frameworks to consider: social learning theory and transformative learning theory. These frameworks focus on counseling self-efficacy (CSE) and a major adult learning theory. Social Learning Theory informs how the counseling profession has defined and explored counselor self-efficacy. Transformative Learning Theory is an adult learning theory which provides a context of how adult learners can experience learning through various processes (e.g., psychological, conventional and behavioral). Details of both theories will be discussed further later in this chapter. In addition to the theories comprising the theoretical framework, Arredondo et al.’s (1996) multicultural counseling competencies will be utilized to assist in defining and measuring MCC in counselors in training.
Transformative Learning Theory

Transformative learning theory (TLT) was developed by Jack Mezirow. This learning theory focuses on the adult learner. Most importantly, TLT notes milestones of development in which the adult learner must first have “disorienting dilemmas” to experience self-reflection, explore beliefs, bias, and worldviews. (Mezirow, 2009). Mezirow believed that adult learners can develop transformative critical thinking skills when placed in experiences that allow for assumptions, beliefs, and worldviews to change (Christie, Carey, Robertson & Grainger, 2015; Howie & Bagnall, 2013; Mezirow, 2009). This change in worldview, practice of critical thinking, and self-reflection then assist the adult learner in transforming problematic or discriminative thinking. The adult learner develops the emotional ability to change thinking and action, and his or her thinking is transformed from problematic to open and reflective. In TLT, three forms of practice must occur for the adult learner. Adult learners must be provided opportunities for critical thinking, opportunities to relate to others going through the same transformative process, and opportunities to act on new perspectives (Christie et al., 2015; Howie & Bagnall, 2013; Mezirow, 2009). Further information regarding TLT will be provided in Chapter 2. The second theoretical framework utilized in this study is social learning theory, which is described further below.

Social Learning Theory

Albert Bandura’s (1977, 1986) social learning theory (SLT) stated that people learn from each other through observation and modeling. Bandura (1986) suggested that observation is the act of viewing or experiencing what is modeled (i.e., behavior) as a representation of typical stimuli. The modeling process includes the concepts of attention, retention, reproduction, and motivation. In these modeling processes a learner is exposed to or notices the
behavior observed, remembers the behavior, develops the ability to perform the behavior modeled, and then performs the behavior (Bandura, 1986). Several scholars noted the influence of Bandura’s theory on counseling self-efficacy (Holcomb-McCoy et al., 2008; Larson & Daniels, 1998; Sheu & Lent, 2007). Thus, this study follows previous research’s use of social learning theory to explain and inform findings on self-efficacy.

Multicultural Competencies

Arredondo et al. (1996) state that counselors must acquire and utilize culturally relevant knowledge, awareness, and skills when serving diverse populations. These three constructs of multicultural competence are measured based on the counselors’ ability to be aware of their own values and biases, aware of clients’ worldview, and use culturally appropriate intervention strategies. Arredondo et al. provide comprehensive guidelines for counselors to follow and researchers to measure MCC development. Thus, this study will also utilize these competencies as a supplementary framework. For clarification of various concepts discussed in this study, a definition of terms is provided.

Definition of Terms

A number of terms and concepts will be discussed in this study. The following terms are defined below: counselor-in-training (CIT), multicultural competency (MCC), counselor self-efficacy (CSE), multicultural self-efficacy (MCSE), transformative learning theory (TLT), transformative learning processes (TLP), and transformative learning outcomes (TLO).

_Counselor in training_ (CIT) is a common term used in counseling literature to describe entry-level counselors. In this study the term CIT will be used to describe master’s-level counseling students in counseling programs. This definition will be measured based on the demographic information noted by participants in this study.
In this study *multicultural competency* (MCC) will be defined based on previous MCC standards. Sue et al. (1992a) and Arredondo et al. (1996) define MCC as the counselors’ awareness, knowledge, and skill, as it relates to working with diverse clients. MCC will be measured using Kim, Cartwright, and Asay’s (2003) Multicultural Awareness, Knowledge, and Skills Survey–Counselor Edition–Revised (MAKSS-CD-R). This instrument measures MCC based on the previous standards developed by Sue et al. (1992 b).

For this study *counseling self-efficacy* (CSE) will be defined based on Larson and Daniels’s (1998) definition, which defined self-efficacy as the “beliefs a counselor possesses about oneself having the necessary ability to accomplish the role of a counselor, professionally and clinically” (p. 180). Given this study is measuring an extended definition of CSE known as multicultural self-efficacy, further definition of multicultural self-efficacy is provided below.

Constantine and Ladany (2000) developed the term *multicultural self-efficacy* (MCSE) when studying a gap in the field’s understanding of how a counselor’s self-efficacy may be measured when working with diverse populations. They define this term as “counselors’ confidence in their ability to perform a set of multicultural counseling skills and behaviors successfully” (p. 491). In this study MCSE will be measured using a modification of Holcomb-McCoy et al.’s (2008) School Counseling Multicultural Self-Efficacy Scale (SCMES).

*Transformative learning theory* (TLT) is a form of pedagogy that is specifically adult learner-focused. TLT is defined as a three-dimensional process of psychological, conventional, and behavioral change. Mezirow believed that adult learners experience disoriented dilemmas which trigger transformation, which leads the adult learner to open and reflective change (Mezirow, 1991). For this study TLT will be measured using Stuckey, Taylor, and Cranton’s (2013) Transformative Learning Survey. Transformative learning theory is operationalized by
two forms of learning experiences which are defined in this study as transformative learning processes (TLP) and transformative learning outcomes (TLO). Definitions of both TLP and TLO are noted below.

Transformative learning processes are defined in this study as the degree of critical reflection, cognitive action planning, transformative experiences, disorienting dilemma, and discourse a counselor-in-training identifies in their learning experience. Transformative learning processes will be measured using the TLP cognitive subscale in Stuckey et al.’s (2013) Transformative Learning Survey and through content analysis of one of two open-ended questions. The open-ended question will provide depth in understanding what specific counseling activities CITs engaged in during their learning experience in a multicultural course.

Transformative learning outcomes are defined in this study as the degree to which counselors-in-training note behavioral and/or psychological change such as acting differently, deeper self-awareness, increase in open perspective, and deep shift in worldview post transformative learning process. Transformative learning outcomes will be measured using the TLO subscale in Stuckey et al.’s (2013) Transformative Learning Survey and through content analysis of one of two open-ended questions. The open-ended question will provide depth in understanding what specific changes CITs have identified post their learning experience in a multicultural counseling course.

In short, MCSE, MCC, TLP, and TLO will be referenced throughout this study. This study will measure CITs’ perspectives and explore relationships between TLP, TLO, MCC, and MCSE through use of theoretically based definitions and instruments. Given the current focus of this study, specific research questions will be considered. Below, further explanation of the research questions and conceptual framework for this study are provided.
Research Questions

While noting that there have been some connections made in counseling education suggesting relationships among learning experiences and MCSE and MCC, the relationship that learning processes and learning outcomes may have with both constructs simultaneously has seen limited exploration. Thus, the following research questions for this study include:

1) Do transformative learning experiences predict MCC and MCSE in CITs?
2) Does the number of MC courses taken relate to MCC and MCSE?
3) What experience do counselors-in-training (CITs) cite as most transformative in a multicultural counseling course?

These research questions indicate the direction of this study in hopes of identifying new and supportive information that will impact counselor education, specifically current teaching practices for MCC and MCSE.

Brief Overview of the Study

In short, this study provides an opportunity to explore the possible relationships that transformative learning experiences have with MCC and MCSE for counselors in training. This study will hopefully provide the counseling profession with a better understanding of effective teaching practices to assist CITs to practice in multiculturally competent ways and increase their multicultural self-efficacy.

This study will provide a review of the counseling education literature in reference to counselor education learning experiences, counseling education trends in MCC education and training, as well as counselor education trends in MCSE development. Furthermore, the methodology of the study will be described, and the results of this study will be explained.
Finally, this study will conclude with a discussion of findings, limitations of the study, implications for counselor education, and suggestions for future counselor education research.
CHAPTER 2
LITERATURE REVIEW

This chapter provides a review of the literature and research related to the concept of transformative learning theory. Additionally, an overview of multicultural competency development in the field of counselor education as well as an overview of counselors’ self-efficacy and multicultural counseling self-efficacy will be discussed. The review of literature in this chapter will further provide a rationale for the focus of this dissertation.

Counselor Education

In this section a brief overview of trends in counselor education standards, research and implications will be provided. The literature reviewed in this section will inform the need for the study.

Counsel for Accreditation of Counseling and Related Educational Programs (CACREP)

Counselor Education has been a discipline for decades (Bobby, 2013; Neukrug, 2014). However, the accreditation body for counseling education was not developed until the late 1960s (Bobby, 2013; CACREP, 2016). Over the years a number of education standards for master’s- and doctoral-level counseling education programs have been created and modified. CACREP’s mission is to promote the professional competence of counseling and related practitioners through the development of preparation standards, the encouragement of excellence in program development, and the accreditation of professional preparation programs. (CACREP, 2016)
The newest CACREP standards were just released in 2016 (CACREP, 2016). These standards are more assessment driven and note an emphasis on student learning outcomes (CACREP, 2016). Additionally, the new CACREP (2016) standards encourage accredited programs to provide content according to the standards; however, they welcome educators to teach and meet those standards in the manner they deem fit (CACREP, 2016). For the purposes of this dissertation, special attention will be placed on the master’s-level program standards provided by CACREP. The master’s-level program standards list specific standards for the following specialty areas: addiction counseling, career counseling, clinical mental health counseling, clinical rehabilitation counseling, college counseling and student affairs, marriage, couples and family counseling, school counseling, and rehabilitation counseling (CACREP, 2016). Within each specialty area are three categories in which specific standards are noted: these include foundational standards, contextual dimensions, and practice standards (CACREP, 2016). What is consistently required in all specialty areas is an emphasis in cultural education and training (CACREP, 2016); this specific emphasis on cultural competence and skilled practice is the focus of the dissertation.

History of Counselor Profession and Education

In this section, the history of the counseling profession and counseling education will be discussed. Important trends in counselor education and practice will provide further context to the study.

History of the Counseling Profession

The history of the counseling profession helps inform where the profession currently lives and thrives. The counseling profession’s roots date back to the early 20th century. When
you first trace the development of the counseling profession, it is important to know that early counselors referred to themselves as teachers and social advocates (Neukrug, 2014). In the early days the counseling profession focus was primarily on child welfare, education, employment guidance and legal reform; the profession can credit Frank Parsons for his influence on the profession (Briddick, 2009; Pope & Sveinsdottir, 2005). The counseling profession had its first makeover after Carl Rogers’s (1942) Counseling and Psychotherapy emphasized the importance of focusing on the client’s personhood. Here is where the counseling profession began to shift from guidance and advice giving to assisting clients with choosing their own path to healing (Gladding, 2013; Neukrug, 2014). Additional makeovers of the counseling profession include the civil rights movements of the 1960s and 1970s (Egan, 1975; Ivy & Gluckstein, 1974; Neukrug, 2014); here the profession began to recognize the importance of providing culturally competent care to racial, ethnic, gender, and sexual preference minorities and developed counseling organizations like The Association for Multicultural Counseling and Development (AMCD) and The Association for Spiritual, Ethical and Religions Values in Counseling (ASERVIC) (Goodyear, 1984; Neukrug, 2014). During the 1960s the Community Mental Health Center Act was passed, which led to the establishment of mental health centers, and one of the most widely utilized educational resources—The Education Resource Center Clearing House on counseling and personnel services—was born (Burger, 2011; Neukrug, 2014).

During the 1980s the profession became standardized as the National Board of Certified Counselors (NBCC) was formed and counseling theory and practice began to shift to a human development model (Neukrug, 2014). Also, during this time more attention began to be given to multicultural competence needs in the counseling profession. During the 1990s, in response to a need for further guidance on multicultural practice, that the field developed multicultural
competence (MCC) standards (Evans & Larrabee, 2002; Sue et al., 1992a; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2015). The MCC standards gave the profession yet another makeover and provided contextual guidelines for working with individuals of different identities, as well as socioeconomic statuses and environmental factors. Today the counseling profession has increased its focus on incorporating MCC with advocacy and social justice guidelines; this has led to revision of MCC standards (Ratts et al., 2015, 2016), ethical standards (ACA, 2014) and education standards (Dunn, Smith, & Montoya, 2006; Siblo, 2015). Thus, the history of the counseling profession has provided the field with increased theoretical practice, ethical guidelines, professional standards, education, and training. The history of the profession also provides an understanding of the history and trends in counselor education.

History of Counselor Education

Key historical moments in counselor education mirror moments in the counseling profession. For example, Lloyd, Feit, and Nelson (2010) note that in the early stages, counselor education was primarily taught by counseling psychologists, which mirrors the early years of the profession’s development and the early influence of psychology. Additionally, Lloyd et al. note that the 1950s, 60s, and 70s were the decades that became turning points for the profession. Lloyd et al. comment that during the late 1960s the Education Professional Development Act provided counselor education programs with increased funding, which allowed “programs to have freedoms in revising curriculum, hiring faculty and staff, purchasing resources, and building training facilities” (p. 58). Finally, Lloyd et al. state that the late 1980s and early 90s created yet another shift in counselor education, as the development of the flagship journal (Journal of Counseling and Development), professional counseling standards (CACREP), and
the Association of Counselor Education and Supervision (ACES) gave counselor education its own identity and education independency from psychology.

Today counselor education is celebrated in its progress in identity, diversity, and training of counseling skills. Yet many scholars note the current future of counselor education may depend on the influences of CACREP standards, professional guidelines, and research regarding counselor education programs (ACA, 2014; Bidell, 2014; Bobby, 2013; Buckley & Foldy, 2010; Pedersen, 2008). Thus, many scholars have called for the need to further explore the current trends and developments in counselor education (Buckley & Foldy, 2010; Ivers, Johnson, Clarke, Newsome, & Berry, 2016; Pedersen, 2008), which is a primary focus of this study. More specifically, this study seeks to explore the current influences of counselor education through a multicultural lens, by evaluating the TLT pedagogy approaches provided in multicultural counseling courses and the impact of those courses on multicultural competency and multicultural self-efficacy in CITs. The reminder of this chapter will provide context to the three variables of this study: multicultural competency (MCC), multicultural self-efficacy (MCSE), and transformative learning theory (TLT).

**Multicultural Competency (MCC)**

In this section a brief overview of the literature regarding multicultural competency will be provided. Multicultural competency literature reviewed will include information regarding MCC development, MCC assessments, MCC influences in counselor education, MCC influences on multicultural self-efficacy, and limitations in MCC research.
Multicultural Competency Development

Over the past three decades the counseling profession has developed and refined the multicultural counseling competencies. The first development of the competencies was in response to leaders’ concerns in the counseling profession and emphasis of the importance of cultural understanding and service to diverse clientele (Sue et al., 1992a). Sue et al. (1992b) created the first MCC, which emphasizes three constructs. According to Sue et al., a **culturally competent counselor is one who acquires and utilizes knowledge, awareness, and skills when serving clients of diverse backgrounds.** Since the creation of Sue et al.’s (1992b) MCC standards, the field’s response to counseling research, education, and practice has shifted to more intentional means of MCC emphasis. In response to the competencies a rich amount of literature has been provided. For example, many scholars have developed assessments to measure MCC (D’Andrea, Daniels, & Heck, 1991; Kim et al., 2003; Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2002; Sodowsky, Taffe, Gutkin, & Wise, 1994), others have explored MCC development in counselor education (Alexander, Kruczek, & Ponterotto, 2005; Buckley & Foldy, 2010; Hipolito-Delgado, Cook, Avrus, & Bonham, 2011; Ishii, Gilbride & Stensrud, 2009; Pedersen, 2008), and some have explored MCC practice in counselors (Cates et al., 2007; Grothaus, McAuliffe, & Craigen, 2012; Hanna & Cardona, 2013). For example, Grothaus et al. (2012) suggested integrating cultural competence and advocacy into strength-based practice as an antidote to ethnocentric practice. Many of the early scholarly works in the counseling profession which have focused on MCC are still sought out and utilized today.

In response to the first competencies a new set of counseling competencies has emerged. Ratts et al. (2015) have recently created a new set of MCC with an additional emphasis on counselor advocacy and social justice practice and a theoretical perspective that encompasses
the domains of the privileged counselor, marginalized counselor, privileged client, and marginalized client (Ratts et al., 2015, 2016). These new competencies provide us with a makeover to the previous competencies and provide examples for CITs and practicing counselors to use in multicultural counseling practices with all clients (Ratts et al., 2015, 2016).

Literature regarding the new competencies follows previous exploration in counselor practice (Barden, Sherrell, & Matthews, 2017; Hoover & Morrow, 2016), and education (Bidell, 2014; Choi, VanVoorhis & Ellenwood, 2015; Kagnici, 2014). However, assessments incorporating the new standards have yet to be published at the time of this study. This means that although a new set of MCC standards have been generated, the previous standards will be used to define and explore MCC. This is due to an accelerated emphasis in MCC the counseling profession is attempting to catch up with (Smith, Constantine, Dunn, Dinehart, & Montoya, 2006). Further exploration of MCC development in counselor education and assessment will be discussed below.

Multicultural Competency and Counselor Education

The literature regarding MCC in counselor education has primarily focused on MCC development in counselors in training (CITs) at the master’s level. Many scholars suggest that the emphasis and findings of MCC development in CITs primarily note that CITs are developing in their cultural awareness and knowledge in counseling education programs (Malott, 2010; Pierce & Wooloff, 2012; Priester et al., 2008). Where scholars stress opportunity for further MCC development in CITs lies is in counselor education strategies to develop MCC skills in CITs (Bidell, 2014; Ivers et al., 2016; Seward, 2014; Smith et al., 2006). Furthermore, scholars are noting a need for counselor educators to provide more experiential and creative

Thus, the research on MCC development in counselor education has focused primarily on master’s-level students. This is the current population for this study. In the counseling literature, a number of supportive findings suggest the MCC development in counseling programs typically notes significant growth in CITs’ knowledge and awareness yet lacks exploration or significant development in counseling skills. Furthermore, there has been a push to explore how teaching approaches impact MCC development in CITs, specifically in multicultural courses. The implications and findings suggest a need to further explore the relationships and development of successful MCC training and development in CITs, which is a point of focus for this study. The following section will provide more information regarding MCC assessments.

Multicultural Competency Assessments

The existing MCC measures include the Multicultural Counseling Inventory (MCI; Sodowsky et al., 1994), the Multicultural Awareness/Knowledge/Skills Survey–Counselor Edition (MAKSS-CE; D’Andrea et al., 1991), the Multicultural Counseling Knowledge and Awareness Scale (MCKAS; Ponterotto et al., 2002), the Cross-Cultural Counseling Inventory–Revised (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991) and the Multicultural Awareness/Knowledge/Skills Survey–Counselor Edition–Revised (MAKSS-CE-R; Kim et al., 2003). In the following sections information regarding the named assessments will be provided. Limitations and strengths of current assessments will be identified.
Multicultural Counseling Inventory (MCI)

Sodowsky et al.’s (1994) MCI is a 40-item, self-report measure of multicultural counseling competencies which uses Sue et al.’s (1992b) definition of multicultural competency. The subscales of the MCI (e.g., multicultural counseling awareness, multicultural counseling knowledge and counseling skills) consist of a 4-point Likert scale. The MCI is noted to have strong psychometric properties with Cronbach’s alphas ranging from .08 to .71 (Pope-Davis, Reynolds, Dings, & Nielsen, 1995; Sodowsky et al., 1994). Additionally, the MCI has been found to have moderate to strong internal consistency coefficients reports for studies measuring MCC in counseling and psychology students (Pope-Davis et al., 1995; Sodowsky et al., 1994). Current limitations of the MCI include that this instrument focuses on primary behaviors and experience of participants’ MCC and is typically used when exploring the impact of multicultural training (i.e., supervision) instead of multicultural education (Granello & Wheaton, 1998). This is a limitation for this study, as the counselors-in-training had limited experience counseling diverse individuals at the time of the study. Additionally, this instrument is one of the older of the current MCC measurements and the author would like to measure MCC based on the most current MCC instruments generated by the field.

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

LaFromboise et al.’s (1991) Cross-Cultural Counseling Inventory–Revised is a 20-item observer-based rating scale. This assessment was originally created to help supervisors and instructors measure trainees’ MCC based on Sue et al.’s MCC definitions. The CCCI-R is reported to have strong reliability and validity, with a Cronbach’s alpha of .95 for total
(LaFromboise et al., 1991). The limitations of this assessment are the lack of reports regarding other subscales’ reliability (Siblo, 2007) and its focus, as this current study focuses on the perspective of the CIT, not counselor supervisors or educators (Dunn et al., 2006; Siblo, 2007).

**Multicultural Counseling Knowledge and Awareness Scale (MCKAS)**

The MCKAS was developed as a revised version of Ponterotto et al.’s (1996) Multicultural Counseling Awareness Scale–Form B. The MCKAS is a 32-item Likert-type scale. This scale measures knowledge and awareness constructs of MCC (Ponterotto et al., 2002; Siblo, 2007). The MCKAS subscales illustrate acceptable reliability and validity, with coefficient alphas at .75 to .85 for the awareness scale and .85 to .95 for the knowledge scales. This assessment was originally normed using psychology trainees (Neville & Mobley, 2001; Ponterotto et al., 2002). This assessment was not deemed a good fit for this study given its limitation in measuring MCC holistically, as it only provides measurement of knowledge and awareness.

**Multicultural Awareness, Knowledge, Skills Survey-Counselor Edition-Revised (MAKSS-CE-R)**

D’Andrea et al.’s (1991) original MAKSS was criticized for its weakness in knowledge and awareness subscales (Kocarek, Talbot, Batka, & Anderson, 2001; Siblo, 2007). Thus, the MAKSS-CE-R was developed as a response to limitations of the MAKSS. The MAKSS-CE-R is a revised, shorter version and the third revision of the MAKSS. The MAKSS-CE-R is a 33-item instrument, with three subscales (knowledge, awareness, and skills). Scores from the MAKSS-CE-R have shown adequate reliability, with coefficient alphas arranging from .80 to .87 (Kim et al., 2003). Some notable limitations of the MAKSS-CE-R are mentioned in D’Andrea and Daniels’s (2005) work, which suggest “the MAKSS-CE-R may not necessarily
reflect the ability to work effectively with persons for a broad range of diverse backgrounds in different capabilities as a mental health profession” (p. 4). These limitations will be addressed by using a MCSE scale to assist in measuring perceptions of multicultural counseling in CITs.

The counseling profession has come a long way in developing MCC standards, education, practical training, and research. Yet there remains a need to explore how MCC development is related and influenced by counselor education and MCSE today. This study seeks to explore the need for further exploration in MCC, counselor education, and MCSE development within master’s-level multicultural counseling courses in counselor education programs. The following sections provide further exploration of the additional variables of this study. The additional variables in this study include and multicultural counselor self-efficacy and transformative learning theory.

**Self-Efficacy**

In this section, further emphasis of concepts for this study and a brief overview of literature regarding self-efficacy, counselor self-efficacy (CSE), and multicultural self-efficacy (MCSE) are discussed. Additionally, research findings and limitations of assessment are provided. Finally, suggestions for future research that support the current dissertation study are identified.

**Origins of Self-Efficacy**

The origins of self-efficacy can be traced back to Bandura’s (1977) early work in social cognitive theory ([SCT]; Bandura 1986; Crook, 2010; Maddux, 1995). Bandura (1977, 1986) notes that SCT explains learning in a social context with a dynamic and reciprocal interaction of the person, environment, and behavior. Bandura (1986) developed self-efficacy theory based on the concepts of SCT. Self-efficacy theory emphasizes that an individual’s beliefs or sense of
personal mastery are influenced by both psychological and behavioral changes within an individual’s experiences. These experiences are known better in SCT as triadic reciprocity (Bandura, 1986; Crook, 2010). In triadic reciprocity there are three stages in which an individual can respond (i.e., cognitively, affectively, and behaviorally). When considering the intersection of SCT and self-efficacy, Bandura (1986, 1995, 1997) and Crook (2010) suggest that we must focus primarily on the “cognitive responses that individuals experience in response to exercising control over their own behavior” (p. 11). Self-efficacy has been suggested by Graham and Weiner (1996) to be a strong area of focus for human motivation and behavior. Thus, these scholars have studied self-efficacy to better define, operationalize, and understand self-efficacy as a whole, as well as in various fields including counseling. In this section, further information regarding the components and influences of self-efficacy will be discussed as well as how counseling self-efficacy and multicultural self-efficacy (MCSE) have been defined and explored in previous scholarly work.

Bandura: Father of Self-Efficacy

Bandura’s work has created a foundation for scholars, educators, and practitioners to understand the concept of self-efficacy. Bandura’s (1986) concept of self-efficacy is defined as one’s belief or judgment of what that person can do. This is not to be confused with one’s success in practicing a specific skill, but more so their belief in implementing a skill. Maddux (1995) highlights the three components of Bandura’s (1986) self-efficacy: generality, strength, and magnitude.

Generality refers to the influences of success or failure on self-efficacy. More specifically, generality focuses on the specific manner in which an individual’s behaviors may change based on success or failure or if said behavior change is an extension of other behaviors
(Crook, 2010). For example, an individual’s self-efficacy may decrease after stuttering during a presentation and feeling embarrassed. That same individual would extend those feelings of embarrassment to other social situations that may have been viewed as unsuccessful, such as going on blind dates.

The second concept of self-efficacy, strength, refers to the degree to which one believes that they can perform a specific behavior (Maddux, 1995). An example of this would be a child who believes that she will be able to do a trick on a bike yet keeps falling off. This child’s behavior to keep getting on the bike and trying to do the trick speaks to her strength in believing she can do the trick.

The third concept of self-efficacy is magnitude, which notes the number of difficult steps one may increase to challenge his or her beliefs (Maddux, 1995). This could be illustrated by using dieting as an example. A woman may believe that she can diet for 60 days and refrain from big portions of food or eating foods with high sugar content. However, when she goes to dinner with friends and is outside her controlled environment, she may doubt her ability to refrain from eating the lava cake her friends want to share at the table.

Additionally, Bandura (1987), Maddux (1995), and Crook (2010) suggest that there are three components of self-efficacy that an individual may experience in an environment. Yet environment also is suggested to influence self-efficacy. Those identified influences of self-efficacy will be discussed further below.

**Four Influencing Factors of Self-Efficacy**

Bandura (1995, 1997) lists four influencing factors of self-efficacy. These factors include enactive mastery experiences, vicarious experiences, verbal persuasion, and psychological and affective states. Bandura (1995, 1997) and Crook (2010) suggest that these
four influences are essential for constructing self-efficacy beliefs. Enactive mastery experiences are noted as actual actions and are believed to be the most influential of the four factors. Vicarious experiences are considered the influence in self-efficacy that are developed through a combination of observation and social modeling (Bandura 1997; Crook, 2010; Maddux, 1995). Verbal or social persuasion can be understood as the cheerleader influencer. This influencer is one that is developed when an individual’s self-efficacy increases based on others’ expressions or statements of confidence in the individual’s abilities (Crook, 2010; Maddux, 1995). The final and fourth influencer, known as physiological and affective state, refers to one’s beliefs in practicing a task based on their physical or emotional response to the task (Crook, 2010; Maddux, 1995). Additional influences on self-efficacy have also been proposed, which are discussed further below.

Additional Influencers of Self-Efficacy

Some scholars note additional influences of self-efficacy outside of those suggested by Bandura. For example, Maddux (1995) suggested two additional sources or influences of self-efficacy (i.e., imaginal experiences and distal and proximal sources). Imaginal experiences refer to those beliefs based on imagining successfully completing a task, while distal and proximal sources refer to past and current influences on self-efficacy for a specific action or task.

Bandura (1977, 1986, 1995, 1997), Maddux (1995), and Crook (2010) have noted several influences and components of self-efficacy. These scholars have provided context in our understanding of self-efficacy and how it can increase or decrease. Additionally, scholars have begun to explore mediating processes that contribute to one’s self-efficacy. Continued discussion of mediating processes of self-efficacy will be described in the following section.
Mediating Processes of Self-Efficacy

Crook (2010) suggests there are an additional four mediating processes that regulate how an individual may function; these processes include cognitive, affective, and motivating processes. Crook notes that the cognitive processes that mediate self-efficacy include goal setting, strategies to meet goals, developing rules for predicting and influencing special events, and effectiveness of problem solving. Affective processes that impact self-efficacy include responses to life events. Crook adds that affective processes include two domains that speak to performance influences and emotional responses in one’s strength in affect. Finally, motivational processes refer to the role of self-efficacy on self-regulating motivation. Several scholars have studied the mediating processes that impact self-efficacy. For example, Lin, Hung, and Lee (2015) found that positive instructional styles lead to increases in cogitative processes and enhanced critical thinking skills and self-efficacy. Jiang (2016) found that students’ level of emotional intelligence can influence their career decision-making self-efficacy. Furthermore, Jiang (2016) notes that goal commitment can be influenced by students’ self-efficacy and emotional intelligence. Both of these studies provide context of how cognitive, affective and motivating processing may impact self-efficacy in college students.

In short, self-efficacy is defined as one’s belief in their ability to perform a task. Self-efficacy is influenced by an individual’s enactive mastery experiences, vicarious experiences, verbal persuasion, and psychological and affective states. Additionally, an individual’s imaginal experiences and distal and proximal sources have been found to influence self-efficacy. Finally, mediating processes that are cognitive, affective, and motivating can influence levels of self-efficacy in individuals. However, it is important to understand how specific forms of self-efficacy are defined and influenced in specific forms of study and practice (Holcomb-McCoy &
Chen-Hayes, 2006; Lapan, Adams, Turner, & Hinkelman, 2000; Lent et al., 2006; Strauser & Berven, 2006; Woolfolk, Rosoff, & Hoy, 1990). Larson and Daniels (1998) were among the first to note the importance of focusing on counselor self-efficacy. Larson and Daniels (1998) suggested that counselor self-efficacy should be a point of interest within self-efficacy research due to counselors’ roles in managing sessions with clients and meeting multiple skill expectations within clinical practice. Basically, exploring CSE is important because the service that counselors provide impacts the welfare of their clients. Thus, the remainder of the focus on self-efficacy for this study will primarily cover counselor self-efficacy (CSE) and multicultural counseling self-efficacy (MCSE).

Counseling Self-Efficacy

Counseling self-efficacy is defined as an individual’s belief about their capability to effectively counsel a client in the near future or perform specific related behaviors (Larson et al., 1992; Lent et al., 2006). The study of self-efficacy and counseling has blossomed over the course of several decades (Barbee, Scherer & Combs, 2003; Leach, Stoltenberg, McNeill, & Eichenfield, 1997; Lent et al., 2006). Some studies of counselor self-efficacy have noted that CSE can be positively related to counselor training (Barden & Greene, 2015), counseling supervision (Barbee et al., 2003), counselor self-concept (Leach et al., 1997) and counseling outcomes (Holcomb-McCoy et al., 2008). Furthermore, study of counselor self-efficacy has provided the counseling field with specific instruments to assist in measuring CSE. Examples of CSE assessments are defined and discussed below.

Counseling Self-Efficacy Assessment

Self-efficacy assessment in counseling has been suggested to assist in not just affirming one’s capabilities, but also measuring the strengths of his or her beliefs (Holcomb-McCoy et al.,

**Counseling Self-Estimate Inventory (COSE)**

The COSE is one of the most widely used assessments in the counseling profession (Lent et al., 2006). The COSE was developed by Larson et al. (1992) to measure counselor trainees’ confidence or self-efficacy using five subscales. Larson et al. (1992) mark the use of Bandura’s (1977) self-efficacy theory to inform their definition of counselor self-efficacy. The five factors or subscales of counselor self-efficacy measured in the COSE include counseling microskills, attending to process, dealing with difficult client behaviors, having cultural competence, and being aware of values. Subscales of the COSE use Likert items with response options that range from $1 = \text{strongly disagree}$ to $6 = \text{strongly agree}$. The COSE consists of 67 items and is reported to have high estimates of reliability, with alpha = .93 for total scores, alpha = .88 for Microskills; alpha = .87 for Process; alpha = .80 for Difficult Client Behaviors; alpha = .78 for Cultural Competence; and alpha = .62 for Awareness of Values (Larson et al., 1992). Furthermore, the COSE is rated to have adequate convergent and discriminant validity when tested with other measures (Tennessee Self-Concept Scale [Fitts, 1965]; State-Trait Anxiety Inventory [Spielberger, 1983]; Problem Solving Inventory [Heppner & Petersen, 1982]; Social Desirability Scale [Crowne & Marlowe, 1960]; Myers-Briggs Type Indicator [Myers, 1962], as cited in Larson et al., 1992). The development of the COSE involved a sequence of three studies in which the norming samples consisted of counselor trainees in Midwestern, master’s-level counseling programs in practicum or at least two years into their program. The majority of the sample was female and white (Larson et al., 1992).
Noteworthy limitations to this preliminary instrument include that the researchers used an adapted version of the COSE, which was not originally developed to assess self-efficacy beliefs in counseling special populations like those of the LGBTQ community (Burkard, Pruitt, Medler, & Stark-Booth, 2009). Furthermore, the COSE cannot measure cultural competence or multicultural self-efficacy in totality, as the cultural competence scale consists of only four items (Holcomb-McCoy et al., 2008).

Counselor Activity Self-Efficacy Scale (CASES)

Lent et al.’s (2003) CASES instrument was designed to measure counselor self-efficacy using Larson and Daniels’s (1998) informed definition of counselor self-efficacy. The CASES consists of three factors which include performing helping skills, managing the counseling process, and handling challenging counseling situations. The CASES contains six subscales, which consist of exploration skills, insight skills, actions skills, session management, client distress, and relationship conflict (Lent et al., 2003). These subscales were deemed the primary scales of this instrument due to previous definitions of counselor self-efficacy in which Larson and Daniels (1998) and Lent et al. (2003) stated that CSE encompasses three broad subdomains: performing basic helping skills, managing sessions, and negotiating challenging counseling situations and presenting issues. In Lent et al.’s (2003) instrument the helping skills are divided into three subscales (i.e., explorations skills, insights skills, and actions skills), whereas sessions management, client distress, and relationship conflict are the three scales that speak to the two remaining constructs of CSE. Lent et al. (2003) added that reviewing these subscales can provide a more in-depth understanding of different counseling programs’ levels of training CITs. The norming group used for the development of the CASES included 345 students in both undergraduate and graduate counseling courses. Demographics of the norming sample included
over 60% of the sample being white and over 260 women (Lent et al., 2003). The validity and reliability of scores from the CASES instrument have been noted to be adequate, with alpha coefficients ranging from .66 to .91, and validity coefficients ranging from $r = .35$ to .47 when measuring criterion-related validity and $r = .61$ to .76 when measuring convergent and discriminant validity (Lent et al., 2003).

Notable limitations to this instrument include a lack of diverse norming sample; Lent et al. (2003) report that the norming sample was mostly European American females. Additionally, the findings generated from the CASES are claimed to be generalizable with CITs but not suggested to be relative to experienced counselors (Lent et al., 2003). Finally, the CASES scale focuses on a generalized definition of self-efficacy and does not provide any context to CITs’ multicultural competency or self-efficacy (Holcomb-McCoy et al., 2008). The multicultural self-efficacy of counselors-in-training is the variable in which the current study is seeking further exploration. Thus, the named counselor self-efficacy instruments, although they set a foundation for self-efficacy research and measurement, were not a good fit for this study.

These instruments assist counselor educators, counseling scholars, and counseling supervisors in measuring levels of CSE in counselors-in-training, novice counselors, and seasoned practitioners in the field. The work in CSE in the counseling profession has created new implications to improve counseling practice and education (Holcomb-McCoy et al., 2008; Lent et al., 2003). Additionally, the work of CSE has expanded into specific focus on multicultural counseling self-efficacy (Constantine and Ladany, 2000; Holcomb-McCoy et al., 2008; Neville & Mobley, 2001; Sheu, Rigali-Oiler, & Lent, 2012). The counseling field has responded to the need to focus on this specific area within CSE as the U.S population seeking counseling services increases and is becoming more diverse (Holcomb-McCoy et al., 2008).
Counselor self-efficacy (CSE) has become a booming focus of counseling education, research, and training. CSE research has provided the counseling field with greater understanding and interventions to improve counselors at various developmental levels in practice. Additionally, CSE work has recently expanded and evolved as the population that the field serves grows and becomes increasingly diverse. Thus, it is important to focus on the development of multicultural counseling self-efficacy.

Multicultural Counseling Self-Efficacy

As noted in the previous chapter, multicultural self-efficacy was first defined by Constantine and Ladany (2000) as “counselors' confidence in their ability to perform a set of multicultural counseling skills and behaviors successfully” (p. 491). Many scholars such as Neville and Mobley (2001) and Holcomb-McCoy et al. (2008) have suggested that there is a need to examine counselor self-efficacy in the context of multicultural counseling. Scholars have observed a gap between awareness of attitudes toward diverse populations, knowledge about multicultural issues, and the belief in the ability to use both awareness and knowledge to perform skills and behaviors in multicultural counseling (Holcomb-McCoy et al., 2008). Furthermore, although previous counseling self-efficacy scales focused primarily on general measures of counseling self-efficacy, those measures do not broadly cover multicultural and equity issues that are relevant to counselors’ work with diverse populations (Holcomb-McCoy et al., 2008; Sheu et al., 2012). Scholars such as Holcomb-McCoy and Chen-Hayes (2006), Holcomb-McCoy et al. (2008), and Sheu et al. (2012) argue that a better understanding of how trainees develop confidence or self-efficacy in the context of multicultural counseling could have useful implications for how graduate programs prepare culturally competent counselors. Current work in MCSE has developed assessments and suggestions for MCSE training.
education, and practice. Yet a limited amount of current research exists that explores influences on multicultural counseling self-efficacy (MCSE) in counselor education (Sheu & Lent, 2007)—thus, the need for this research study.

Multicultural Self-Efficacy Instruments

The study of MCSE has led to the development of various instruments that provide an MCSE emphasis. In this section specific information regarding the field’s current development of MSCE assessments will be discussed. The current available MCSE assessments include Sheu and Lent’s (2007) Multicultural Counseling Self-Efficacy Scale—Racial Diversity Form (MCSE-RD), Holcomb-McCoy et al.’s (2008) School Counseling Multicultural Self-Efficacy Scale (SCMSES), Dillon and Worthington’s (2003) Lesbian, Gay and Bisexual Affirmative Counseling Self-Efficacy Inventory (LGB-CSI) and Burkard et al.’s (2009) Lesbian, Gay, and Bisexual Working Alliance Self-Efficacy Scales (LGB-WASES).

School Counseling Multicultural Self-Efficacy Scale (SCMSES)

Holcomb-McCoy et al.’s (2008) School Counseling Multicultural Self-Efficacy Scale (SCMSES) was developed to assist school counseling professionals in assessing their self-efficacy for the purposes of school counseling professional development, exploring relations between demographic variables of school counselors (e.g., gender, ethnicity, education background) and further researching MCSE. Holcomb-McCoy et al. (2008) note that the SCMES “require[s] the respondent to assess their ability to perform tasks related to equity and diversity issues in schools” (p. 168). The SCMSES has been suggested to be an internally reliable and valid instrument to measure MCSE (Holcomb-McCoy et al., 2008). One of the unique characteristics of the SCMSES is that it includes items pertaining to a counselor’s
comfort with working with people or groups of diverse backgrounds (Holcomb-McCoy et al., 2008). The norming sample for the SCMSES consisted of 181 School Counselor Associations (ASCA) members (Holcomb-McCoy et al., 2008). The majority of the study participants were white (74%) female (70%) professional school counselors (86%). Additional norming sample demographics also included counselor educators (4.4%) and guidance supervisors (4.4%), and 7.2% were Black, Latinx, and Asian-identified participants (Holcomb-McCoy et al., 2008).

Holcomb-McCoy et al. (2008) noted use of factor analysis and a series of multivariate analyses of variance (MANOVA) to explore psychometric properties of the SCMSES. Results of the factor analysis determined that a six-factor structure was evident. Additionally, as a result of factor analysis, the original 90 items were reduced to 52. Reliability (alpha) coefficients for the SCMSES ranged from .88 to .95, indicating good reliability of scores.

Findings of the SCMSES

Holcomb-McCoy et al. (2008) found that ethnicity and years of experience were the only demographic variables that were significantly related to the SCMES scores in their study. For example, Holcomb-McCoy et al. (2008) found that minority school counselors reported higher scores on all subscales. Additionally, Holcomb-McCoy et al.’s (2008) development of the SCMES led to the suggestion that school counselors with higher SCMES scores were more likely to believe they understood multicultural concepts, used resources to assist students, identified student inequalities, were more satisfied with their multicultural work with students and their families, and challenged barriers to student achievement.

Thus, the development of the SCMES has assisted the counseling progression in identifying factors that contribute to our understanding of school counselors’ MCSE and multicultural counseling interests. The findings generated from the SCMES note that counselors
who are of a minority ethnicity and have more experience and training with diverse individuals show an increase in MCSE compared to their less experienced, white counterparts. However, these finding focus primarily on practicing school counselors and cannot be applied to all school counselors, CITs, or other practitioners in the other counseling specialties (Holcomb-McCoy et al., 2008).

**Multicultural Counseling Self-Efficacy Scale–Racial Diversity Form (MCSE–RD)**

The MCSE-RD is used to assess trainees’ self-perceived capabilities to counsel racially diverse clients (Sheu & Lent, 2007). The MCSE-RD was developed by Sheu and Lent (2007) and consists of three subscales: Multicultural Intervention (MI; 24 items), Multicultural Assessment (MA; 6 items), and Multicultural Counseling Session Management (MCSM; 7 items). Sheu and Lent (2007) explored self-efficacy by testing cross-racial client contacts, outcome expectations, choice goals, and multicultural training environment of counselors in training. The development of the MCSE-RD was completed using factor analysis and structural equation modeling (SEM) techniques. Sheu et al. (2012) note that the original sample collected included 209 students, of whom 61 were males, 145 were female, and 3 were gender unidentified. Racial demographics included 57% White, 13% Asian, 8% African American, 8% international, 5% Latino/a, and 1% other. Furthermore, the sample included 44% doctoral students and 41% master’s students, while the remaining 15% were enrolled in other graduate programs (e.g., psychology programs). The age range of the students was 22 to 62 years.

**Findings from the MCSE–RD**

Sheu et al. (2012) state that the development of the MCSE–RD has indicated the following: “participants’ prior cross-racial client contacts and perceptions of their multicultural
training environments produced direct paths to self-efficacy, which, in turn, was linked to interests in working with diverse clients” (p. 538). This suggests that counselors-in-training who have experiences with diverse individuals and training environments that foster multicultural experience and knowledge may experience an increase in MCSE and increased interest in working with diverse clientele in practice. This assessment provides an understanding of how CITs’ MCSE may be influenced. However, this assessment focuses primarily on the racial identity of clients and does not include other diverse identities of clients, which is the focus of the current study.

Sexual Orientation Self-Efficacy Assessment

MCSE encompasses all multicultural identities. However, most of the literature and assessments generated on MCSE have focused primarily on race and ethnicity (Bidell, 2005; Fassinger, 1991). However, sexual orientation has been another focus of MCSE. This focus developed after a paradigm shift in treatment, training, and ethical practice for serving the LGBTQ+ community (Edwards, Robertson, Smith, & O’Brien, 2014; Fassinger, 1991; Philips & Fischer, 1998). For example, LGB-affirmative counseling has been defined as “therapy that celebrates and advocates the authenticity and integrity of lesbian, gay and bisexual persons and their relationships” (Bieschke, McClanahan, Tozer, Grzegorek, & Park, 2000, p. 328).

With this shift, counseling scholars and researchers have begun exploring counseling practice and counseling self-efficacy with the LGBTQ+ community (Bidell, 2005; Burkard et al., 2009; O’Shaughnessy & Spokane, 2013). Two assessments have been generated in the scholarly interest of sexual orientation and MCSE: Dillon and Worthington’s (2003) Lesbian, Gay and Bisexual Affirmative Counseling Self-Efficacy Inventory (LGB-CSI) and Burkard et al.’s (2009) Lesbian, Gay, and Bisexual Working Alliance Self-Efficacy Scales (LGB-WASES).
LGB-CSI

The LGB-CSI is a 64-item assessment with five factors that assesses counselor self-efficacy to perform lesbian, gay, and bisexual (LGB) affirmative counseling behaviors (Burkard et al., 2009; Dillon & Worthington, 2003). These factors or subscales include application of knowledge, advocacy skills, self-awareness, relationship, and assessment skills. The LGB-CSI was developed and validated using exploratory factor analysis (EFA), confirmatory factor analysis (CFA), MANOVA analysis, and exploring convergent and discriminant validity of the instrument through a series of five studies (Dillon & Worthington, 2003). The norming sample for the first study included 336 participants, of whom over 60% were graduate counselor trainees in psychology and the remaining were mental health practitioners. The first norming group also consisted of the majority of women (n=240) while the remaining participants identified as male. Finally, participants were primarily white (79%) with the remaining representing Black, Hispanic, Asian, Biracial, and Native American (Dillon & Worthington, 2003). New participants were recruited for each of the three additional studies. The LGB-CSI evidenced high internal consistency at .93 (Advocacy Skills), .89 (Assessment), .86 (Awareness), .87 (Relationship), .96 (Knowledge), and .96 (Total) (Dillon & Worthington, 2003). According to Dillon and Worthington (2003), additional findings of the strength of the LGB-CSI include the following:

Construct validity was supported by findings indicating varying levels of self-efficacy commensurate with status in the field. Individual, institutional, and societal homophobia/heterosexism may limit heterosexual counselors from engaging in similar activities and holding positive outcome expectations and interest in LGB-affirmative counseling, thus limiting their potential self-efficacy. (pp. 246-247)

Additional findings noted from the generation of the LBG-CSI include stronger perceptions of LGB-affirmative counseling self-efficacy related to higher perceptions of general counseling
self-efficacy. Self-identified LGB individuals were more efficacious than heterosexual individuals. Self-identified LGB counselors also may hold higher levels of interest in LGB-affirmative counseling and more optimistic outcome expectations regarding LGB-affirmative counseling, thereby influencing their self-efficacy in this area.

**LGB-WASES**

The LGB-WASES is a 32-item instrument with three factors or subscales. Those subscales include emotional bond, establishing tasks, and setting goals (Burkard et al., 2009). This instrument was created in response to conceptual issues identified in previous work in LGB-affirmative counseling (Burkard et al., 2009). Furthermore, the purpose of this assessment is to identify counselors’ perceived ability to develop a working alliance (Burkard et al., 2009). This instrument is different than its self-efficacy counterparts in that it focuses on belief around creating a working alliance and affirmative counseling and not so much on counseling skills and diverse clientele. Development of the LGB-WASES was generated through a series of three studies. For two out of three studies, two sets of participants were collected. Norming participants consisted of students in counseling courses (e.g., multicultural counseling course, group counseling courses, advanced counseling courses and counseling psychology courses). Norming participants were both master’s and doctoral level and were primarily students at universities in the Midwest region of the U.S. (Burkard et al., 2009). Furthermore, participants were primarily White.

**Findings Established in the Development of the LGB-WASES**

Analysis of the LGB-WASES was conducted using MANOVA and ANOVA analysis. This analysis generated positive accounts of construct validity, indicating positive relationships
with general counseling self-efficacy and multicultural competency (Burkard et al., 2009). Reliability of the LGB-WASES indicated stability and internal consistency, with reliability coefficients of .98, .97, .96 and .94 for the total scale, bond, task, and goal factors, respectively (Burkard et al., 2009). Additionally, results from the development of this assessment provide an “alternative theoretically grounded measure for assessing counselor self-efficacy skills in developing a working alliance when working with clients who identify as LGB” (p. 43) (Burkard et al., 2009). This assessment explores other influences of self-efficacy, including the physiological and affective state through the emotional bond items, and imaginal experiences through the task items and the goal-setting factor, thus building on Maddux’s (1995) research on additional influences of self-efficacy.

Limitations of MCSE Assessments

Research regarding MCSE has led to even further understanding regarding CSE. However, assessments regarding MCSE have several limitations. For example, both Sheu et al. (2012) and Holcomb-McCoy et al. (2008) noted that their instruments may not be appropriate to generalize the findings to other forms of client diversity, such as social class or physical disability. Also, some subscales on MCSE assessments have been found to have questionable usefulness and stability of variance (Dillon & Worthington, 2003). Furthermore, sample sizes in the development of MCSE instruments have been observed to be smaller and less diverse than recommended (Dillon & Worthington, 2003; Holcomb-McCoy et al., 2008; Sheu et al., 2012). Furthermore, current MCSE assessments focus specifically on implications for research that will be predictors of further counseling practice and supervision (Burkard et al., 2009; Dillon & Worthington, 2003; Holcomb-McCoy et al., 2008) rather than on counselor education. Additionally, all these assessments are relatively new to the counseling field; thus, all authors
have made calls for continued use of their instruments to further strengthen understanding of the instruments’ validity and reliability (Dillon & Worthington, 2003; Holcomb-McCoy et al., 2008; Sheu et al., 2012). This suggests a need for further development in understanding how counselor education specifically impacts MCSE in CITs, which is a focus of this study.

Findings in MCSE Research

Research conducted within the counseling profession regarding multicultural self-efficacy (MCSE) is relatively scarce. Findings have suggested some themes in the profession’s understanding of MCSE. These themes relate to MCSE and assessment, MCSE and counselor education, MCSE and counseling supervision, and MCSE and clinical practice.

Findings in Assessment and Clinical Practice

Current findings regarding MCSE assessment include multicultural-related self-efficacy instruments typically being developed and tested only in the multicultural context (e.g., race/ethnicity, sexual orientation) yet not inclusive of other diverse identities (i.e., disability, socio-economic status, religion) (Dillon & Worthington, 2003; Holcomb-McCoy et al., 2008; Sheu et al., 2012). Additionally, MCSE assessment findings have noted that MCSE development has been directly related to one’s training or education (Dillon & Worthington, 2003; Holcomb-McCoy et al., 2008), as well as one’s experience with MCC supervisors and instructors (Dillon & Worthington, 2003; Holcomb-McCoy et al., 2008; Sheu et al., 2012). Furthermore, assessment of MCSE has also suggested that one’s MCSE perceptions may be related to or influenced by one’s direct or indirect work with diverse individuals (Burkard et al., 2009; Dillon & Worthington, 2003; Holcomb-McCoy et al., 2008; Sheu et al., 2012). Finally, MCSE assessment findings have suggested that perceptions of higher MCSE have been linked
to one’s interest in working with, advocating for, and affirming diverse populations (Dillon & Worthington, 2003; Holcomb-McCoy et al., 2008). Thus, MCSE assessment has provided the counseling profession with some understanding of how MCSE development may be influenced as well as how levels within MCSE may predict a counselor-in-training or novice counselor’s multicultural competency, and multicultural counseling practice.

Findings in Counselor Education

Multicultural self-efficacy development in counselor education is minimally discussed in the literature. Yet research findings regarding MCSE development seem to show a positive relationship between education experiences regarding multicultural competence and multicultural counseling positively increasing one’s perception of MCSE. For example, Holcomb-McCoy (2008) found that school counselors received significantly higher scores in MCSE in four out of six subscales of the SCMES when they had taken five to seven MCC courses compared to those who took one to two. Thus, in terms of multicultural courses, Holcomb-McCoy et al. (2008) note that courses do have an effect on multicultural self-efficacy. Furthermore, Barden and Greene (2015) found that time in graduate school has a significant effect on MCSE subscale session management.

Findings in Multicultural Competency and Multicultural Self-Efficacy

The connection between multicultural competency and multicultural self-efficacy has been a current focus of counseling research. For example, Greene et al. (2014) found that use of film in multicultural counseling courses increases both MCC and MCSE in counselors-in-training. Furthermore, Sheu and Lent (2007) noted in their study that self-efficacy is predictive of MCC. Matthews, Mehta Barden and Sherrell (2018) commented in their study of MCSE,
MCC and ethnic identity that there are large, positive correlations between MCC and MCSE ($r=.61$, $p<.01$). Owen, Bodenhorn, and Bryant (2010) also found a significant relationship between school counselors’ MCC, MSEC and years of experience with diverse clientele. What appears to be lacking is current research regarding the MCC and MCSE relationship is additional exploration of MCC and MCSE development in counselor education (Greene et al., 2014). This study seeks to add to Greene et al.’s recent work and the suggestions of other scholars in counseling education by providing new supporting literature to the counselor education practice.

**Justification of the Study Topic and Research Questions**

In considering the current research on MCSE, there appears to be a need for further exploration of MCSE development in CITs. Some of this need has been noted based on research limitations, such as: many studies having small, homogeneous samples (Bodenhorn & Skaggs, 2005; Holcomb-McCoy et al., 2008; Sheu et al., 2012), limited study of counselors-in-training MCSE in other diverse identities or counseling specializations (Holcomb-McCoy et al., 2008; Sheu et al., 2012); and a need to explore connections in MCC, MCSE, and counselor education. For example, Holcomb-McCoy et al. (2008) and Sheu et al. (2012) called for future researchers to look closely at the effect of multicultural counseling coursework, professional development, and diversity experiences on the multicultural self-efficacy of counselors and CITs. Furthermore, Sheu et al. (2012) and Holcomb-McCoy (2008) have suggested that implementing MCSE assessment may assist counselor educators and supervisors in developing counseling skills and behaviors for CITs. Thus, findings in counselor education research with regard to MCSE suggest further research is needed to understand how counselor education influences CITs’ MCSE. Thus, the research questions in this study seek to add new and supportive
information to the counseling literature as it pertains to further exploration of MCSE, and counseling education approaches.

Transformative Learning Theory (TLT)

In this section, further discussion of Transformative Learning Theory (TLT) will be provided. This section will include a brief overview of literary findings and suggestions regarding TLT in education and training. Additionally, the following sections will provide the rationale for research questions and hypotheses generated for this dissertation study.

Transformative Learning Theory Development

Transformative Learning Theory was developed by Jack Mezirow (1991). TLT is a learning theory with an emphasis on adult learning. Mezirow (1991, 2009), as noted earlier, defines TLT as a three-dimensional process which includes psychological, conventional, and behavioral change. Taylor (2007) and Mälkki (2012) describe Mezirow’s use of TLT as a means to explore how adults develop self-reflection of their beliefs and experiences over time, which allow a shift in worldview and provide a change in one’s behavior. Mezirow (2009) has described the transformative learning process as a form of learning that transforms problematic frames of reference to make them more inclusive, reflective, open and emotionally able to change. One of the primary factors of TLT is the “disorienting dilemma.” Mezirow (1991, 2009) and Mälkki (2012) note that the disorienting dilemma is the experience(s) that do not fit an individual’s current beliefs or knowledge about the world. Thus, when a person experiences a disorienting dilemma, like being exposed to a cultural practice he or she may not have been aware of or understood, Mezirow believed that an individual is forced to reconsider their knowledge and beliefs based on that exposure; and thus, new knowledge and beliefs are
generated. These new beliefs and knowledge then shift one’s worldview and ultimately lead the individual to “critical reflection and “context dialogue” with other people (Mälkki, 2012; Mezirow, 2009).

Application of Transformative Learning Theory

Mezirow (2009) and Esthermsmth (2017) suggest that the primary factor of TLT, the disorienting dilemma, may frequently occur in academic learning environments. Furthermore, they (Esthermsmth, 2017; Taylor, 2007) suggest that educators are the primary facilitators of TLT in that they are the individuals who provide space in and outside the classroom for transformative learning opportunities for their students. Mezirow (1991, 2009) and Esthermsmth (2017) suggest that the educator must provide the following learning opportunities for transformative learning to occur: opportunities for critical thinking, opportunities to relate to others going through the transformative process, and opportunities to act on new perspectives.

Opportunities for Critical Thinking

The critical thinking opportunity in TLT is typically facilitated by the instructor through providing new content in the classroom as well as encouraging discourse (discourse is another key factor in TLT). Mezirow (2003) notes that discourse refers to dialogue involving the assessment of belief, feelings, and values. Discourse can also be practiced in TLT through journaling (King, 2004) or writing themes (Cohen, 2004). Mezirow (2003, 2009) notes that discourse is the essence of adult education. Mezirow (2003) notes that common frames of reference that allow for opportunity of critical thinking in the classroom may include the following subjects:

fixed interpersonal relationships, political orientations, cultural bias, ideologies, schemata, stereotyped attitudes and practices, occupational habits of mind, religious
Critical thinking opportunities additionally allow adult learners to critically reflect on assumptions and bias within self and within group interaction with peers (Mezirow, 1991, 2003, 2009).

Opportunities for Relation to Others

As noted previously, the disorienting dilemma is facilitated through academic experiences and often processed through discourse in the classroom. This practice in the classroom provides opportunity for individuals to experience transformative learning within a community. Mezirow (2009) and Esthermsmth (2017) suggest that when educators provide an opportunity for students to undergo the transformative experience together, students and educator are oftentimes motivated to bounce ideas and ideologies off one another and can be inspired by the change peers make. This process allows for a collective learning environment for the educator and the students.

Opportunities for Action

The final opportunity noted in the application of transformative learning includes an action component. Here Mezirow (2009) suggests that educators encourage students to begin to act on new knowledge. Here educators may provide opportunities for advocacy projects or plans (Feinstein, 2004), immersion experiences (Feinstein, 2004; MacLeod et al., 2003), case studies (Christine, Carey, Robertson & Grainger, 2015), or even interviews (Berger, 2004; Christie et al., 2015).
Role of the Educator

In TLT the educator has a defined role and style of instruction. Mezirow (2003, 2009) explains that the educator aids the student learner by helping the “learner realize these capabilities by developing the skills, insights, and dispositions essential for their practice” (p. 62). Many scholars support this recommendation in their work, noting that educators foster transformative learning through providing direct and active learning experiences (i.e., service learning, hospice care) (Feinstein, 2004; King, 2004; MacLeod et al., 2003). Additionally, the educator is essential in helping students “acquire the skills, sensitivities, and understandings essential to becoming critically reflective of assumptions and to participate more fully and freely in critical-dialectical discourse” (Mezirow, 2003, p. 62).

Furthermore, the educator is described as a support to adult learners as they navigate and sustain the agency to live with and learn from disorienting dilemmas inside and outside the class (Berger, 2004; Mezirow, 1991). Additionally, the educator is believed to be a role model who is also willing to learn and be transformed through the relationships and experiences in the classroom (Cranton, 2005). Finally, Mezirow (2003, 2009) suggests that the educator helps the student achieve a continuation of transformative learning beyond the classroom. Thus, when transformative learning is evident, the learner is then able to change actions and further pursue their education with new insight and reflection. Thus, the learner’s objective(s), and the professional goal(s) of the educator, is to “foster the learner’s skills, habit of mind, disposition, and to become a more active and rational learner” (Mezirow, 2009, p. 62).
Strengths and Limitations of TLT

The literature contains a number of conversations regarding the strengths and limitations of TLT. Many of the strengths and limitations in TLT relate to education, training, or assessment in higher education. In this section both strengths and limitations of TLT will be identified.

Strengths of TLT

Scholars note various benefits and strengths to TLT, including benefits of the reflective process within TLT. For example, Cranton and Carusetta (2004) point out that teachers who engage in TLT’s reflection of self, others, and relationships work harder towards being more authentic in their teaching practices. Additionally, Taylor (1998) states that the TLT approach to learning allows individuals to develop trusting relationships with other individuals and as a result people are able to have “questioning discussion, share information openly, and achieve mutual and consensual understanding” (p. 37). Furthermore, in Baumgartner’s study regarding HIV-positive individuals’ experience with transformative learning, Baumgartner (2002) suggested that individuals who participate in TLT discourse are able to develop empathy, understanding, and community with one another. Additionally, both Pugh, Bergstrom, and Spencer (2017) and Gambrell (2016) note that transformative learning can influence identity development through opening new perspectives of self and allowing individuals to actively engage is practices that allow them to see aspects of the world in a new way.

Limitations of TLT

Although there are many strengths in TLT there is also some discussion of limitations to the theory. For example, Taylor (1997) suggests that there is a need to further explore how TLT
can be better understood in ways that examine diversity such as class, ethnicity, gender, and sexual orientation. Others, like Collard and Law (1989), suggest that TLT studies have lacked emphasis and importance of the social action component of TLT. Furthermore, Clark and Wilson (1991) argue that TLT lacks an account of context, in that there is a need to link context in one’s meaning of knowledge and experience(s). Additionally, Brookfield (2012, pp.131-132) has noted a misuse of the term *transformative* in higher education, leading individuals to struggle to find evidence of TLT to be clear in the literature. Furthermore, it has been suggested that program requirements, rigid assignments, and academic standards may create barriers to methods of transformative learning (Taylor, 2003). Another barrier noted in the literature is that discourse can be challenging depending on the closeness and comfort of adult learners (Scribner & Donaldson, 2001). Finally, Fazio-Griffith and Ballard (2016) suggest that TLT approaches may be challenging for educators who are trained in and prefer more didactic methods of education (e.g., lecture). Thus, there are a number of strengths and limitations to TLT. This leaves the conversation regarding TLT to remain inconclusive and controversial in the eyes of some academics (Newman, 2012). In short, there is a continuing need to explore and understand TLT in higher education in an effort to find consensus on its benefits and contributions to adult education, which is the focus of this study.

**Transformative Learning Theory in Higher Education**

One remarkable credit to Mezirow’s theory is its impact on higher education. For over three decades the interest and influence of TLT in adult learning has been explored in the scholarly work of educators and researchers in this field (Taylor & Cranton, 2012a). In the following section, literature supporting use of TLT in higher education will be reviewed.
TLT in Higher Education

TLT has been explored in higher education by various scholars in education. For example, Christie et al. (2015) explored the use of TLT with school teachers in an Adult and Higher Education program. Christie et al. illustrate their finding via case studies of the school teachers they surveyed, interviewed, and engaged in focus groups. Christie et al. found that use of TLT and action-based learning helped school teachers acknowledge their assumptions, their limitations in their assumptions in the classroom, explore difference in values, and consider how assumptions and difference may hinder or help the learning process. MacLeod et al. (2003) used immersion and service projects through the lenses of TLT to best prepare nurses and doctors for palliative care of patients. Additionally, Johnson and Nelson (2010) found that students in a foreign language class who had transformative learning experiences such as meeting native speakers, collaboration on learning objectives, and watching/analyzing films were able to increase multicultural awareness and connection to Hispanic cultures as well as increase awareness in ethnocentricity. Where there appears to be less understanding in TLT approaches and outcomes in higher education is in the field of counselor education (Fazio-Griffith & Ballard, 2016; Minton, Morris & Yaites, 2014). The current literature provided on this specific focus in discussed in the following section.

TLT in Counselor Education

When considering the literature on TLT in higher education it can be suggested that TLT approaches in higher education may be beneficial in that it can increase cultural understanding and competence (Christie et al., 2015; Johnson & Nelson, 2010), assist in developing skills for practice (Fazio-Griffith & Ballard, 2016; Johnson & Nelson, 2010; Slavich & Zimbardo, 2012)
and provide adult learners with opportunities to increase awareness, shift worldviews, and increase social action in a positive direction (Christie et al., 2015; Taylor, 2007). However, there is limited exploration of TLT in counselor education. What has been suggested to date can be found in Fazio-Griffith and Ballard’s (2016) work. Fazio-Griffith and Ballard explored use of TLT in teaching the counseling skills course for master’s students. They found that the use of TLT in counseling education “provides experiential activities that challenge and enhance the values, attitudes, beliefs, and skills of counseling students, which is paramount to building the counseling relationship” (Fazio-Griffith and Ballard, 2016, p. 233). What is interesting is that despite the booming interest and exploration of TLT in higher education, counselor education has done little to explore TLT. Thus, this current dissertation study provides further exploration of a pedagogic method that has been scarcely explored in counselor education.

**Transformative Learning and Experiential Activities**

One growing finding in the literature is the relationship between experiential activities and transformative learning. Many scholars are suggesting that use of experiential activities in the classroom is providing strong results and potential for transformative learning for students in the helping professions. For example, Breuing (2014) found that use of community service-learning activities, reflective journaling and student-directed education led students to “experiencing a strong sense of accomplishment, deeper understanding of course material, and help[ed] transformative potential” (Breuing, 2014, p. 9). In another study, Hill and MacDonald (2016) attempted to add to the limited literature regarding experiential activity and transformative learning. In their study Hill and MacDonald found that 94% of the participants reported transformative learning and so participants were able to interrogate their subjective-objective stance to deepen experiential activities and learning (p. 61-65). Furthermore, a
qualitative study in counselor education conducted by Dong, Campbell, and Vance (2017) suggested that counselor educators who used mindfulness activities, weekly reflection activities, and other forms of experiential learning assisted counselors in training with transformational tasks and fostered professional identity development. Thus, experiential activities in higher education have been suggested to have a positive relationship with transformative learning. This study aims to add to the current lecture regarding experiential activities in transformative learning in hopes of confirming previous findings.

**Transformative Learning Theory Assessment**

Transformative Learning Theory has been a point of research interest for over 30 years (Stuckey et al., 2013). In this section a brief overview of the developments of TLT assessments will be discussed. Additionally, limitations and strengths in TLT assessment will be highlighted.

TLT assessment has varied based on scholars’ interpretation of TLT outcomes and processes. Furthermore, definitions and perspective on reaching TLT outcomes and processes have created a bit of mixed consensus in the conversations regarding how to evaluate TLT in higher education (Stuckey et al., 2013). Yet qualitative, quantitative, and mixed-methods designs have been practiced assessing outcomes and processes of TLT. Several scholars (Cheney, 2010; Stuckey et al., 2013; Taylor & Snyder, 2012b;) note the majority of TLT study has involved qualitative methods such as survey, interview, case study, and focus groups. One limitation noted by Cheney (2010) and Stuckey et al. (2013) is that although qualitative methods provide depth in participants’ transformative experiences and growth, these methods in isolation continue to provide a mixed consensus of an operationalized understanding and definition of TLT. Thus, it has been suggested that quantitative measures need to be developed to operationally define and evaluate TLT outcomes and processes (Cheney, 2010; Stuckey et al.,
In response, some quantitative assessments have been developed to measure TLT; examples of qualitative assessments include King’s (2000) Learning Activities Survey Questionnaire (LAS), Kember et al.’s (2000) Questionnaire Measuring Level of Reflective Thinking, and Stuckey et al.’s (2013) Transformative Learning Survey (TLS).

King’s Learning Activities Survey. The Learning Activities Survey (LAS) was modified by King (2000) to evaluate the process and outcomes of TLT in adult learners of English as a second language (ESL). The development of this survey included several pilot studies with 61 students from various ESL programs in higher education (King, 1997, 2000). The LAS explores “whether adult learners have had a perspective transformation in relation to their educational experience” (King, 2009, p. 14). The LAS has four factors: “(1) identifies the stages of perspective transformation, (2) determines which learning experience may have contributed to the perspective transformation (PT), (3) consist[s] of a series of open-ended questions to determine which learning activity participants engaged in, and (4) collect[s] demographic information from participants” (Caruana, Woodrow, & Pérez, 2015, p. 28). The validity of the instrument was tested through conducting follow-up interviews with 24 of the 208 students surveyed. This survey has a specific process to testing reliability in that King (2009) recommended that this survey be given several times to gain hermeneutical perspective. Thus, one of the possible limitations of this assessment is that a researcher would have to survey participants a number of times to test its reliability.

Kember et al.’s Questionnaire. Kember et al.’s (2000) questionnaire is a 16-question, four-scale instrument that uses the reflective thinking definition of TLT to measure students’ “reflective thinking in professional preparation courses” (Cheney, 2010, p. 2). The four scales of this instrument encompass the following constructs of TLT: habitual actions, reflection,
understanding, and critical reflection. Likert items are administered with response options ranging from $1 = \text{definitely disagree}$ to $5 = \text{definitely agree}$. This instrument is noted to have adequate reliability evidence ($\text{Cronbach’s alpha} \geq 0.62$). Similarly, validity evidence has been found through testing with undergraduate and graduate students in the health sciences (Kemper et al., 2000). However, although this assessment appears on the surface to be an ideal measure of TLT, it only measures one perspective of TLT (“reflective thinking”); thus, other constructs of Mezirow’s theory (i.e., discourse) are not measured within this assessment.

Stuckey et al.’s Transformative Learning Survey (TLS). The newest quantitative measure to date is Stuckey et al.’s (2013) Transformative Learning Survey. This survey is the densest of all the quantitative measures with 112 items, open-ended questions that measure students’ transformative learning experiences, over 90 factor-based items, and seven demographic items. The norming group surveyed for the development of this instrument included a total of 136 students. Of the 136 participants, 21 identified as men, 96 identified as women, and 20 did not respond to the gender question. Additionally, 27 participants had bachelor-level degrees and 83 participants had graduate degrees. The survey was administered in the U.S. and in Canada and was noted to be at a sixth grade reading level (Stuckey et al., 2013). The race of the norming sample was 88% White, with the remaining 12% identifying as either Black, Latino, Asian, or mixed race. This survey was originally intended to measure transformative learning processes and outcomes throughout the course of participants’ lives, not necessarily in the context of education.

The TLS contains 15 subscales, which provide an adequate measure of the processes of TLT as well as the various ways in which transformative learning can occur (Stuckey et al., 2013). The 15 subscales that measure TLT processes are separated by three TLT constructs
determined based on Stuckey et al.’s (2013) review of the literature and discussion with TLT experts. Stuckey et al. (2013) note the constructs of TLT in this instrument to include cognitive/rational (which encompass critical reflection, action, experience, disorienting dilemma, and discourse subscales), beyond rational/extrarational (which encompass arts based, dialogue, emotional, imaginal, spiritual, and soul work subscales), and social critique (which encompass ideology critique, unveiling oppression, empowerment, and social action subscales).

Additionally, four scales for TLT outcomes include acting differently, self-awareness, openness, and shift in worldview (Stuckey et al., 2013). Items on the TLS are provided on a four-point Likert scale ranging from mostly disagree (1) to mostly agree (4). The TLS is reported to have acceptable reliability, with Cronbach alphas ranging from .63 to .90; the one exception is the soul work subscale, with a Cronbach alpha noted at .52 (Stuckey et al., 2013). Validity of the survey was tested by first providing experts in the field of TLT with the survey to measure construct validity; also, norming participants were surveyed to see if content validly would be honored based on their responses, and finally, cross-scale analysis noted Pearson correlations ranging from .59 to .77 on the four outcome scales, as follows:

- .29 to .73 for beyond rational scales,
- 27 to .70 for the cognitive scales, and
- .43 to .71 for the social critique scales (Stuckey et al., 2013).

The TLS is encouraged to be used across disciplines, and the authors assert that open-ended questions can be modified upon permission to fit the context of the discipline of study (Stuckey et al., 2013). Thus, at first glance the TLS seems to be the most concise and thorough measurement of TLT to date. Some notable limitations of the TLS are that it is a lengthy instrument, which could discourage participants from completing the survey (Stuckey et al.,
2013); also, this instrument is new and needs further testing to provide more generalizable reliability and validity across disciplines (Stuckey et al., 2013). Therefore, the researcher decided to use the TLT in this study to provide a better understanding of its strength and to provide context in the discipline of counselor education, which was the purpose of this study.

In short, TLT assessment has begun to emerge in the field of research. Given that assessment in TLT is a relatively new practice, there is still a bit of work to do in measuring TLT experience in education and in professional practice. Several scholars have begun to create instruments that can be used in education and in practice. Yet some assessments lack a generalized and/or operational definition of TLT. Thus, the use of TLT assessments is suggested based on the researcher’s given focus on TLT. For the purposes of this study the TLS was used, as it encompasses a more streamlined definition and measurement of the TLT process and outcomes and could be modified to meet the study’s context.

Chapter Summary

There is a need in the counseling profession to explore the gap between MCSE and MCC development, specifically in the realm of counselor education. Focus on MCSE and MCC assessment and research seem to reflect general counseling tasks, such as CIT awareness and CIT knowledge, but do not necessarily address counselors’ skills confidence in working specifically with culturally diverse clients (Sheu et al., 2012). Furthermore, the processes and outcomes of using TLT in counseling education need to be tested (Fazio-Griffith & Ballard, 2016). This dissertation study aims to contribute to the existing literature regarding the impact of counselor education on CITs’ MCC and MCSE development, while also providing context regarding the use of transformative learning experiences in multicultural counseling courses,
which has not been extensively studied in the field of counselor education. The following chapter will discuss the methodology of this dissertation study.
CHAPTER 3
METHODOLOGY

Chapter Overview

This chapter discusses the methodology of this study. Details in this chapter will include descriptions of methodology, participants, instrumentation, sampling methods and procedures, discussion of research questions, and methods of analysis for the collected data. Additionally, hypotheses will be drawn from research questions discussed in earlier chapters.

Methodology

This study was executed using an explanatory quantitative design. Explanatory quantitative design allows the researcher to examine quantitative data, explore relationships among variables, generalize results to a broader population of interest, and support the concepts explored quantitatively and with content analysis, thus providing holistic depth in results (Creswell & Creswell, 2017). This study involves exploring the relationships among multiple variables. The variables in this study include transformative learning experiences. Transformative learning experiences are measured by observing transformative learning processes and transformative learning outcomes. Transformative learning process refers to the degree of learning experiences one has during their time in the course. TLP in this study is defined as specific experiences like critical reflection, cognitive action planning, disorienting dilemma, discourse, and transformative experiences. TLP notes degree, meaning that one may
have a higher or lower degree of such learning experience in a course, and that degree does not mean that no learning has occurred, however that one’s learning experience may not have included transformative leaning processes. TLP in this study was considered an independent variable. Another independent variable in this study was transformative learning outcomes, or the degree to which change occurs once a student has completed the course. Changes in TLO can be either psychological or behavioral, such as acting differently, deeper self-awareness, increase in open perspectives, and deep shift in worldview. Here TLO, like TLP, indicates the level of behavioral change one has post their learning experiences. A lower or higher degree of TLO does not indicate an absence of learning outcome but may suggest a different learning outcome that is not based on transformative learning experience. There were two dependent variables in this study: multicultural competency and multicultural self-efficacy. Demographic data was also collected in this study.

Further information regarding demographic data will be provided later in this chapter. As noted above, this study was executed using an explanatory quantitative design. An explanatory quantitative design approach was used through instrumentation designed to assess each variable and construct (e.g., transformative learning experiences [transformative learning process and transformative learning outcome], multicultural competency, multicultural self-efficacy). In addition to use of instruments, a content analysis of open-ended responses was completed.

Content analysis is a form of quantitative design which allows the researcher to identify patterns in content found within participants’ responses. Content analysis has been noted to be a successful practice in counseling education research for many years, specifically in examining multiculturalism trends in counselor education literature and research (Smith, Ng, Brinson, & Mityagin, 2008). Content analysis may add to the richness of qualitative data collected, as it
allows the researcher to gain a more specific understanding of what is experienced in multicultural counseling classrooms that CITs name to be of the most importance to their development. Further rationale and methods of assessing each variable are discussed below.

Assessing Dependent and Independent Variables

In this section the dependent and independent variables for this study will be described. The independent variables in this study included transformative learning outcomes, transformative learning process, and number of multicultural courses completed. Dependent variables included multicultural competency (MCC) and multicultural self-efficacy (MCSE).

Multicultural Competence

Multicultural competence is defined by Sue et al. (1992a) through their multicultural counseling competency standards. The MCC standards established in 1992 note that a counselor is multiculturally competent when they are able to effectively use awareness of one’s attitude toward minority groups, knowledge about minority populations, and cross-cultural communication skills in culturally sensitive ways to best serve a client (Kim, Cartwright, & Asay, 2003; Sommers, 2008; Sue et al., 1992b). Kim et al. (2003) measured MCC based on Sue et al.’s (1992a) MCC definition. Thus, for the sake of this study, MCC will be operationally defined and measured using Kim et al.’s (2003) revised version of the Multicultural Awareness, Knowledge, and Skills Survey–Counselor Edition. As noted previously, the MAKSS-CE-R will be used to measure MCC in participants. This survey is one of few that encompasses exploration of surveyors’ awareness, knowledge and communication skills while also holding strong reliability and content validity. The MAKSS-CE-R scores have shown adequate reliability with coefficient alpha arranging from .80 to .87 (Kim et al., 2003).
Multicultural Counseling Self-Efficacy

Self-efficacy was first defined by Bandura (1982). Bandura defined self-efficacy as the personal belief one has about their ability to complete or engage in an action. As self-efficacy began to be defined and operationalized in scholarly study additional definitions have branched off. For example, Larson and Daniels’s (1998) definition of self-efficacy became more counselor focused while exploring the effects of self-efficacy on counselors and counselors-in-training. Larson and Daniels (1998) note that counselor self-efficacy is defined as one’s belief in ability to practice counseling. Self-efficacy has evolved further within the counseling profession as Sheu et al. (2012), Holcomb-McCoy et al. (2008), and Constantine and Ladany (2000) have defined multicultural self-efficacy as one's perceived capabilities in performing culturally relevant in-session behaviors in cross-cultural counseling. For the sake of this study the construct of multicultural self-efficacy (MCSE) is based on Constantine and Ladany’s (2000) definition and will be operationally defined and measured using a modified version of Holcomb-McCoy et al.’s (2008) School Counseling Multicultural Self-Efficacy Scale.

Transformative Learning Experiences

As noted previously, transformative learning experiences will be explored using the concepts of transformative learning theory. Transformative learning theory notes transformative learning experiences in two ways transformative learning process and transformative learning outcomes. Transformative learning outcomes have had several theoretical emphases and definitions over the years (Stuckey et al., 2013). This has led to some confusion and to a misuse of the word “transformation” in educational learning experiences (Brookfield, 2000). Examples of how TLT outcomes have been defined include cognitive, intuitive, arts based, and ideology
critique (Brookfield, 2000; Dirkx, 2012; Lawrence, 2012). For example, Brookfield has critiqued the ideology of transformation given that some may believe they have experienced transformation based on new understanding or deeper thought instead of just simply a new developed awareness not a total transformation (Brookfield, 2000). Others such as Dirkx and Lawrence have used less traditional forms of pedagogy (i.e., art and spiritual reflection) with transformative learning approaches to increase outcomes of art-based expression transformation as well as intuitive soul work (Dirkx, 2012; Lawrence, 2012).

What is the concern among scholars is not the process of TLT, but more so the outcomes of TLT. Many scholars and educators will use reflection and discourse as key approaches within TLT, however will note various outcomes of TLT when used in specific context (i.e., soul work, art, cognitive, etc.). This lack of consensus regarding TLT has made it difficult to operationalize and measure TLT outcomes (Stuckey et al., 2013). However, all of these outcomes of TLT have been studied using both qualitative and quantitative designs (Stuckey et al., 2013; Taylor & Snyder, 2012b). This has generated instruments to measure TLT outcomes and processes with solidified concepts based on scholarly study over the years. For example, Stuckey et al. (2013) have generated the Transformative Learning Survey (TLS) to measure TLT learning outcomes as follows: “acting differently, having a deeper self-awareness, having more open perspective, and experiencing a deep shift in worldview” (p. 220).

Acting differently is defined as a result of transformative learning, individuals revise their perspectives, values, and beliefs, and they then act differently based on these revised perspectives. Acting differently might be reflected in acting differently in relationships and how people go about their everyday life (Stuckey et al., 2013). Deeper self-awareness is defined as a result of critical reflection, introspection, imagining alternatives, relational learning, and spiritual
experiences, individuals increase their awareness of who they are. This means that they develop their understanding of their values, beliefs, and assumptions, both at a personal level and in their relation to others (Stuckey et al., 2013). While open perspective and shift in worldview are defined as one’s change in worldview (i.e., philosophy, religious beliefs, political views) and increase in considering and understanding others’ perspectives, values, and beliefs post transformative learning experiences. These defined outcomes note that one may have higher or lower degrees of behavioral and psychological change based on transformative learning experiences or processes, however do not suggest that no changes has occurred.

Furthermore, the instrument developed by Stuckey et al. has operationalized the TLT learning process into three subscales (e.g., cognitive/ rational, beyond rational/extrarational, social critique). For the sake of this study this researcher has chosen to use only the cognitive/rationale subscale as opposed to the beyond rational/extrarational or social critique subscales. This is based on strength in reliability and validity of the cognitive /rational scale and correlations among other subscales. This meaning that although all three scales do have strong interitem correlation and strong reliability and validity of measuring transformative learning process the scales to do not have strong cross-scale correlation (Stuckey et al., 2013). Thus, the cognitive/rationale subscale can be used independently of other subscales to measure a specific transformative learning process. Additionally, the cognitive/rational scale aligns with Mezirow’s (1991) dominant and original conception of transformative learning, which is a point of focus for this study. The cognitive/rationale scale defines transformative learning process as one’s degree of critical reflection experienced, degree of cognitive action planning experienced, degree of experience that were transformative or significant in shifting one’s understanding of content,
degree of *disorienting dilemma* or degree in which a CIT experiences disoriented their previous knowledge, and *discourse* or degree of belief exploration with self and others.

Critical reflection is defined as individuals question their assumptions, values, and beliefs through a reflective process. This can involve content reflection (what happened?), process reflection (how did it get to be this way?) and premise reflection (why is this important?) (Stuckey et al., 2013). Cognitive action planning is defined as part of the process of making cognitive rational shifts in perspectives, individuals take actions that reflect their changing points of view (Stuckey et al., 2013). Experience is defined as making new meaning out of experiences. Individuals enter into experiences that challenge their habits of mind and this becomes a central part of their transformative learning (Stuckey et al., 2013). Disorienting dilemma is defined when individuals encounter an experience that is discrepant with their usual way of seeing the world; this can be seen as a disorienting dilemma. A disorienting dilemma has the potential to initiate a transformative learning experience (Stuckey et al., 2013). Finally, Discourse is defined as a form of dialogue in which participants are fully informed, free from coercion, and able to weigh evidence. Discourse with colleagues, peers, fellow students, and others can be a central component of the transformative learning process (Stuckey et al., 2013). In short, for this study, Stuckey et al.’s transformative learning survey will be used to measure TLT learning outcomes and process constructs listed above.

**Demographic Items**

The demographic items for this study are derived from the MAKSS-CE-R. In Kim et al.’s (2003) use of the MAKSS-CE-R, the following demographic items were examined: (1) gender, (2) age, (3) race, (4) ethnicity, (5) state of residence, (6) higher educational degree earned, (7) current educational degree being sought, (8) status of enrollment in multicultural course, (9)
number of completed counseling courses, (10) years of experience work with clients of racial/ethical difference, (11) number of past and current clients who were racially/ethically different than you, (12) current occupation, and (12) annual family income. For this study, the demographic items of interest included all of these characteristics with the exception of 9, 10, and 11, as the current population of interest for this study include counselors-in-training who have not yet begun to practice with clients.

Thus, this study has the opportunity to support previous findings as well as contribute new findings on transformative learning experiences, multicultural competency, and multicultural self-efficacy as it pertains specifically to the field of counselor education. Further exploration of choice in experimental quantitative design is discussed in the following section.

Rationale for Quantitative Design

In this study two forms quantitative data were collected simultaneously, with the intention that these integrated data would provide a more complete understanding of the assumptions of epistemology (study of knowledge or knowing; Ahmed, 2008; Ravitch & Riggan, 2016) and methodology (how one gains knowledge of the world; Ahmed, 2008). Thus, quantitative analysis of survey items was completed using multiple regression analyses and open-ended questions were analyzed using qualitative content analysis.

Participants

In similar studies, counselors in training (CITs) have been defined as counseling students in counselor education programs and/or novice counselors in the first few years of practice. In this study, CITs were defined as master’s-level counseling students in counselor education programs. The researcher sought diverse CITs from various backgrounds, counseling specialties,
and regions in the United States. Criteria were that counselors-in-training must currently be in master’s level counseling programs and have either completed a multicultural counseling course or be at least halfway through their multicultural counseling course. Given that in this study the researcher was exploring transformative learning processes and outcomes in multicultural counseling courses and the course relationship to MCC and MCSE development, participants in this study had to be currently enrolled in a multicultural counseling course or have completed a multicultural counseling course while not having completed practicum at the time of study. This was important, as I did not want the influences of practicum to be considered in participants’ responses. Thus, participants who were currently enrolled in practicum were included in the analytic sample. Participants were provided a survey instrument that included open-ended items, demographic items, and Likert items assessing MCC, MCSE, TLO, and TLP. This study sought to observe the experiences of counselors-in-training and their learning outcomes in their multicultural counseling course. Further information regarding the instruments used in this study is provided below.

**Instruments**

The instruments used in this study included the Multicultural Awareness, Knowledge, and Skills Survey—Counselor Edition—Revised (MAKSS-CE-R; Kim et al., 2003), a modified (shorter) version of the Transformative Learning Survey (TLS; Stuckey et al., 2013), and a modified version of Holcomb-McCoy et al.’s (2008) School Counselors’ Multicultural Self-Efficacy Scale (SCMSES). Each instrument will be discussed in detail in this section. Additionally, open-ended questions were used in this study as part of the quantitative data collection, which will be defined in detail.
The Transformative Learning Survey (TLS) was developed by Stuckey, Taylor, and Cranton (2013). The TLS was developed as a means of creating a quantitative instrument to assess the potential outcomes and processes of how transformative learning may be experienced by adult learners in college (Stuckey et al., 2013). This survey was developed based on a composite of perspectives and definitions of transformative learning theory (i.e., rational/cognitive, extrarational, and social/emancipatory; Stuckey et al., 2013).

The TLS was developed through review of transformative learning theory literature, review from transformative learning theory experts in the field of education, student focus groups, and calculation of correlations of scales (i.e., interitem and cross-scale) (Stuckey et al., 2013). This survey is designed to be used in various fields of study in hopes of providing more context of TLT’s theoretical influence on learning outcomes. The survey has 112 Likert items (with response options 1 = mostly disagree to 4 = mostly agree) allocated to four scales (e.g., three transformative process scales and one transformative outcome scale). Each scale of the survey includes subscales (e.g., the transformative outcome scale includes four subscales; the transformative process scales include: five subscales for the cognitive/rational scale, five subscales for beyond rational/extrarational scale, and four subscales for social critique scale). The items’ scores from each subscale are summed to provide a total subscale score; each subscale score is then summed to provide a total score for TLP or TLO. For the sake of this study the researcher was only interested in the total subscale scores of the cognitive/rational scales for TLP and the total subscale scores of the outcome scales for TLO.

The TLS also includes open-ended questions that could be modified for the specific context of this study. Modification of the open-ended questions is not believed to compromise
the validity of the survey; however, permission to do so must first be obtained from the authors (Stuckey et al., 2013). I was provided permission to modify the open-ended questions for use in this study. Details of the open-ended questions will be discussed later.

For this study only two of the four scales were used within the transformative learning survey. The scales focus on either TLT learning outcomes or process. Subscales that define the learning outcomes scale include acting differently, having a deeper self-awareness, having more open perspectives, and experience a deep shift in worldview (Stuckey et al., 2013). A sample item from the self-awareness subscale is, “I have experienced a deep shift in the way I see some things in the world/It would be impossible for me to go back to be the way I once was” (Stuckey et al., 2013). The transformative learning survey notes three different forms of transformative learning process, which include three scales (e.g., cognitive/rational, beyond rational/extrarational, and social critique). Each of the three learning-process scales have specific defining subscales which represent different foci within transformative learning theory. For example, the cognitive/rational scale defines transformative learning process with the following subscales: critical reflection, action, experience, disorienting dilemma, and discourse. A sample of a disorienting dilemma item includes: “Encountering a disorienting event lead me to see myself in a different way” (Stuckey et al., 2013). The beyond rational/extrarational scale focuses on arts-based, transformative learning processes. This scale includes the following subscales: dialogue process, emotional process, imaginal process, spiritual process, and soul work. Finally, the social critique scale includes defining transformative learning processes with the following subscales: ideology critique, unveiling oppression, empowerment and social action (Stuckey et al., 2013).
The norming sample for the TLS used by Stuckey et al. (2013) consisted of 21 men and 95 women; 27 had bachelor’s degrees and 83 had graduate degree, the majority of students were White (88%), and 12% identified as Black, Latino, Asian, or mixed race. The TLS is reported to have acceptable reliability, with Cronbach’s alpha values ranging from .63 to .90 for most scales except “soul work” (alpha = .52). Stuckey et al. (2013) note the following regarding the strength of scales used in the TLS:

the three major perspectives of transformative learning theory are distinguished, and within those perspectives, the various strands that form the process of transformative learning. In terms of the outcomes of transformative learning, the cross-scale correlations demonstrate that the outcomes are strongly related to each other, yet unique enough that they can be defined separately (p. 224).

Thus, it is suggested that the use of just one scale to measure TLP and using the outcome scale for TLP is appropriate for this study, as scales are noted to be strongly related to one another but yet unique enough to be defined individually. It is important to note that the overall reliably and validity evidence for this instrument across disciplines is still emerging, as this is a new instrument (Stuckey et al., 2013). Thus, use of this survey may not only assist in understanding of relationship between transformative learning processes and outcome experiences but also provide further evidence of the TLS reliability and validity.

Open-Ended Questions

A number of open-ended questions were used in this study that assessed transformative learning processes and outcomes. Stuckey et al.’s (2013) TLS has two open-ended questions that are provided to participants. These questions include the following directive:

Please think about one specific life-changing experience that happened in your adult life. This should be an event that altered your life in a deep and fundamental way. Describe the event here. When did it happen? Who was involved? Where did it happen? What happened? In what ways did this event change your life?
For the nature of this study the directive and the questions were modified to meet the context of counselor education in a multicultural counseling course. The modified directive and open-ended questions for this study were:

Please think about one specific experience that occurred in your multicultural counseling course. This should be an event that altered your education or knowledge in a deep and fundamental way. Please answer the following questions regarding this experience.

1. Describe a significant event in your multicultural counseling course here.
   a. What happened?
   b. When did it happen?
   c. Who was involved?
   d. Where did it happen?

2. How did this event impact how you see yourself as a future counselor?

Responses to open-ended questions were collected and analyzed using a priori coded content analysis, as this is the approach suggested within exploratory quantitative design that can add depth to understanding specific details within quantitative data (Creswell & Creswell, 2017). Both questions allowed for participants to identify specific teaching experiences that describe transformative learning processes and outcomes during their time in the multicultural counseling course. Furthermore, the responses to these questions may provide context not discussed or identified in the surveys (e.g., advocacy and social justice practice training). Responses were categorized, totaled, and analyzed based on a priori subscales listed in both TLO scale and TLP scale of the TLS. Any additional content that was identified was totaled and categorized as it related to MCC and MSCE. A separate reviewer assisted the researcher in organizing and categorizing content provided in open-ended responses to prevent error in interpretation of data. Further discussion of open-ended questions can be found in the analysis section.
Kim et al.’s (2003) Multicultural Awareness, Knowledge, and Skills Survey–Counselor Edition–Revised (MAKSS-CE-R) is a revised version of D’Andrea et al.’s (1991) original Multicultural Awareness, Knowledge and Skills Survey, Counselor Edition (MAKSS-CE). The MAKSS-CE-R is a 33-item survey that measures surveyors’ multicultural competency based on Sue et al.’s (1992a) model of cross-cultural counseling competence. In this survey, Kim et al. (2003) define multicultural competency as one’s awareness, knowledge, and skill in working with diverse clients. On the MAKSS-CE-R, 10 items represent the awareness subscale, 13 items represent the knowledge subscale, and 10 items represent the skills subscale. Each Likert item has response options ranging from $1 = \text{strongly disagree}$, $2 = \text{disagree}$, $3 = \text{agree}$, and $4 = \text{strongly agree}$ for the knowledge and awareness subscales, or $1 = \text{very limited}$ to $4 = \text{very good}$ (skills subscale). The items scores from each subscale are summed to provide a total subscale score; each subscale is then summed to provide a total MCC score.

The norming sample for the MAKSS-CE-R included 338 students enrolled in graduate counseling courses throughout the United States; with 44% identifying as White, 31% as African American, 10% as Asian American 3% as Hispanic and 0.3% as Native American (Kim et al., 2003). The sample consisted of 272 women and 66 men (Kim et al., 2003). The original MAKSS-CE has been criticized due to issues with validity (Kim et al., 2003; Ponterotto & Alexander, 1996; Pope-Davis & Dings, 1994). The MAKSS-CE-R is the revised version of the instrument and is noted to have improved in reliability and validity. Revision of the MAKSS-CE was completed in a two-study research project. This project included one study in which the original MAKSS-CE was given to participants, and factor analysis was used to extract themes from the original 60-item MAKSS-CE in an effort to shorten the scale. In a second study, the
revised MAKSS-CE-R was administered to a separate group of participants; scores were assessed for reliability and also assessed for validity relative to other similar instruments (e.g., the Cognitive Flexibility Scale and the Multicultural Counseling Inventory).

The MAKSS-CE-R is noted to have reliability coefficient alphas of .71 for the awareness scale, .85 for the knowledge scale, and .87 for the skills scale. The overall instrument has a reliability coefficient of .82. Additionally, construct validity and criterion-related validity evidence has improved with the MAKSS-CE-R when compared to other multicultural counseling competency scales such as the MAKSS-CE, Multicultural Counseling Knowledge and Awareness Scales (MCKAS; Poterotto, Gretchern, Utsey, Rieger & Austin, 2002), Multicultural Counseling Inventory (MCI; Sodowsky et al., 1994), and the Cross-Cultural Counseling Inventory–Revised (CCCI-R; LaFromboise et al., 1991). For example, Kim et al. (2003) note correlation coefficients of \( r = .19 \) to \( .60 \) between Knowledge-R scores and the MCI totals, and the subscale scores and between Skills-R and the MCI totals subscale scores. Also, positive correlations between the MAKSS-CE-R totals and the MCI totals have been observed. Finally, correlation coefficients of \( r = .67 \) have been measured between Awareness-R and MCKAS-A, and \( r = .35 \) between Awareness-R and MCKAS-K.

School Counselors’ Multicultural Self-Efficacy Scale

Given that the interest in this study is specifically multicultural self-efficacy (MCSE) and a general scale for MCSE does not exist at this time (Holcomb-McCoy et al., 2008; Sheu et al., 2012), the author chose to use a modified version of Holcomb-McCoy et al.’s (2008) School Counselors’ Multicultural Self-Efficacy Scale (SCMSES) to measure MCSE, given its ability to be modified generally, and associated strong evidence of reliability and validity. Holcomb-McCoy et al. note that creating a multicultural self-efficacy scale was needed given that no
multicultural self-efficacy scale for school counselors existed at that time. The norming sample for the SCMSES included 181 members of the American School Counselor Association (ASCA); Holcomb-McCoy et al., 2008). The sample consisted of 70% female, 74% White, 16% Black, 5.5% Hispanic, and 1.7% Asian/Pacific Islander self-identified participants (Holcomb-McCoy et al., 2008). The norming sample also consisted of participants with years of experience in the field ranging from 1-15 years and levels of training in multicultural counseling courses ranging from taking one multicultural counseling course to seven multicultural counselor courses (Holcomb-McCoy et al., 2008).

The SCMSES has 52 Likert-type items. There are seven subscales in the SCMSES, which include knowledge of multicultural concepts (14 items), using data and understanding systemic change (9 items), developing cross-cultural relationships (7 items), multicultural counseling awareness (9 items), multicultural assessment (7 items), and application of racial and cultural knowledge to practice (6 items). Each item prompts participants to answer using one of the seven response options ranging from $1 = \text{not well at all}$ to $3 = \text{not too well}$ to $5 = \text{pretty well}$ to $7 = \text{very well}$. Subscales for the SCMSES are computed by summing the items in each respective subscale to receive a total subscale score. Subscale totals can then be summed to compute an overall total MCSE score. Internal validity of the SCMSES was explored using multivariate analyses of variance (MANOVA). Reliability and validity coefficients for the SCMSES indicate good reliability, yielding an overall coefficient alpha of .93. Subscale reliability and validity also indicate strong numbers (e.g., knowledge of multicultural concepts .95, using data and understanding systemic change .91, developing cross-cultural relationships .89, multicultural counseling awareness .93, multicultural assessment .89, and application of racial and cultural
knowledge to practice .88). Holcomb-McCoy et al. (2008) note the following regarding each subscale:

**Knowledge of Multicultural Concepts**

This subscale included items related to professional school counselors’ ability to discuss multicultural concepts such as the influence of racism on counseling, societal issues that affect students’ development, students’ interaction patterns, and culturally appropriate and inappropriate counseling interventions.

**Using Data and Understanding Systemic Change**

This subscale includes items related to school counselors’ perceived capabilities to address equity and to use data as an advocacy and equity tool.

**Developing Cross-Cultural Relationships**

This subscale consists of items that address the counselor’s perceived capabilities to develop relationships (i.e., friendships) with culturally diverse people.

**Multicultural Counseling Awareness**

This subscale includes items addressing counselors’ multicultural self-awareness and capability of understanding oneself and how one’s culture may affect his or her interactions and interventions with students.

**Multicultural Assessment**

This subscale includes those items that cover culturally appropriate and fair testing in schools.
Application of Racial and Cultural Knowledge to Practice

This subscale includes items that address professional school counselors’ capability of integrating and applying racial concepts (e.g., racism, discrimination) into their actual practice.

In the interest of this study, specific modifications were requested and accepted by the author of the SCMSES (personal communication, July 14, 2018). First, only the following subscales of the SCMSES were used: application of racial and cultural knowledge to practice (6 items), developing cross-cultural relationships (7 items), and multicultural assessment (7 items). The subscales measuring multicultural counseling awareness, knowledge, and data usage were removed given that these factors were measured using the MAKSS-CE-R. Additionally, modification to the language of items and instructions was carried out to meet concepts of generality. For example, item 5 in the SCMSES states: “I can discuss how culture affects the help-seeking behaviors of students.” For the sake of this study this item was modified to read “I can discuss how culture affects the help-seeking behaviors of clients.” To summarize, three survey instruments were used to collect data for this study. This totaled 109 quantitative items and two qualitative questions. A description of the sampling plan is provided below.

Sampling

Participants for this study were recruited using convenience sampling. This form of sampling is known as nonprobability sampling, which is typically less desirable but often used in research and can lead to higher respondent rates (Creswell & Creswell, 2017). The use of convenience sampling means that participants are chosen based on their convenience and availability (Creswell & Creswell, 2017). This form of sampling was chosen for this study given that the study used an explanatory quantitative design, and multiple regression analysis called for
a minimum of 99 participants to increase study results’ generalizability (Field, 2014). Further information regarding the study procedure and data analysis is provided in the following sections.

Procedure

When practicing an explanatory quantitative design, a specific procedure must be followed. Data was collected and analyzed in phases. Data from the surveys and open-ended questions was collected at the same time and organized in an online survey application (Qualtrics). Data from Qualtrics was then transferred to two additional software programs (SPSS and Excel spreadsheet) for further analysis. Analysis was executed using the statistical package (SPSS). Additionally, open-ended responses were examined using content analysis to pinpoint specific trends in CITs’ transformative learning experiences; the responses were organized in an Excel spreadsheet according to their relation to other survey data.

A collection of survey questions from all three instruments (i.e., MAKSS-CE-R, SCMSES, and TLS) and demographic information was compiled into one survey that was provided to participants using an electronic link generated by the computer-based survey application, Qualtrics. Participants were recruited through three means. The author used national, electronic counselor education listservs and provided listserv users the link encouraging participation in the study. Also, the author reached out to counselor educators throughout the U.S. via email to encourage counselor educators to recommend their students who were currently in or had completed a multicultural counseling course to participate in the survey. Finally, the author provided information regarding the study and the link to leaders in counseling organizations and groups on social media platforms such as AMCD, CSJ, ALGBTIC, and the Black Counselors Association (BCA).
Thus, convenience sampling was used in hopes of obtaining a sufficiently large number of participants for the study. Procedures for this study included seeking participants through counselor education listservs, counseling leadership organizations and groups, and professional contacts of counselor educators throughout the United States. A detailed description of data analysis is provided in the following section.

Analysis

As noted previously, data collection and data analysis for an explanatory quantitative design study follows specific guidelines. Data for this study was collected and analyzed using procedures specific to multiple regression analysis for the quantitative data (surveys) and content analysis of the qualitative data (open-ended questions). Data was collected together and analyzed separately.

Final results of quantitative analysis were compiled from content analysis and regression analysis in hopes of providing depth and increasing understanding of relationships among variables in this study. In this section a plan for analysis will be described. The next sections will separately describe the procedures for analysis of the open-ended responses and the survey data.

Content Analysis of Open-Ended Responses

Content analysis for this study was implemented to analyze open-ended questions. Content analysis was used in this study in the hope of providing specific context to TLO and TLP learning experiences of participants. Responses to questions were first collected and read thoroughly. Responses were then organized in an Excel spreadsheet, and notes were made to categorize different trends in responses based on survey TLP and TLO scales. For example, if a participant answered the first open-ended question noting learning experiences that spoke
specifically to critical reflection within the TLP scale, that response was categorized as a “critical reflection” experience. If that same participant was to note a learning outcome that spoke specifically to a deeper shift in worldview within the TLO scale, that response was categorized as a “shift in worldview” response. It should be noted that categorization of responses may have included links to major categories in TLP, TLO, MCC, or MSCE as well as other possible categories not expected. Once all responses were collected and categorized, a separate researcher reviewed participants’ responses and made her own independent notes of possible themes in responses. Once both the author and a separate researcher completed their notes of all participants’ responses, Cohen’s Kappa analysis was used to determine inter-rater reliability, or agreement on confirmed categories. This practice may ensure less error in interpretation of open-ended responses. The practice of reviewing the original responses and categorizing was completed several times to ensure all responses are indeed categories. A final review of categories was undertaken to ensure categories stood alone and did not need to be merged or split into sub-categories. Once the content analysis was completed, it was interpreted alongside multiple regression results to provide an additional context of overall results. The author desired to find underlying ideas, assumptions, conceptualizations, or ideologies from responses that were categorized using content analysis. Such underlying conceptualizations or assumptions may be helpful to counselor educators in creating a checklist, a future instrument, or simply as teaching implications for multicultural counselor education.

In summary, themes and patterns within open-ended responses were determined using content analysis with a priori codes from the TLS. Emerging themes observed in the data were categorized using the survey data as a template and expanding to other categories as they became manifest in the data. Categorized responses were collected, organized, and summarized into
themes that were interpreted together with survey data to provide depth in understanding relationships between variables in the study. This form of analysis was chosen in hopes that it may inform future understanding of counselors’-in-training learning experiences in the multicultural counseling course.

Quantitative Survey Data

The Statistical Package for the Social Sciences (SPSS) software was used for data preparation, gathering descriptive statistics, and to conduct the bivariate correlation and regression analyses. Prior to data analysis, the data set was screened for either incomplete cases or missing values (Field, 2014). Screening data required checking the raw data to identify outliers; outliers are a data point (i.e., observations) distant from the mass data points (Field, 2014). Outliers can be influenced by variations or experimental error. Once the data was screened, Cronbach’s alpha analysis was used to determine internal consistency of the instruments. Furthermore, the mean scores, the standard deviation, and the subscale mean scores for all the variables in the study were calculated.

The quantitative data consisted of demographic information obtained from the MAKSS-CE-R (i.e., race, gender, ethnicity, state of residence, highest degree earned, current degree being sought, status of enrollment in MC course, number of completed MC courses, annual income), and data from the combined TLS, MAKSS-CE-R, and SCMSES surveys. In completing the analysis for the quantitative data, the author computed descriptive statistics to identify the characteristics of demographic information collected, including frequency distributions and indices of central tendency and variability for primary outcome measures. Furthermore, hierarchical multiple regression tests and a Pearson correlation test were used to provide results pertaining to the research questions.
Following the descriptive statistics analysis and screening of data, a series of eight hierarchical multiple regressions were then used to answer research questions 1 through 4, and a Pearson correlation analysis was used to answer question 5. There are specific guidelines for hierarchical regression analyses. These guidelines include checking assumptions prior to running analyses. Assumptions checked included: linearity, homoscedasticity, multicollinearity, outliers, leverage points, influential points, residuals normally distributed, model fit, and sample size. Following assumptions testing, regressions were carried out using SPSS for questions 1-4. All data was stored as SPSS data and output files. This kept all the data organized. The final results of the quantitative analyses were then compared to the qualitative results to make final interpretations of possible convergence in the data.

Chapter Summary

This study assessed several variables, including multicultural competency (MCC), multicultural self-efficacy (MCSE), transformative learning outcomes (TLO), and transformative learning processes (TLP), to explore the relationship between transformative learning experiences (i.e., processes and outcomes) and counselors’-in-training MCC and MCSE development in a multicultural counseling course. An explanatory quantitative design was used to answer research questions and test study hypotheses. Two forms of analysis were completed for this study, which included multiple regression and content analysis of data. Quantitative and qualitative data was collected and interpreted together to determine if transformative learning experiences related to MCC and MCSE development in CITs. The remaining chapters will discuss the results of the study, implications of findings, limitations of the study, and recommendations for future practice and research.
CHAPTER 4

RESULTS

The counseling profession’s research on multicultural competency development has been a
topic of interest over the past 20 years. However, studies examining the relationship between
learning experiences in counselor education as it relates to multicultural competency and self-
efficacy have been scarce. This study addresses the gap in the literature regarding transformative
learning experiences in counselor education and their relationship to master’s students’ perceptions
of multicultural competency (MCC) and multicultural counseling self-efficacy (MCSE). The
following research questions were used to provide a framework of inquiry for this study. Each
question applies to master’s students in a counseling program. Participants in this study were pre-
practicum master’s-level counseling students who had completed a multicultural counseling course
or were currently enrolled in a multicultural counseling course. Research questions for this study
included: (1) Do transformative learning experiences predict MCC and MCSE in CITs? (2) Does the
number of MC courses taken relate to MCC and MCSE? (3) What experience do counselors-in-
training (CITs) cite as most transformative in a multicultural counseling course? The statistical
application SPSS (version 26) was used to analyze the quantitative data in this study. This chapter
will provide information regarding (a) descriptions of participants, (b) reliability of scores, (c) data
screening, (d) analysis of each research question, and (e) summary of results.

Description of Participants

The target population for this study consisted of master’s-level counseling students, also
referred to as counselors-in-training (CITs). Participants for this study included students in the
following counseling programs: college counseling, community counseling, counselor education, counseling psychology, rehabilitation counseling, school counseling, mental health counseling, and “other” or “not specified.” All students who participated resided within the United States. Participants who agreed to participate in this study were solicited through word of mouth and use of counseling professional listservs and social media pages (i.e., CESNET-L@listserv.kent.edu, Black Counselors Association Facebook page, National Board of Certified Counselors Minority Foundation Fellows Facebook page, Northern Illinois Counseling Program Community listserv, Ph.D. Counseling Education and Supervision Community listserv, CACREP master level programs listserv) and constituted a convenience sample. In addition, email solicitation was sent directly to program coordinators and multicultural counseling course faculty in counseling graduate programs throughout the United States.

Criteria for participation in this study included: (1) status as a pre-practicum master’s-level graduate student in a counseling program, and (2) completion of at least one multicultural counseling course or current enrollment in a multicultural counseling course. One hundred fifty-six participants attempted to complete the survey, but due to incomplete or missing data only 107 participants were included in this study. Additionally, demographic data were collected to describe the participants.

Participant Demographics

Demographic data indicated that of the 107 participants, 84 (78.5%) identified as female, while 18 (16.8%) identified as male, followed by two (1.9%) identifying as transgender, one identifying as gender non-conforming and one identifying as “other.” One participant did not answer. A majority of participants identified as white (n = 57, 53.3%) followed by 18 (16.8%) identifying as Black or African American, 16 (15%) identifying as Hispanic, five (4.7%)
identifying as other, four (3.7%) identifying as Asian, four (3.5%) identifying as Bi-Racial and two (1.9%) identifying as Native American or Alaskan Native. To ensure sufficient cell sample sizes for the regression analyses used in this study, the Asian, Bi-Racial, and Native American or Alaskan Native race categories were aggregated into a single group hereafter referred to as “Combined other races.”

The age of participants ranged from 20-65 years, with the majority (63.3%) ranging between 20-30 years of age. Furthermore, participants in this study were sampled from all over the United States; data indicated that 42 (or 39.3%) were from the Midwest region, followed by 36 (or 33.6%) from the southern region, 16 (or 15%) from the western region, and 13 (or 12%) from the eastern region. Study participants also provided information regarding the area in which they lived which indicated that nearly half (49.5%) lived in a city, followed by 38% who lived in a suburb and 12% who lived in a rural area. Results from the data indicated that the majority of participants (42.0%) had annual incomes of $50,000 or more and 65.4% identified as Christian.

Among the respondents, 71 (66.4%) indicated that they were no longer in a multicultural counseling course, while 36 (33.6%) indicated they were currently enrolled in a multicultural counseling course at the time of this study. Furthermore, the majority (82, or 76.6%) indicated they had completed at least one multicultural counseling course, while 22 (20.6%) indicated they had taken two or three multicultural counseling courses. The highest degree earned by the majority of participants in this study was a Bachelor of Arts (48.6%), followed by Bachelor of Science (29%), Master of Arts (15%), and Master of Science (7.5%). Finally, the majority of participants (70, or 65.4%) were seeking a degree in mental health counseling followed by school counseling (11, or 10.3%) and counseling psychology (7, or 6.5%). The frequencies and percentages for the demographic variables in this study are provided in Table 1.
Table 1
Frequency and Percentage Distributions for Demographic Variables

<table>
<thead>
<tr>
<th>Variable</th>
<th>Value</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Female</td>
<td>84</td>
<td>78.5%</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>18</td>
<td>16.8%</td>
</tr>
<tr>
<td></td>
<td>Transgender</td>
<td>2</td>
<td>1.9%</td>
</tr>
<tr>
<td></td>
<td>Non-Conforming</td>
<td>1</td>
<td>0.9%</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>1</td>
<td>0.9%</td>
</tr>
<tr>
<td>Race</td>
<td>Asian</td>
<td>4</td>
<td>3.7%</td>
</tr>
<tr>
<td></td>
<td>Black/African American</td>
<td>18</td>
<td>16.8%</td>
</tr>
<tr>
<td></td>
<td>Bi-Racial</td>
<td>4</td>
<td>3.7%</td>
</tr>
<tr>
<td></td>
<td>Hispanic</td>
<td>16</td>
<td>15.0%</td>
</tr>
<tr>
<td></td>
<td>Native American/Alaskan Native</td>
<td>2</td>
<td>1.9%</td>
</tr>
<tr>
<td></td>
<td>White</td>
<td>57</td>
<td>53.3%</td>
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<tr>
<td></td>
<td>Other</td>
<td>5</td>
<td>4.7%</td>
</tr>
<tr>
<td>Degree Seeking</td>
<td>College Counseling</td>
<td>1</td>
<td>0.9%</td>
</tr>
<tr>
<td></td>
<td>Community Counseling</td>
<td>1</td>
<td>0.9%</td>
</tr>
<tr>
<td></td>
<td>Counselor Education</td>
<td>4</td>
<td>3.7%</td>
</tr>
<tr>
<td></td>
<td>Counseling Psychology</td>
<td>7</td>
<td>6.5%</td>
</tr>
<tr>
<td></td>
<td>Rehabilitation Counseling</td>
<td>3</td>
<td>2.8%</td>
</tr>
<tr>
<td></td>
<td>School Counseling</td>
<td>11</td>
<td>10.3%</td>
</tr>
<tr>
<td></td>
<td>Mental Health Counselling</td>
<td>70</td>
<td>65.4%</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>9</td>
<td>8.4%</td>
</tr>
<tr>
<td>Degree Earned</td>
<td>Bachelor of Arts</td>
<td>52</td>
<td>48.6%</td>
</tr>
<tr>
<td></td>
<td>Bachelor of Science</td>
<td>31</td>
<td>29.0%</td>
</tr>
<tr>
<td></td>
<td>Master of Arts</td>
<td>16</td>
<td>15.0%</td>
</tr>
<tr>
<td></td>
<td>Master of Science</td>
<td>8</td>
<td>7.5%</td>
</tr>
<tr>
<td>Number of Courses</td>
<td>0-1</td>
<td>82</td>
<td>76.6%</td>
</tr>
<tr>
<td></td>
<td>2-3</td>
<td>22</td>
<td>20.6%</td>
</tr>
<tr>
<td></td>
<td>4-5</td>
<td>2</td>
<td>1.9%</td>
</tr>
<tr>
<td></td>
<td>6 or more</td>
<td>1</td>
<td>0.9%</td>
</tr>
<tr>
<td>State</td>
<td>Eastern</td>
<td>13</td>
<td>12.1%</td>
</tr>
<tr>
<td></td>
<td>Midwestern</td>
<td>42</td>
<td>39.3%</td>
</tr>
<tr>
<td></td>
<td>Southern</td>
<td>36</td>
<td>33.6%</td>
</tr>
<tr>
<td></td>
<td>Western</td>
<td>16</td>
<td>15.0%</td>
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<tr>
<td>Region</td>
<td>City</td>
<td>53</td>
<td>49.5%</td>
</tr>
<tr>
<td></td>
<td>Suburb</td>
<td>41</td>
<td>38.3%</td>
</tr>
<tr>
<td></td>
<td>Rural</td>
<td>13</td>
<td>12.1%</td>
</tr>
</tbody>
</table>

Continued on the following page
Reliability of Scores

In this section, information regarding the reliability of scores will be described. Kline (2016), Field (2014), and Pallant (2016) each stress the importance of screening data and reporting estimates of score reliability. Scores from instruments are deemed reliable when they are consistent, accurate, and free from random error (Wasserman & Bracken, 2013). In the present study, coefficient alpha (Cronbach’s alpha) was used to assess the extent to which scale items displayed internal consistency or were consistent across the items measured (Kline, 2016; Pallant, 2016). Cronbach’s alpha values of .90–.80 are considered “excellent” to “good,” and

<table>
<thead>
<tr>
<th>Variable</th>
<th>Value</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age in years</td>
<td>20-25</td>
<td>38</td>
<td>35.5%</td>
</tr>
<tr>
<td></td>
<td>26-30</td>
<td>33</td>
<td>30.8%</td>
</tr>
<tr>
<td></td>
<td>31-35</td>
<td>9</td>
<td>8.4%</td>
</tr>
<tr>
<td></td>
<td>36-40</td>
<td>9</td>
<td>8.4%</td>
</tr>
<tr>
<td></td>
<td>41-45</td>
<td>5</td>
<td>4.7%</td>
</tr>
<tr>
<td></td>
<td>46-50</td>
<td>4</td>
<td>3.7%</td>
</tr>
<tr>
<td></td>
<td>51-55</td>
<td>4</td>
<td>3.7%</td>
</tr>
<tr>
<td></td>
<td>56-60</td>
<td>3</td>
<td>2.8%</td>
</tr>
<tr>
<td></td>
<td>61-65</td>
<td>1</td>
<td>0.9%</td>
</tr>
<tr>
<td>Religion</td>
<td>Agnostic</td>
<td>10</td>
<td>9.3%</td>
</tr>
<tr>
<td></td>
<td>Atheist</td>
<td>2</td>
<td>1.9%</td>
</tr>
<tr>
<td></td>
<td>Buddhist</td>
<td>2</td>
<td>1.9%</td>
</tr>
<tr>
<td></td>
<td>Christian</td>
<td>70</td>
<td>65.4%</td>
</tr>
<tr>
<td></td>
<td>Islamic</td>
<td>7</td>
<td>6.5%</td>
</tr>
<tr>
<td></td>
<td>Jewish</td>
<td>2</td>
<td>1.9%</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>13</td>
<td>12.1%</td>
</tr>
<tr>
<td>Income</td>
<td>$7,500 or less</td>
<td>8</td>
<td>7.5%</td>
</tr>
<tr>
<td></td>
<td>$7,501- $15,000</td>
<td>6</td>
<td>5.6%</td>
</tr>
<tr>
<td></td>
<td>$15,001- $25,000</td>
<td>12</td>
<td>11.2%</td>
</tr>
<tr>
<td></td>
<td>$25,001- $35,000</td>
<td>14</td>
<td>13.1%</td>
</tr>
<tr>
<td></td>
<td>$35,001-$50,000</td>
<td>20</td>
<td>18.7%</td>
</tr>
<tr>
<td></td>
<td>More than $50,000</td>
<td>45</td>
<td>42.1%</td>
</tr>
</tbody>
</table>
values above .70 are “adequate” or “fair” (Pallant, Kline). In this study, the reliability of scores for each instrument—Transformative Learning Survey (TLS), Multicultural Awareness, Knowledge, Skills Survey—Counselor Edition—Revised (MAKSS-CE-R), and School Counselor Multicultural Self-Efficacy Scale (SCMES)—was examined. Alpha coefficients, means, and standard deviation for the TLS subscales, MAKSS-CE-R, and SCMES subscales are shown in Table 2.

Table 2

Reliability and Descriptive Statistics for Scores from Instruments (N= 107)

<table>
<thead>
<tr>
<th>Scale</th>
<th>Items</th>
<th>M</th>
<th>SD</th>
<th>Coefficient Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>TLOSW</td>
<td>5</td>
<td>14.60</td>
<td>3.70</td>
<td>.84</td>
</tr>
<tr>
<td>TLOSA</td>
<td>5</td>
<td>16.43</td>
<td>3.41</td>
<td>.85</td>
</tr>
<tr>
<td>TLOO</td>
<td>5</td>
<td>16.15</td>
<td>3.38</td>
<td>.84</td>
</tr>
<tr>
<td>TLOAD</td>
<td>5</td>
<td>15.17</td>
<td>3.64</td>
<td>.87</td>
</tr>
<tr>
<td>TLPDD</td>
<td>5</td>
<td>13.13</td>
<td>3.83</td>
<td>.89</td>
</tr>
<tr>
<td>TLPCR</td>
<td>5</td>
<td>13.50</td>
<td>3.51</td>
<td>.84</td>
</tr>
<tr>
<td>TLPE</td>
<td>5</td>
<td>15.71</td>
<td>3.04</td>
<td>.82</td>
</tr>
<tr>
<td>TLPA</td>
<td>5</td>
<td>15.75</td>
<td>3.10</td>
<td>.85</td>
</tr>
<tr>
<td>TLPD</td>
<td>5</td>
<td>16.86</td>
<td>3.08</td>
<td>.84</td>
</tr>
<tr>
<td>SCMESCR</td>
<td>7</td>
<td>43.18</td>
<td>5.24</td>
<td>.85</td>
</tr>
<tr>
<td>SCMESA</td>
<td>7</td>
<td>40.49</td>
<td>5.71</td>
<td>.87</td>
</tr>
<tr>
<td>SCMESS</td>
<td>6</td>
<td>34.48</td>
<td>5.56</td>
<td>.86</td>
</tr>
<tr>
<td>MCC</td>
<td>33</td>
<td>96.44</td>
<td>10.58</td>
<td>.85</td>
</tr>
</tbody>
</table>

(TLOSW=Shift in world view subscale, TLOSA=deeper self-awareness subscale, TLOO= openness subscale, TLOAD= acting differently subscale, TLPCR= critical reflection subscale, TLPE= experience subscale, TLPDD= disorienting dilemma subscale, TLPA= action subscales, TLPD=discourse subscale, SCMESCR=cultural relationship subscale, SCMESA= multicultural assessment, SCMESS= skills to practice, MCC= multicultural competency)
For this study a modified (shorter) version of the TLS was used after obtaining permission from instrument author H. L. Stuckey (personal communication, March 8, 2018). The original TLS has 112 Likert items associated with a total of 19 subscales which are categorized into transformative learning process (TLP) and transformative learning outcomes (TLO). Within TLP there are three domains: cognitive/rational scale, beyond rational/extra-rational scale, and social critique scale. Based on Mezirow’s (2009) definition of Transformative Learning Theory it was determined that, for this study, only the cognitive/rational domain (which includes 25 items and five subscales) would be used. Additionally, the TLO includes 20 items and four subscales. Thus, the TLS in this study consisted of 45 items and 9 subscales (shift in world view, deeper-self-awareness, open perspective (openness), acting differently, critical reflections, experience, action, discourse, disorienting dilemma). Total scores were computed for each subscale separately (as suggested by Stuckey et al., 2013), as the sum of the item scores and observed score range was 5 to 20 for each subscale. Total scores for each subscale ranged 13 to 16, indicating moderately high levels of transformative learning experience for CITs. The reliability estimates for each subscale ranged from .82 to .89, indicating excellent internal consistency.

The SCMES consists of 52 Likert items that are organized into six subscales: knowledge of multicultural concepts, using data and understanding systemic change, developing cross-cultural relationships, multicultural counseling awareness, multicultural assessment, and application of racial and cultural knowledge to practice. Given the definition of multicultural counseling self-efficacy provided by Constantine and Ladany (2000), the use of the MAKSS-CE-R to measure similar constructs (e.g. knowledge, awareness, and skill), and given the permission to modify the instrument provided by the author, P. C. Harris (personal
communication, July 14, 2018), it was determined that only three of the six subscales of the SCMES would be used in this study (i.e., developing cross-cultural relationships, multicultural assessment, and application of racial and cultural knowledge to practice). Thus, the SCMES for this study consisted of 20 items. Total scores were computed for each subscale separately (as suggested by (Holcomb-McCoy et al., 2008), as the sum of the item scores and observed range for cross-cultural relationship scale was 24 to 49, multicultural assessment 22 to 49, and application of racial and cultural skills 14-42. Totals for each subscale ranged from 34 to 43, indicating moderately high levels of multicultural self-efficacy for CITs. The reliability estimates for each subscale ranged from .85–.87, indicating excellent internal consistency.

The MAKSS-CE-R scale consists of 33 items, where a total score is computed as the sum of the items. The observed range for this scale was 75 to 121, and the mean score for the MAKSS-CE-R was 96.44 ($SD = 10.58$), indicating moderate levels of multicultural competency were present in the CITs.

Data Screening

The data for this study were carefully screened for accuracy. The original data set included 156 participants. However, it was determined that for each scale assessed, cases with fewer than 70% of items completed would be deleted. Total scores were computed for the MAKSS-CE-R, and subscales of the SCMES and TLS. Listwise deletion was used for cases with fewer than 70% of items completed. Outliers were examined and considered to not be extreme. Table 3 shows the skewness and kurtosis for each variable. Histograms and boxplots were observed to assess normality, skewness, and kurtosis for scale scores. Figures 1-13 show histograms and boxplots for the MAKSS-CE-R, TLS subscale scores, and SCMES subscale scores. Outliers are indicated in several scales; however, they were deemed non-significant.
Table 3

*Skewness and Kurtosis Values for Total and Subscale Scores*

<table>
<thead>
<tr>
<th>Scale</th>
<th>Subscale</th>
<th>Skewness</th>
<th>Kurtosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>MCC</td>
<td>Awareness</td>
<td>0.40</td>
<td>0.36</td>
</tr>
<tr>
<td></td>
<td>Knowledge</td>
<td>0.07</td>
<td>-0.84</td>
</tr>
<tr>
<td></td>
<td>Communication Skill</td>
<td>-0.37</td>
<td>0.72</td>
</tr>
<tr>
<td>MCSE</td>
<td>Developing Cultural Relationships</td>
<td>-0.89</td>
<td>0.78</td>
</tr>
<tr>
<td></td>
<td>Multicultural Assessment</td>
<td>-0.76</td>
<td>0.95</td>
</tr>
<tr>
<td></td>
<td>Application of Racial and Cultural skills</td>
<td>-0.83</td>
<td>1.23</td>
</tr>
<tr>
<td>TLE</td>
<td>Openness (open perspective)</td>
<td>-1.52</td>
<td>2.66</td>
</tr>
<tr>
<td></td>
<td>Deeper self-awareness</td>
<td>-1.42</td>
<td>1.92</td>
</tr>
<tr>
<td></td>
<td>Shift in Worldview</td>
<td>-0.86</td>
<td>0.35</td>
</tr>
<tr>
<td></td>
<td>Acting Differently</td>
<td>-0.95</td>
<td>0.90</td>
</tr>
<tr>
<td></td>
<td>Discourse</td>
<td>-1.69</td>
<td>4.30</td>
</tr>
<tr>
<td></td>
<td>Action</td>
<td>-0.93</td>
<td>1.68</td>
</tr>
<tr>
<td></td>
<td>Experience</td>
<td>-1.61</td>
<td>4.28</td>
</tr>
<tr>
<td></td>
<td>Critical Reflection</td>
<td>-0.33</td>
<td>-0.30</td>
</tr>
<tr>
<td></td>
<td>Disorienting Dilemma</td>
<td>-0.46</td>
<td>-0.12</td>
</tr>
</tbody>
</table>

MCC= multicultural competency, MCSE= multicultural counseling self-efficacy,

TLE= transformative learning experience
Figure 1. Histogram and boxplot for MAKSS-CE-R scores.

Figure 2. Histogram and boxplot for SCMES Application of Skills subscale scores.

Figure 3. Histogram and boxplot for SCMES Cultural Relationships subscale scores.

Figure 4. Histogram and boxplot for SCMES Multicultural Assessment subscale scores.
Figure 5. Histogram and boxplot for (TLO) Acting Differently subscale score.

Figure 6. Histogram and boxplot for (TLO) Open Perspective (Openness) subscale score.

Figure 7. Histogram and boxplot for (TLO) Deeper Self-Awareness subscale score.

Figure 8. Histogram and boxplot for (TLO) Shift in Worldview subscale score.
Figure 9. Histogram and boxplot for (TLP) Action subscale score.

Figure 10. Histogram and boxplot for (TLP) Critical Reflection subscale score.

Figure 11. Histogram and boxplot for (TLP) Disorienting Dilemma subscale score.

Figure 12. Histogram and boxplot for (TLP) Discourse subscale score.
Research Questions

A series of eight regression analyses were completed to answer the first two research questions of this study. Research Question 3 was answered using content analysis. In the following section, results for each research question will be summarized.

Research Question 1

Research Question 1 was, “What transformative learning experiences predict MCC and MCSE in counselors-in-training?” Four regression analyses were carried out to assess the extent to which the nine subscales of the TLS predicted (1) multicultural competency (MCC), and 2) the three components of the SCMES, which measured multicultural counseling self-efficacy (MCSE). Race was used as a control variable based on prior literature that reported race effects on both multicultural competency (Bellini, 2002; Chao, 2012) and multicultural counseling self-efficacy (Lam, Tracz, & Lucey, 2013; Phillips, Parent, Dozier, & Jackson, 2017). In the first regression, where MCC was considered as the outcome, and the nine TLS subscales as predictors, results indicated overall regression was not statistically significant \[F (12,93) = 1.081, \ p = 0.385\]. Additionally, the first regression showed that Race explained 2.4% of the variance in MCC while TLS subscales explained 12.2% of the variance in MCC. Although there was a 9.8% increase when both race and TLS subscales were considered together the overall regression was
not significant ($\Delta R^2 = .122, p = 0.327$). However, the TLS subscales openness can be cautiously observed as an indicator that participants in this study who identified openness as their transformative experience significantly rated themselves lower in MCC ($\beta = -1.269, p = 0.035$). Additionally, race did not significantly predict any outcome (each $p > .05$, see Table 4).

Table 4

*Regression Predicting MCC (Regression 1) from Race and TLS Subscales (N= 106)*

<table>
<thead>
<tr>
<th>Regression 1</th>
<th>$B$</th>
<th>$SE(B)$</th>
<th>$\beta$</th>
<th>$t$</th>
<th>$p$</th>
<th>$\Delta R^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>-1.669</td>
<td>2.861</td>
<td>-0.060</td>
<td>-0.583</td>
<td>0.561</td>
<td></td>
</tr>
<tr>
<td>Hispanic</td>
<td>-4.162</td>
<td>2.994</td>
<td>-0.142</td>
<td>-1.390</td>
<td>0.168</td>
<td></td>
</tr>
<tr>
<td>Other Combined Races</td>
<td>0.990</td>
<td>3.157</td>
<td>0.032</td>
<td>0.314</td>
<td>0.754</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.024</td>
</tr>
<tr>
<td>Shift in Worldview</td>
<td>0.032</td>
<td>0.421</td>
<td>0.011</td>
<td>0.076</td>
<td>0.940</td>
<td></td>
</tr>
<tr>
<td>Self- Awareness</td>
<td>-0.199</td>
<td>0.546</td>
<td>-0.065</td>
<td>-0.365</td>
<td>0.716</td>
<td></td>
</tr>
<tr>
<td>Openness</td>
<td>-1.269</td>
<td>0.594</td>
<td>-0.403</td>
<td>-2.136</td>
<td>0.035*</td>
<td></td>
</tr>
<tr>
<td>Acting Differently</td>
<td>0.802</td>
<td>0.500</td>
<td>0.275</td>
<td>1.604</td>
<td>0.112</td>
<td></td>
</tr>
<tr>
<td>Disorienting Dilemma</td>
<td>-0.298</td>
<td>0.344</td>
<td>-0.108</td>
<td>-0.865</td>
<td>0.389</td>
<td></td>
</tr>
<tr>
<td>Critical Reflection</td>
<td>-0.064</td>
<td>0.431</td>
<td>-0.021</td>
<td>-0.149</td>
<td>0.882</td>
<td></td>
</tr>
<tr>
<td>Experience</td>
<td>-0.024</td>
<td>0.628</td>
<td>-0.007</td>
<td>-0.039</td>
<td>0.969</td>
<td></td>
</tr>
<tr>
<td>Action</td>
<td>0.132</td>
<td>0.502</td>
<td>0.038</td>
<td>0.263</td>
<td>0.793</td>
<td></td>
</tr>
<tr>
<td>Discourse</td>
<td>0.534</td>
<td>0.511</td>
<td>0.156</td>
<td>1.044</td>
<td>0.299</td>
<td></td>
</tr>
</tbody>
</table>

TLS Subscales | 0.122 |

* = statistically significant at $p <.05$
The histogram of residuals and scatter plot of the residuals on the predicted values is shown in Figure 14. The scatter plot of the outcome on the predicted values for each regression are provided in Appendix Q. Examination of the regression residuals indicated approximate normality of residuals and lack of heteroscedasticity of residuals. There was no evidence of excessive multicollinearity, as assessed by VIF values observed ranging from 1.118 to 3.770.

Figure 14. Histogram of residuals, scatter plot of residuals on predicted values (Regression 1).

Regressions 2-4 examined the relationship between MCSE subscales and the nine subscales of the TLS. The MCSE subscale total scores were used as the outcome variables and the nine subscales of the TLS as predictor variables. Race was used as a control variable. Results for this regression model predicting MCSE Cultural Relationships showed that, after controlling for race, the overall regression was statistically significant \( F (12,94) = 1.916, p = 0.042 \); results in regression 2 showed that Race explained 5.5% of the variance in MCSE cultural relationships while TLS subscales explained 14.2% of the variance in MCSE cultural relationships. This indicates an 8.7% increase when both race and TLS subscales were added together and the overall regression was significant. \( \Delta R^2 = .094, p = 0.071 \). Additionally, the TLS subscale Acting Differently can be observed as a significant transformative experience in participants’ beliefs in ability to develop Cross Cultural Relationships \( R^2 (\beta = .586, p = .015) \). Additionally, when
compared to White identified CITs, Black identified CITs showed significantly lower MCSE Cultural Relationship scores ($\beta = -3.18, p = .025$). Table 5 shows the results of this regression.

The histogram of residuals and scatter plot of the residuals on the predicted values is shown in Figure 15. The scatter plot of the outcome on the predicted values for each regression are provided in Appendix Q. Examination of the regression residuals indicated approximate normality of residuals and lack of heteroscedasticity of residuals. There was no evidence of multicollinearity, as assessed by VIF values observed ranging from 1.145 to 3.748.

The third regression examined the relationship between MCSE subscale multicultural assessment and the nine subscales of the TLS. Race was used as the control variable. Results for this regression showed that, after controlling for race, overall regression was not significant [$F(12,94) = 1.733, p = 0.072$]; regression 3 showed that Race explained 2.4% of the variance in MCSE multicultural Assessment while TLS subscales explained 18.1% of the variance in MCSE multicultural Assessment. This indicates a 15.7% increase when both race and TLS subscales were considered together and the overall regression was marginally non-significant ($\Delta R^2 = 0.077$, $p = 0.048$). However, the TLS subscale Acting Differently can be observed as a significant transformative experience in participants’ beliefs in ability to provide multicultural assessment ($\beta = 0.622, p = .019$). Additionally, race did not significantly predict MCSE multicultural assessment as an outcome variable ($\Delta R^2 = 0.024, p = 0.464$). Table 6 shows the results of this regression. The histogram of residuals and scatter plot of the residuals on the predicted values is shown in Figure 16. The scatter plot of the outcome on the predicted values for each regression analysis are provided in Appendix Q. Examination of the regression residuals indicated approximate normality of residuals and lack of heteroscedasticity of residuals. There was no evidence of multicollinearity, as assessed by VIF values observed ranging from 1.145 to 3.748.
Table 5

*Regression Predicting MCSE Cultural Relationships (Regression 2)*

*from Race and TLS Subscales (N = 106)*

<table>
<thead>
<tr>
<th>Regression 2</th>
<th>B</th>
<th>SE(B)</th>
<th>β</th>
<th>t</th>
<th>p</th>
<th>ΔR²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>-3.184</td>
<td>1.401</td>
<td>-0.229</td>
<td>-2.273</td>
<td>0.025*</td>
<td></td>
</tr>
<tr>
<td>Hispanic</td>
<td>-0.644</td>
<td>1.510</td>
<td>-0.044</td>
<td>-0.427</td>
<td>0.671</td>
<td></td>
</tr>
<tr>
<td>Other Combined Races</td>
<td>0.082</td>
<td>1.485</td>
<td>0.005</td>
<td>0.055</td>
<td>0.956</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.027</td>
<td></td>
</tr>
<tr>
<td>Shift in Worldview</td>
<td>-0.313</td>
<td>0.196</td>
<td>-0.222</td>
<td>-1.602</td>
<td>0.112</td>
<td></td>
</tr>
<tr>
<td>Self- Awareness</td>
<td>0.086</td>
<td>0.254</td>
<td>0.056</td>
<td>0.340</td>
<td>0.735</td>
<td></td>
</tr>
<tr>
<td>Openness</td>
<td>-0.364</td>
<td>0.277</td>
<td>-0.235</td>
<td>-1.314</td>
<td>0.192</td>
<td></td>
</tr>
<tr>
<td>Acting Differently</td>
<td>0.586</td>
<td>0.236</td>
<td>0.408</td>
<td>2.483</td>
<td>0.015*</td>
<td></td>
</tr>
<tr>
<td>Disorienting Dilemma</td>
<td>-0.215</td>
<td>0.163</td>
<td>-0.157</td>
<td>-1.321</td>
<td>0.190</td>
<td></td>
</tr>
<tr>
<td>Critical Reflection</td>
<td>0.202</td>
<td>0.204</td>
<td>0.135</td>
<td>0.989</td>
<td>0.325</td>
<td></td>
</tr>
<tr>
<td>Experience</td>
<td>-0.490</td>
<td>0.293</td>
<td>-0.285</td>
<td>-1.673</td>
<td>0.098</td>
<td></td>
</tr>
<tr>
<td>Action</td>
<td>-0.274</td>
<td>0.231</td>
<td>-0.162</td>
<td>-1.188</td>
<td>0.238</td>
<td></td>
</tr>
<tr>
<td>Discourse</td>
<td>0.419</td>
<td>0.241</td>
<td>0.246</td>
<td>1.738</td>
<td>0.086</td>
<td></td>
</tr>
</tbody>
</table>

TLS Subscales          | 0.094 |      |      |      |      |      |

* = statistically significant at p < .05
Figure 15. Histogram of residuals, scatter plot of residuals on predicted values (Regression 2).

Table 6

Regression Predicting MCSE Multicultural Assessment (Regression 3) from Race and TLS Subscales (N=106)

<table>
<thead>
<tr>
<th>Regression 3</th>
<th>$B$</th>
<th>$SE(B)$</th>
<th>$\beta$</th>
<th>$t$</th>
<th>$p$</th>
<th>$\Delta R^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>-1.467</td>
<td>1.541</td>
<td>-0.097</td>
<td>-0.952</td>
<td>0.344</td>
<td></td>
</tr>
<tr>
<td>Hispanic</td>
<td>0.782</td>
<td>1.614</td>
<td>0.049</td>
<td>0.485</td>
<td>0.629</td>
<td></td>
</tr>
<tr>
<td>Other Combined Races</td>
<td>0.411</td>
<td>1.656</td>
<td>0.025</td>
<td>0.248</td>
<td>0.804</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.024</td>
</tr>
<tr>
<td>Shift in Worldview</td>
<td>-0.250</td>
<td>0.215</td>
<td>-0.162</td>
<td>-1.161</td>
<td>0.249</td>
<td></td>
</tr>
<tr>
<td>Self- Awareness</td>
<td>-0.385</td>
<td>0.280</td>
<td>-0.230</td>
<td>-1.377</td>
<td>0.172</td>
<td></td>
</tr>
<tr>
<td>Openness</td>
<td>-0.505</td>
<td>0.305</td>
<td>-0.299</td>
<td>-1.655</td>
<td>0.101</td>
<td></td>
</tr>
<tr>
<td>Acting Differently</td>
<td>0.622</td>
<td>0.260</td>
<td>0.397</td>
<td>2.394</td>
<td>0.019*</td>
<td></td>
</tr>
<tr>
<td>Disorienting Dilemma</td>
<td>0.181</td>
<td>0.179</td>
<td>0.121</td>
<td>1.009</td>
<td>0.316</td>
<td></td>
</tr>
<tr>
<td>Critical Reflection</td>
<td>0.110</td>
<td>0.224</td>
<td>0.068</td>
<td>0.492</td>
<td>0.624</td>
<td></td>
</tr>
<tr>
<td>Experience</td>
<td>0.036</td>
<td>0.322</td>
<td>0.019</td>
<td>0.113</td>
<td>0.911</td>
<td></td>
</tr>
<tr>
<td>Action</td>
<td>0.064</td>
<td>0.254</td>
<td>0.035</td>
<td>0.252</td>
<td>0.802</td>
<td></td>
</tr>
<tr>
<td>Discourse</td>
<td>0.344</td>
<td>0.265</td>
<td>0.186</td>
<td>1.297</td>
<td>0.198</td>
<td></td>
</tr>
</tbody>
</table>

TLS Subscales 0.077

* = statistically significant at $p <.05$
The fourth regression analysis examined the relationship between the MCSE subscale Application of Racial and Cultural Skills in Practice and the nine subscales of the TLS. Race was used as the control variable. Results for this regression showed that, after controlling for race, neither the overall regression \(F(12,94) = 1.735, p = 0.071\) nor the nine TLS subscales \(\Delta R^2 = 0.181, p = 0.097\) yielded statistically significant increases in \(R^2\). Additionally, race did not significantly predict MCSE multicultural assessment as an outcome variable \(\Delta R^2 = 0.047, p = 0.173\). Table 7 shows the results of this regression analysis.

The histogram of residuals and scatter plot of the residuals on the predicted values is shown in Figure 17. The scatterplot of the outcome on the predicted values for each regression are provided in Appendix P. Examination of the regression residuals indicated approximate normality of residuals and homoscedasticity of residuals. There was no evidence of multicollinearity, as assessed by VIF values observed ranging from 1.145 to 3.748.
Table 7

Regression Predicting MCSE Skills in Practice (Regression 4) from Race and TLS Subscales

\( (N = 106) \)

<table>
<thead>
<tr>
<th>Regression 3</th>
<th>( B )</th>
<th>( SE(B) )</th>
<th>( \beta )</th>
<th>( t )</th>
<th>( p )</th>
<th>( \Delta R^2 )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>-2.423</td>
<td>1.489</td>
<td>-0.165</td>
<td>-1.627</td>
<td>0.107</td>
<td></td>
</tr>
<tr>
<td>Hispanic</td>
<td>0.420</td>
<td>1.606</td>
<td>0.027</td>
<td>0.262</td>
<td>0.794</td>
<td></td>
</tr>
<tr>
<td>Other Combined Races</td>
<td>-0.282</td>
<td>1.579</td>
<td>-0.018</td>
<td>-0.179</td>
<td>0.858</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.047</td>
</tr>
<tr>
<td>Shift in Worldview</td>
<td>-0.234</td>
<td>0.208</td>
<td>-0.157</td>
<td>-1.126</td>
<td>0.263</td>
<td></td>
</tr>
<tr>
<td>Self- Awareness</td>
<td>-0.039</td>
<td>0.270</td>
<td>-0.024</td>
<td>-0.143</td>
<td>0.886</td>
<td></td>
</tr>
<tr>
<td>Openness</td>
<td>-0.366</td>
<td>0.295</td>
<td>-0.224</td>
<td>-1.241</td>
<td>0.218</td>
<td></td>
</tr>
<tr>
<td>Acting Differently</td>
<td>0.380</td>
<td>0.251</td>
<td>0.251</td>
<td>1.515</td>
<td>0.133</td>
<td></td>
</tr>
<tr>
<td>Disorienting Dilemma</td>
<td>-0.048</td>
<td>0.173</td>
<td>-0.033</td>
<td>-0.278</td>
<td>0.782</td>
<td></td>
</tr>
<tr>
<td>Critical Reflection</td>
<td>0.005</td>
<td>0.217</td>
<td>0.003</td>
<td>0.023</td>
<td>0.982</td>
<td></td>
</tr>
<tr>
<td>Experience</td>
<td>-0.338</td>
<td>0.311</td>
<td>-0.187</td>
<td>-1.087</td>
<td>0.280</td>
<td></td>
</tr>
<tr>
<td>Action</td>
<td>0.361</td>
<td>0.246</td>
<td>0.202</td>
<td>1.468</td>
<td>0.145</td>
<td></td>
</tr>
<tr>
<td>Discourse</td>
<td>0.422</td>
<td>0.256</td>
<td>0.236</td>
<td>1.647</td>
<td>0.103</td>
<td></td>
</tr>
<tr>
<td>TLS Subscales</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.181</td>
</tr>
</tbody>
</table>

* = statistically significant at \( p < .05 \)
Research Question 2

To address Research Question 2, “Does the number of MC courses taken relate to MCC and MCSE?” four additional regression analyses were completed. The fifth regression used MCC scores as the outcome variable and the scores for item “number of courses” as a predictor. Race was used as the control variable. When MCC was considered as the outcome, the number of multicultural counseling courses completed by CITs was associated with a statistically significant increase in $R^2$ ($\Delta R^2 = .061, \beta = 4.03, p = 0.048$). Results in regression 5 showed that Race explained 2.4% of the variance in MCC while number of multicultural courses taken explained 6.1% of the variance in MCC. This indicates a 3.7% increase when both race and number of courses taken were added together and the overall regression was significant. Additionally, race did not significantly predict MCC as an outcome variable ($\Delta R^2 = .024, p = 0.486$). Table 8 shows the results of this regression.

The histogram of residuals and scatter plot of the residuals on the predicted values is shown in Figure 18. The scatterplot of the outcome on the predicted values for each regression is provided in Appendix P. Examination of the regression residuals indicated approximate normality of
residuals and homoscedasticity of residuals. There was no evidence of multicollinearity, as assessed by VIF values observed ranging from 1.046 to 1.088.

Table 8

Hierarchical Regression Predicting MCC (Regression 5) from Race and Number of Courses Total Scores (N= 106)

<table>
<thead>
<tr>
<th>Regression 5</th>
<th>B</th>
<th>SE(B)</th>
<th>β</th>
<th>t</th>
<th>p</th>
<th>ΔR²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>-1.537</td>
<td>2.821</td>
<td>-0.055</td>
<td>-0.545</td>
<td>0.587</td>
<td></td>
</tr>
<tr>
<td>Hispanic</td>
<td>-2.911</td>
<td>3.017</td>
<td>-0.099</td>
<td>-0.965</td>
<td>0.337</td>
<td></td>
</tr>
<tr>
<td>Other Combined Races</td>
<td>1.089</td>
<td>3.112</td>
<td>0.035</td>
<td>0.350</td>
<td>0.727</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.024</td>
<td></td>
</tr>
<tr>
<td>Number of Courses</td>
<td>4.030</td>
<td>2.016</td>
<td>0.197</td>
<td>1.999</td>
<td>0.048*</td>
<td>0.061</td>
</tr>
</tbody>
</table>

Figure 18. Histogram of residuals, scatter plot of residuals on predicted values (Regression 5).

The sixth regression used MCSE Cultural Relationships subscore total as the outcome variable and the number of multicultural counseling courses as a predictor. In this regression, the number of multicultural courses taken was not a statistically significant predictor (β = 1.37, p =
0.150. $\Delta R^2 = 0.074$). Results in regression 6 showed that Race explained 5.5% of the variance in MCSE cultural relationships while number of multicultural courses taken explained 7.4% of the variance in MCC. This indicates a 1.9% increase when both race and number of courses taken were added together and the overall regression was not significant. However, when compared to White identified CITs, Black CITs can be casually observed to significantly rate themselves lower in Cross-Cultural Relationships scores when accounting for number of multicultural courses taken ($\beta = -0.220$, $p=0.029$; see Table 9).

Table 9
*Regression Predicting MCSE Cultural Relationships (Regression 6)*
*from Race and Number of Courses Total Scores (N= 106)*

<table>
<thead>
<tr>
<th>Regression 6</th>
<th>$B$</th>
<th>$SE(B)$</th>
<th>$\beta$</th>
<th>$t$</th>
<th>$p$</th>
<th>$\Delta R^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>-3.068</td>
<td>1.386</td>
<td>-0.220</td>
<td>-2.214</td>
<td>0.029*</td>
<td></td>
</tr>
<tr>
<td>Hispanic</td>
<td>-0.362</td>
<td>1.480</td>
<td>-0.025</td>
<td>-0.245</td>
<td>0.807</td>
<td></td>
</tr>
<tr>
<td>Other Combined Races</td>
<td>0.553</td>
<td>1.490</td>
<td>0.037</td>
<td>0.371</td>
<td>0.711</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.055</td>
</tr>
<tr>
<td>Number of Courses</td>
<td>1.367</td>
<td>0.944</td>
<td>0.142</td>
<td>1.449</td>
<td>0.150</td>
<td>0.074</td>
</tr>
</tbody>
</table>

The histogram of residuals and scatter plot of the residuals on the predicted values is shown in Figure 19. The scatterplot of the outcome on the predicted values for each regression is provided in Appendix P. Examination of the regression residuals indicated sight deviation from normality of residuals; however, the relatively large sample size diminished the potential deleterious effects
of this observation. There was no evidence of multicollinearity, as assessed by VIF values observed ranging from 1.051 to 1.129.

Figure 19. Histogram of residuals, scatter plot of residuals on predicted values (Regression 6).

The seventh regression used MCSE multicultural assessment subscore total as the outcome variable and the number of multicultural counseling courses as a predictor. In this regression, the number of courses taken was a marginally significant predictor of the outcome ($\beta = 2.01, p = .054. \Delta R^2 = .059$). Results in regression 7 showed that Race explained 2.4% of the variance in MCSE multicultural assessment while number of multicultural courses taken explained 5.9% of the variance in MCC. This indicates a 3.5% increase when both race and number of courses taken are combined. Furthermore, race did not significantly predict self-efficacy in multicultural assessment as an outcome variable ($\Delta R^2 = .024, p = .464$; see Table 10).

Table 10

Regression Predicting MCSE Multicultural Assessment (Regression 7) from Race and Number of Courses Total Scores (N = 106)

<table>
<thead>
<tr>
<th>Regression 7</th>
<th>B</th>
<th>SE(B)</th>
<th>$\beta$</th>
<th>$t$</th>
<th>$p$</th>
<th>$\Delta R^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>-1.978</td>
<td>1.522</td>
<td>-0.130</td>
<td>-1.300</td>
<td>0.197</td>
<td></td>
</tr>
<tr>
<td>Hispanic</td>
<td>1.408</td>
<td>1.625</td>
<td>0.088</td>
<td>0.867</td>
<td>0.388</td>
<td></td>
</tr>
<tr>
<td>Other Combined Races</td>
<td>0.231</td>
<td>1.637</td>
<td>0.014</td>
<td>0.141</td>
<td>0.888</td>
<td></td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.024</td>
</tr>
<tr>
<td>Number of Courses</td>
<td>2.017</td>
<td>1.036</td>
<td>0.192</td>
<td>1.946</td>
<td>0.054*</td>
<td>0.059</td>
</tr>
</tbody>
</table>
The histogram of residuals and scatter plot of the residuals on the predicted values is shown in Figure 20. The scatter plot of the outcome on the predicted values for each regression are provided in Appendix P. Examination of the regression residuals indicated approximate normality of residuals and homoscedasticity of residuals. There was no evidence of multicollinearity, as assessed by VIF values observed ranging from 1.051 to 1.129.

Figure 20. Histogram of residuals, scatter plot of residuals on predicted values (Regression 7).

The eighth and final regression used MCSE application of racial and cultural skills in practice subscore total as the outcome variable and the number of multicultural counseling courses as a predictor. Race here was used as a control variable. In this regression, the number of multicultural counseling courses was not a statistically significant predictor of this outcome ($\beta = .868$, $\Delta R^2 = .059$, $p = .390$). Results from regression 8 showed that Race explained 4.7% of the variance in MCSE application of cultural skill in practice, while number of multicultural courses taken explained 5.4% of the variance in MCC. This indicates a 0.7% increase when both race and number of courses taken are combined. However, when compared to White identified CITs, Black identified CITs can be observed to significantly rate themselves lower in their self-efficacy in application of racial and cultural skills in practice ($\beta = -0.215$, $p = .035$; see Table 11).
Table 11

Regression Predicting MCSE Skill in Practice (Regression 8)

from Race and Number of Courses

Total Scores (N = 106)

<table>
<thead>
<tr>
<th>Regression 7</th>
<th>B</th>
<th>SE(B)</th>
<th>t</th>
<th>p</th>
<th>ΔR²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>-3.156</td>
<td>1.476</td>
<td>-2.138</td>
<td>0.035*</td>
<td></td>
</tr>
<tr>
<td>Hispanic</td>
<td>0.127</td>
<td>1.575</td>
<td>0.008</td>
<td>0.081</td>
<td>0.936</td>
</tr>
<tr>
<td>Other Combined Races</td>
<td>0.038</td>
<td>1.587</td>
<td>0.002</td>
<td>0.024</td>
<td>0.981</td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0.024</td>
</tr>
<tr>
<td>Number of Courses</td>
<td>0.868</td>
<td>1.005</td>
<td>0.085</td>
<td>0.864</td>
<td>0.390</td>
</tr>
</tbody>
</table>

The histogram of residuals and scatter plot of the residuals on the predicted values is shown in Figure 21. The scatter plot of the outcome on the predicted values for each regression is provided in Appendix P. Examination of the regression residuals indicated approximate normality of residuals and homoscedasticity of residuals. There was no evidence of multicollinearity, as assessed by VIF values observed ranging from 1.051 to 1.129.

Figure 21. Histogram of residuals, scatter plot of residuals on predicted values (Regression 8).
Summary of Quantitative Results: Hierarchical Regression

A series of hierarchical regressions were run to assess the relationship between multicultural competency, multicultural counseling self-efficacy subscales, and transformative learning experiences subscales after controlling for race. Preliminary analysis was conducted to ensure no violation occurred of the assumptions of normality, linearity, multicollinearity, and homoscedasticity. Eight hierarchical regressions were run to answer Research Questions 1 and 2. For RQ1, results indicate that the overall regression was not significant. However, it can be observed with caution that transformative learning outcome experience (open perspective) was a significant predictor of multicultural competency in CITs. Additionally, when examining multicultural counseling self-efficacy subscales, results indicated that regression 2 overall was statistically significant. Further observation of regression 2 showed that the transformative learning outcome (acting differently) positively, significantly predicted self-efficacy regarding developing cross-cultural relationships, and Black-identified CITs show significantly lower MCSE cultural relationships scores. Regressions 3 and four, which explore MCSE in multicultural assessment and application of cultural skills in practice, were found not to be significant. However, it should be observed that MCSE multicultural assessment was marginally not significant (p=.072).

For RQ2, results indicated that the number of multicultural courses completed did positively predict multicultural competency in CITs. Additionally, Black-identified students showed significantly lower MCC scores when compared to White CITs. Also, the number of multicultural courses completed positively predicted self-efficacy in multicultural assessment, and Black-identified students showed significantly lower MCSE subscale scores than White students.
Qualitative Results: Qualitative Data Reliability

In this study, two open-ended questions were provided to participants to gain further understanding of their specific transformative learning experiences. Open-ended questions are part of the Transformative Learning Survey (TLS).

Open-ended questions for this study included:

(1) Describe a significant event in your multicultural counseling course here. When did it happen? Who was involved? Where did it happen? What happened? (Be specific). (2) How did this event impact how you see yourself as a future counselor? (Be specific).

These questions were modified per the TLS authors’ suggestion so as to accurately assess the transformative learning experiences of CITs in a counselor education program (E. W. Taylor, personal communication, 3/12/2018).

Creswell and Creswell (2017) suggested that, in an explanatory quantitative design, the quantitative data and content analysis are collected together or in parallel, then analyzed separately. Once data is analyzed, results of analysis are examined, and the researcher determines how the quantitative data is supported one another. The key assumption of explanatory quantitative. This design builds off the concept of Campbell and Fiske (1959) who suggest that a trait could be best understood by gathering different forms of data. To assess validity and reliability of qualitative data it is suggested that that the qualitative data be screened and assessed using a cross-checking procedure or having more than one researcher code responses (Creswell & Creswell; Altman, 1999). Reliability is determined by assessing inter-rater or intercoder agreement (Creswell & Creswell; Altman). Qualitative data for this study were categorized using TLS subscale definitions. For example, all open-ended responses for question one which prompted participants to explore transformative process experiences were categorized as 1 = critical reflection, 2 = action, 3 = experience, 4 = disorienting dilemma, and 5 = discourse).
Additionally, all open-ended responses for question two which prompted participant to explore transformative outcome experience were categorized as (1=acting differently, 2=deeper self-awareness, 3=more open perspective, and 4=deep shifts in worldview). Upon completing content analysis for each response, Cohen Kappa (K) was used to determine inter-rater reliability. Cohen’s Kappa assesses the proportion of agreement over and above chance agreement (Altman). Based on Altman’s (1999) guidelines, the observed Kappa values of 1.00 (transformative learning process) and .92 (transformative learning outcome) represent strong agreement between observers’ ratings of responses.

**Research Question 3**

To address question three, “What experiences do counselors-in-training (CITs) cite as transformative in a multicultural counseling course?” two observers numerically coded 100 completed responses to two open-ended questions using directed, a priori content analysis (Hsieh & Shannon, 2005). There was a total of 107 participants for this study; however, only 100 of the 107 provided responses to the open-ended questions. Directed content analysis refers to using a theory as guidance for initial codes (Hsieh & Shannon, 2005). For this study, directed content codes were determined using the Transformative Learning Survey. For question one the a priori codes were referenced from the transformative learning process scale (i.e. critical reflection, action, experience, disorienting dilemma, and disclose. For the second question a priori codes from the transformative learning outcome scales were used (i.e. Acting differently, deeper self-awareness, openness, and shift in worldview). The frequencies and percentages of the coded transformative learning experiences in this study are provided in Table 12.
Table 12

*Frequencies and Percentages of the Coded Transformative Learning Experiences*

<table>
<thead>
<tr>
<th>Transformative Learning Scale</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Transformative Learning Process</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Critical Reflection</td>
<td>5</td>
<td>5.0</td>
</tr>
<tr>
<td>Action</td>
<td>3</td>
<td>3.0</td>
</tr>
<tr>
<td>Experience</td>
<td>56</td>
<td>56.0</td>
</tr>
<tr>
<td>Disorienting Dilemma</td>
<td>12</td>
<td>12.0</td>
</tr>
<tr>
<td>Discourse</td>
<td>24</td>
<td>24.0</td>
</tr>
<tr>
<td><strong>Transformative Learning Outcome</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acting Differently</td>
<td>24</td>
<td>24.0</td>
</tr>
<tr>
<td>Self-Awareness</td>
<td>33</td>
<td>33.0</td>
</tr>
<tr>
<td>Open Perspective (openness)</td>
<td>36</td>
<td>36.0</td>
</tr>
<tr>
<td>Shift in Worldview</td>
<td>7</td>
<td>7.0</td>
</tr>
</tbody>
</table>

**Summary of Qualitative Results**

The qualitative results indicate that transformative learning experiences occurred for master’s-level counselors-in-training. Based on responses, 56% of participants cited interactive experiences as their transformative learning processes or significant event in a multicultural counseling course. Examples of these experiences included cultural immersion experiences, interactive activities regarding various cultures in the classroom, and cultural interview experiences. Furthermore, 33% of participants cited self-awareness as the transformative learning outcome that occurred after their significant event. Participants reported the following significant events more frequently than other transformative experiences: experience, discourse, open perspective, and deeper awareness based on transformative events. Below are some examples of experiences most frequently reported. All participant responses can be found in Appendix R.
Experiences

Participants reported several examples of significant events in their learning experiences. Over half of the participants who did provide responses cited experiences such as cultural immersion, interactive activities regarding various cultures in the classroom, and cultural interview experiences. Sample responses provided by participants in the study are highlighted below:

I loved when the class was taken on a field trip to tour Chinatown as part of our course…. During the trip I got a chance to immerse myself into the Chinese/Japanese culture. We walked around the two-level outdoor mall with a tour guide that houses a variety of local businesses. There were statues representing each of the twelve Chinese zodiac animals. I learned about what the colors mean on different buildings, like red means “welcome” and green is “royalty,” and I learned that the buildings have the last names of Chinese/Japanese people so that when others in need come over to this country they can walk right in and receive help. We saw all the beautiful architecture and buildings that have lots of history. We toured the different shops and vendors, we ate good food and tried tea at one of the teahouses and waffle cone desserts. We had a teacher teach us to do bamboo art. We saw the Pui Tak Center, which is the cornerstone of Chinatown’s community …. We saw the Nine-Dragon Wall, which is a replica of the one in Beijing. It was a great experience and a great way to culminate our multicultural course and everything that we learned in it.

We traveled to India where we provided support to a children’s home and school. In providing service to the children, I was changed forever. It gave me more patience, more humility and a larger worldview. These are all things that will benefit me as a counselor.

We did an activity with Privilege Beads. We have to go around the room and read each sheet of paper with different identity statements. If we agreed with the statement, then we would pick up privilege beads and put it on our strings. The statements included something like “I get all my religious holidays off from work.”

In my multicultural course we were instructed to do an activity that covered the issues of poverty and some different hardships each student had faced in the past. This was done by putting the students in a horizontal line and as the professor read out the statements, she accompanied them with a command. We were instructed to either take steps forward or steps backward. Questions such as, “Take one step back if you and your family ever received snap benefits,” or “Take 3 steps forward if your family owned their home while growing up.”
Discourse

Examples of discourse reported by participants included open dialogues with one another about various forms of cultural knowledge, panel discussions regarding specific experiences about cultural populations, guest speakers invited to the class to answer questions and discuss cultural experiences and struggles, and cultural interviews in which CITs were assigned to complete a cultural interview with an individual of a different cultural identity than their own.

We did a “fishbowl” exercise. A small group would sit in front of the whole class and each member would ask a question they had regarding different cultures and/or the way these cultures interact in society. The classmates not in the fishbowl would sit quietly observing, not allowed to add to the interactions. It was very powerful. Lots of individuals were very vulnerable and it was helpful to see where everyone was on their journey.

A specific event in my multicultural counseling occurred during the social exclusion experience at [name of university]. The staff from Grace [H]ouse were present, and it was all about experiencing the hardships and discrimination that women newly released from prison experience in the community. It was very discouraging and overwhelming in the short time span of the simulation, and the participants from the Grace [H]ouse really committed to the process.

Our professor invited a guest speaker to come share with the students his experiences as an American Indian and as a counselor. [The experience] was very informative and taught us about the values of the American Indian culture and shared with us how the tragedies committed against them have caused many of them to have trauma and PTSD.

One significant event in my multicultural class was during an interview to write my cultural immersion paper. I was interviewing a young Muslim man about his experiences being a Muslim American pre and post 9/11. One of the things he said to me was that he wished conversations like this happened more often because only by having these discussions can people begin to learn about and respect each other’s differences.

Open Perspective

Additionally, 33.6% of CITs reported an increase in openness or a more open perspective as the transformative learning outcome which would impact how they see themselves as future counselors. Examples of increased openness include increased consideration and understanding
of others’ beliefs, values, and perspectives. Examples of participants’ responses are highlighted below.

I realize how important the social justice movement is. I know several people that don’t believe White privilege or microaggressions are real or valid, and sometimes, with some people, just hearing what a person of color went through and our experiences might open their eyes a bit.

It helps me to understand where my clients may be in their own processes of development, titrating between acceptance and change. It helped me understand that individuals may not be as “stuck” in certain perceptions as I once feared.

I think it primarily reflects the concept that there are reasonable perspectives on both sides and that each client’s individual viewpoint is valid. They are coming from somewhere, even if it’s not where I have come from, and that’s their right to express it.

This event really impacted myself as a future counselor because it truly opened my eyes to how the system works against anyone that has a difficult past or has made a mistake. It’s important for me to remember that people coming into counseling with a multicultural background truly are struggling, but not from a lack of trying. It has impacted me as a future counselor to make sure I am studied up on multiple local resources and have materials readily available for clients to utilize if needed in order to give them their best chance for success in life. Advocating for your client and marginalized ... groups as a whole is an integral part of my role as a future counselor.

This event impacted me [as] a future counselor because it provided me a space to hear a side of my faith that wasn't so “nice.” I chose to hear their stories without judging them or forcing religion down their throats. I chose to listen rather than figure out how to convert them.

Self-Awareness

An increase in self-awareness was identified second most often by participants; 30.8% reported this as a transformative learning outcome. Examples of deeper self-awareness cited by participants included challenging one’s previous understanding, reconsidering how problems may be interpreted in multicultural counseling, and recognizing bias.

It made me reconsider what I see as a problem or wrong. Taking a step back from my values and allow[ing] the client to continue doing what’s working for them even if it’s strange to me.

This experience encouraged me to further broaden my understanding and experiences with people with varying backgrounds and to use that collection of information and understanding to connect and build rapport with future clients. The connection between us is the most important thing to ensure success.
I feel that I can be more competent as counselor for LGBTQ+ clients because I have a bit more of an understanding of what they go through on a day-to-day basis. I do not claim to fully understand their struggles, but I feel that I am more comfortable trying to start a conversation about the struggles they face.

It made me realize that multicultural is more encompassing than just race/ethnicity. Ability is just as much a marginalized group as other ones. It’s a category I know I’m not familiar with but want to make sure I am prepared for when someone with a different ability comes into my office.

Chapter Summary

This quantitative study explored the transformative learning experiences of master level counseling students who have taken a multicultural counseling course and explored the effect of transformative learning experiences on MCC and MCSE. An analysis of the demographic data was examined, which indicated that of the 107 participants 53% identified as white, 66.3% were between the ages of 20-30 years old, 78.5% identified as female, 65.4% were master students in a mental health counseling program, 39.3% live in the Midwest, and 76.6% completed at least one multicultural counseling course. Additionally, this study examined the reliability of instruments used in quantitative analysis as well as inter-rater reliability of the coding of the qualitative data. Both quantitative instruments and rater reliability was examined to be good.

A series of hierarchical regression analysis demonstrated that number of multicultural courses taken did appear to show marginally significant predictor of multicultural competency in CITs. Furthermore, when observing number of multicultural courses completed there was a racially significant difference in Black identified CITs MCSE. Moreover, transformative learning outcome experiences open preceptive and acting differently predicted self – efficacy in developing cross-cultural relationships and multicultural assessment. When observing transformative learning experiences relationship to multicultural competency only open perspective predicted multicultural competency in CITs, and race was found as significant lower
predictor of multicultural competency among Black identified CITs, however race was only a predictor for multicultural counseling self-efficacy regarding development of cross-cultural relationships.

Qualitative results confirmed that participants did have a transformative experience in their multicultural courses. One notable finding was that over 50% of participants cite experiential activities as the transformative learning process or significant event while in the course, with discourse being second at 20%. Furthermore, responses to how the significant event changed how they viewed themselves as future counselors were a priori coded and deeper self-awareness and increase in open perspective were the most frequently reported. Both content analysis and regression findings support that open perspective is a significant transformative learning experience that impacts CITs multicultural competency. The following chapter will provide a discussion of findings, implications for counselor educators, limitations, study contribution to counselor education literature, and implications for future research.
CHAPTER 5
DISCUSSION

The purpose of this study was to explore the relationship among transformative learning experiences, multicultural counseling self-efficacy, and multicultural competency. This chapter includes a statement of the problem, review of methodology, summary of results, and discussion of findings. Additionally, implications for counselor educators and limitations of the study are explained. Furthermore, contributions to the counselor education literature is discussed and recommendations are made for future research. The following research questions were used to provide a frame of inquiry for this study. Each research question pertains to counselors-in-training, also referred to as master’s-level counseling students who have taken a multicultural counseling course:

1) Do transformative learning experiences predict MCC and MCSE in CITs?
2) Does the number of MC courses taken relate to MCC and MCSE?
3) What experiences do counselors-in-training (CITs) cite as most transformative in a multicultural counseling course?

Statement of the Problem

As noted previously, limitations in the literature have left a gap in the counselor education field’s understanding of relationships between learning experiences, multicultural counseling self-efficacy (MCSE), and multicultural competency (MCC) development in counselors-in-training (Greene et al., 2014; Priester et al., 2008). Although previous research has reported a positive
relationship between MCC and MCSE (Matthews et al., 2018; Sheu & Lent, 2007) and have suggested that MCSE may increase in novice practice such as practicum or internship (Brogan, 2009; Nelson & Neufeldt, 1998; Owens, Bodenhorn, and Bryant, 2010), the opportunity remains to explore how both MCC and MCSE may be related to coursework experiences prior to novice practice. The present investigation was conducted to examine the relationship between transformative learning experiences, MCC, and MCSE in counselors-in-training who have taken a multicultural counseling course. These constructs were measured using the Transformative Learning Survey (TLS) (Stuckey et al., 2013), the Multicultural Awareness, Knowledge, Skills Survey-Counselor Edition Revised (MAKSS- CE-R) (D’Andrea & Daniels, 2005), and a modified School Counselor Multicultural Self-Efficacy Scale (SCMES) (Holcomb-McCoy et al., 2008).

Review of Methodology

This study examined counselors-in-training in various master’s-level counseling programs (i.e., mental health counseling, school counseling, rehabilitation counseling, career counseling, community counseling, and counseling psychology) within the United States. An explanatory quantitative design was used to examine the relationship among transformative learning experiences, MCC, and MCSE in a multicultural counseling course. Data was obtained by administering an online survey consisting of the following instruments: (a) a demographic questionnaire developed by researcher, (b) the Transformative Learning Survey (TLS), (c) the Multicultural Awareness, Knowledge, Skills Survey-Counselor Edition Revised (MAKSS- CE-R) and (d) the School Counselor Multicultural Self-Efficacy Scale (SCMES). A series of multiple regression analyses and content analyses were performed to examine the relationships and predictive effects of transformative learning experiences, MCC, and MCSE in counselors-in-
training who had taken or were currently enrolled in a multicultural counseling course. In the next section, a summary of the results and discussion of the findings are reviewed.

Summary of Results

This study examined the relationships among transformative learning experiences, MCC, and MCSE. Additional exploration included controlling for race and exploring number of multicultural courses taken with MCC and MCSE. Results of this study showed a statistically significant relationship between race and TLS subscales when observing MCSE cultural relationships. Additionally, a statistically significant relationship was identified between number of multicultural courses taken and multicultural competence in CITs. In the following section a discussion of the findings based on the results of this study are explained.

Discussion

In the following section discussion of the findings for all three research questions in this study will be provided. Findings in this study include racial differences in predicting MCSE, transformative learning subscales predicting MCC and MCSE, and number of multicultural courses taken predicting MCC. Details of findings for each question are provided below.

Discussion of Results for Research Question 1

Four regression analyses were performed to answer Research Question 1, which asked, “Do transformative learning experiences predict MCC and MCSE in CITs?” The results showed that only the overall regression analysis testing the predictive relationship of race from the TLS subscales was statistically significant.

These finding suggest that there may be racial differences in CITs’ perceptions of MCSE. This finding is similar to pervious research findings noting that there are differences in MCSE
ratings in minority students. What is interesting about this study finding is that there may be a shift in perception regarding MCC and MCSE based on self-report error. Self-report error can lead to participants rating themselves higher as a means to view themselves in a positive light or rating themselves lower based on acknowledgement that with new knowledge a shift in perspective can lead to understanding just how much one does not know and may need to learn or develop. Thus, one who acknowledges lower scores may be suggesting that transformative experiences have led to an understanding of where MCC and MCSE may be lower than they thought prior to the course. Overall both ratings can be informative to counselor educators in assisting CIT to reflect on current competency and efficacy perceptions, explore possible contributing factors such as personal identity that impact company and efficacy perceptions, and provide counselor educators with tangible feedback to assist CITs with working toward a desired outcome. Additionally, the individual subscale effects found pertaining to research question one suggests that transformative learning experience (acting differently) has a positive predicting relationship on MCSE, while transformative learning experience (openness) has a positive predicting relationship with MCC, which is a new contribution to the field of counselor education. These findings suggest that participants in this study who identified the transformative outcome acting differently which means as a result of transformative learning experiences these participants revise their perspectives, values, and beliefs, and they then act differently base on their revised perceptive believe that this outcome will assist them in developing cross cultural relationships with diverse clients, and provide multicultural assessment to diverse clients. Additionally, participants who identified openness as a transformative learning outcome are indicating that becoming more open to considering and understanding others’ perceptive, values, and believe that this outcome significantly impact their multicultural competence.
Discussion of Results for Research Question 2

In answering the second research question, does the number of MC courses taken relate to MCC and MCSE? This study found that only the overall regression observing the predictive relationship from race and number of multicultural counseling courses taken showed marginal statistical significance. Four additional regressions were performed to answer research question two. However, findings did indicate a positive relationship between number of multicultural courses taken and MCC in CITs.

This finding supports previous findings in counseling education research in which researchers have suggested that integrating multicultural material in multiple counseling courses and having more than one multicultural counseling course can have a positive impact on CITs’ multicultural competency (Constantine, Madonna, Yeh, 2001; Holcomb-McCoy et al. 2008; Vereen, Hill, McNeal, 2008). Furthermore, number of multicultural counseling courses taken was found to have a positive relationship with MCSE (multicultural assessment). This supports Holcomb-McCoy et al. (2008) finding regarding the significances in number of multicultural courses taken by school counselors having a positive impact on school counselors’ MCSE.

Discussion of Results for Research Question 3

In answering the third and final research question, “What experiences do counselors-in-training (CITs) cite as transformative in a multicultural counseling course?” findings regarding transformative learning processes revealed additional understanding of transformative learning experiences of participants. For example, findings indicate that over 50% of CITs in this study cite transformative learning experiential activities as a significant event in their multicultural counseling course. Thus, participants in this study who cited experiential experiences which
allowed them to make meaning out of experiences and challenge their habits of mind were the significant events from their multicultural counseling courses. Additionally, another 24% of CITs in this study reported that class discourse was a significant event in their multicultural course. Thus, participants who were able to participate in dialogue in which they were free from coercion, and able to weigh evidence with colleagues, peers, fellow students, and others via class discussions, panels or cultural interviews was the most significant event in their multicultural counseling courses. Only 12% of participants cite a disorienting dilemma as their significant transformative learning event, while critical reflection (5%) and Action (3%) were the lowest cited transformative learning events.

Furthermore, when observing transformative learning outcomes 36% of CITs in this study report that as a result of their significant event in a multicultural counseling course they will have a more open perspective when working with diverse populations as a future counselor. Moreover, another 33% of CITs cite that as a result of their significant event in a multicultural counseling course they have a deeper self-awareness regarding working with diverse populations as a future counselor. When considering other transformative learning outcomes, 24% of participants cite acting differently, and only 7% cite shift in worldview.

These findings provide new insights regarding which learning experiences CITs cite in a multicultural counseling course, as well as how said experiences may impact the future work of CITs with diverse populations. These findings both support previous findings regarding multicultural counseling courses providing increased self-awareness (Pieterse, Lee, Ritmeester, & Collins, 2013; Prester et al., 2008; Sammons & Speight, 2008) in CITs, while also contributing new insight to the counseling education field’s understanding of possible transformative learning experiences possible in a multicultural counseling course.
Implications for Counselor Education

In this section recommendations for counselor educators are discussed. Historically, social learning theory has been utilized as a teaching theory in counselor education (Barrio Minton, Wachter Morris, & Yaites, 2014). However, many researchers and educators have suggested benefits in using other adult learning theories in counselor education (Barrio Minton et al., 2014; Freire, 1993; Greene et al., 2014; Kolb, 1984; Mezirow, 1991). Furthermore, the benefits of experiential activities in counselor education have been suggested by many prior to this study, and this study further supports the suggestion of implementing experiential activities as a foundational practice in counselor education.

Use of Adult Learning Theories in Counselor Education

As mentioned previously, transformative learning constructs were identified in this study. This begs the question of what pedagogy practices/theories should counselor educators be using when teaching counselors-in-training? The results suggest value in the transformative learning experiences of CITs and the positive impact these said transformative learning experiences have on their multicultural counseling self-efficacy, specifically developing cross-cultural relationships. Additionally, the qualitative results hold additional insight into what CITs find to be important events in their multicultural counseling course and the outcome that said course has on their view of self as a future counselor. These findings support similar research that suggests a shift to using more social/situational learning theories, critical pedagogical theories (i.e. transformative learning theory, liberation pedagogy, feminist pedagogy), and motivational and humanistic learning theories, especially experiential education, in counselor education (Barrio Minton et al., 2014; Freire, 1993; Kolb, 1984; Mezirow, 1991).
cite discourse and experiential activities in their multicultural course as the salient events in their transformative learning experiences. Thus, it is important that counselor educators explore how they may develop course materials and assignments using discourse and experiential methods as supported by various humanistic, critical, and constructive pedagogy theories.

Examples currently being suggested from this study include experiential leaning theories that provide a wide range of reflective and skill-based development. Here students can participate in activities which provide benefits such as: (1) a more holistic measurement of student comprehension through reflective and interactive class activities., (2) engagement in class emersion projects and fieldtrips to increase awareness and knowledge of other cultures and personal cultural identity (3) enriched class discussion and cross-interaction. Additionally, narrative from this study support others which suggest teaching models such as dramatic pedagogy model which incorporate role playing with client actors increase counselor-in-training self-efficacy and skills, instead of students using role play with one another (Clarke, Binkley, & Andrews, 2017). These suggested methods and others similar to those were cited by participants in this study and could be considered by counselor educators to implement in their multicultural counseling courses as a means to develop multicultural self-efficacy.

**Use of Subject-Based Assessment for Evaluation**

This study revealed that CITs appreciate the use of subject-specific assessments. For example, many participants left additional feedback in the study noting the following:

I really liked this survey. It helped me think about the benefits from taking this course.

This questionnaire kind of gave me an idea of why it is important to take classes like this so that I can think about how ready I am to work with diverse clients.

There were a lot of questions, but honestly, I never thought about what I experienced in a class like this. It is nice to reflect on how not only the class or professor was, but what I
learned and how it [the class] is going to really help me work with future clients. Findings from this study support previous studies like Duba, Paez, and Kindsvatter (2010), who suggest that counselor education evaluations should include questions about interpersonal relationships and interpersonal interactions in academic and professional settings. This is evidenced by this study’s development of cross-cultural relationships and responses to open-ended questions regarding interactions in and out of the classroom. Additionally, use of a course evaluation is a standard in higher education. This study has noted benefits in utilizing subject-specific evaluations or assessment to measure development in counselors-in-training (Wright & Tolan, 2009). This study provided participants an opportunity to explore these said constructs as they pertain to their multicultural counseling course. Thus, to move forward in class evaluation practices within counselor education, it can be beneficial for counselor educators to include subject-specific questions for students to explore or note their final reflections and identify potential growth areas in subject-specific course objectives. An example of this may look like adding a subject-specific, open-ended question like “How did this course (if at all) increase your awareness, knowledge, or skills in working with future culturally diverse clients?”

Benefits of Using Experiential Activities in Multicultural Counseling Education

This study has added to the current conversation regarding the benefits of experiential activities in multicultural education. Several studies prior to this investigation pointed out that participation in experiential activities/education can enhance students’ appreciation for diversity, self-awareness, and counseling skills (Clark, 2015; Seaman, Beightol, Shirilla, & Crawford, 2010; Shen, 2015). One notable finding in this study is that participants specifically identified class discourse and experiential activities as salient transformational learning experiences in their course. Thus, it is suggested that counselor educators be mindful of their ratio of didactic
teaching methods with discourse and experiential methods. This study would suggest that students benefit from course discourse and experiential activities as opposed to critical reflections and didactic lectures in relation to their multicultural competency and multicultural self-efficacy.

Study Limitations

Although this study has made a number of contributions to the literature, it has notable limitations. Limitations to this study include non-experimental study and use of participant self-reporting, skewness in the survey and impact on parametric testing, use of new surveys to measure transformative learning, and use of multicultural assessments that may not completely measure the concepts of competency or self-efficacy. Each limitation will be explained in this section.

Non-Experimental Study and Participant Self-Report

Given that this study was non-experimental, and data was collected using self-report, this could pose a problem in the accuracy of results. In self-report, participants’ perceptions of constructs are measured. Therefore, responses may not accurately reflect participants’ genuine experiences. Although an explanatory quantitative design allows for the researcher to compare qualitative responses with quantitative results in the data, the researcher is unable to determine the accuracy of the respondents’ answers. In addition, although participants are provided anonymity, they may have provided socially desirable responses, especially for the MCSE and MAKSS-CE-R due to the nature of some of the questions (e.g., SCMES question: “I can utilize culturally appropriate counseling interventions”; MAKSS-CE-R question: “Promoting a client’s sense of psychological independence is usually a safe goal to strive for in most counseling situations”).
Using Non-Parametric Testing on Skewed Data

One of the most notable limitations for this study was the skewness in the data. Field (2014) and Pallant (2016) suggest that when using non-parametric testing methods such as multiple regression analysis, data is assumed to be normally disturbed. However, many constructs in studies may be positively or negatively skewed. For example, in this study, due to the wording of questions on the TLS, MAKSS-CE-R, and SCMES, many of the participants’ responses tailed to the left, making responses negatively skewed. On one hand, this is an indicator that participants had high perceptions regarding positive transformative learning experiences, and high levels of MCC and MCSE. The skewness in the data may also provide an inaccurate measure of non-significance of the relationship and predictive factor of transformative learning experiences, MCC, and MCSE due to assumptions in non-parametric testing.

Using the Transformative Learning Survey to Measure Transformative Learning Experiences

The Transformative Learning Survey (TLS) is the first of its kind to measure transformative learning theory concepts holistically (Romano, 2018; Stuckey et al., 2013). Thus, this survey is suggested to need additional use to improve reliability and validity (Stuckey et al.). Although this survey was identified as the best fit for this investigation and reliability was noted as satisfactory (ranging from .82 to .89), the survey’s large item numbers and diverse measurement of transformative learning theory required the researcher to make modifications to the survey and minimize the use of several subscale questions. This modification could have impacted the validity and reliability of the TLS in measuring transformative learning experiences in participants. Additionally, the TLS transformed the qualitative approaches to a quantitative form to become a measurement tool. Thus, the TLS effort to operationalize the construct of
transformative learning may require additional use of the survey to revise the constructs used to measure or define transformative learning (Romano, 2018).

**Using the MAKSS-CE-R and the SCMES**

The MAKSS-CE-R was the assessment determined to be the best fit for measuring MCC in counselors-in-training. However, it should be noted that although the MAKSS-CE-R for this study had high reliability (.85), The field, as noted in previous chapters, has now incorporated new constructs such as advocacy and social justice practice in the conceptualization and definition of multicultural competency (Ratts et al, 2016). Yet there currently is no assessment or instrument that measures MCC that includes these new constructs. Thus, the use of the MAKSS-CE-R may not completely measure how the counseling profession now evaluates or defines multicultural competency.

In a similar fashion, the use of the SCMES was determined to be the best fit for this study to measure multicultural self-efficiency in CITs. However, the SCMES specifically is geared toward measuring the MCSE in school counselors, not other counseling specialties. Although this assessment has been used with school counseling graduate students and can be modified for use generally with any counseling professional, the constructs used in the SCMES may not completely measure how the profession defines MCSE or how multicultural counseling self-efficacy may be determined based on other counseling specializations.

Some limitations were present in this study. However, this study’s limitations provide an opportunity to further explore assessment/evaluation of the constructs spotlighted in this study, as well as how counselor education provides learning experiences to CITs. In the following section, recommendations for future research are discussed.
Recommendations for Future Research

In this section the following recommendations will be discussed: experiential teaching methods for adult learners receiving multicultural education; using pre and post assessments to gauge growth in students’ MCC and MCSE; and development and revision of assessments used to measure constructs. Recommendations can be implemented in counselor education and counselor education research.

**Experiential Teaching Methods for Adult Learners Receiving Multicultural Education**

This study supports many others that came before it. In this study as well as others it is recommended that counselor educators consider using experiential teaching methods as a tool in multicultural education of adults. For example, in this study participants cited experiential activities such as cultural interviewing, fieldtrips, and interactive class activities such as the privilege walk exercise, multicultural games, and art-based activities such as making beaded bracelets and painting as significant transformative learning experiences within a multicultural counseling course. These experiential activities support the findings of many scholars who have noted the importance of using experiential learning and play-based activities in multicultural education (Bell, Limberg, Jacobson, & Super, 2014; Cook, Lusk, Miller, Dodier, & Salazar, 2012; Howard, Tran, & Hammer, 2013; Swank, 2012).

Furthermore, this study supports others which recommend that counselor educators should use experiential teaching methods as a way to develop the counseling skills of CITs (Bell, 2018; Tolleson, Grad, Zabek, & Zeligman, 2017; Warren, Hof, McGriff, & Morris, 2012). Thus, based on this study’s findings, it is recommended that counselor educators continue or even
increase use of experiential teaching methods in their approach to multicultural counseling education.

Using Pre and Post Assessments to Gauge Growth in CITs’ MCC and MCSE

Previous researchers have cited the benefits of using pre and post assessment in the exploration and evaluation of multicultural counseling education (Overton, 2015; Paone, Malott, & Barr, 2015). This study did not use pre and post assessment. However, it would be interesting to consider how the responses of participants would have possibly differed if a pre and post assessment had been used to measure MCC and MCSE in counselors-in-training. Two benefits cited in using pre and post assessment in multicultural counseling education are that pre and post assessment can assist in determining if a specific teaching intervention has a significant effect and thus improves education programs administrators’ understanding of the needs and growth of students’ academic development in self-efficacy (Overton, 2015).

Development and Revision of Assessments Used to Measure Constructs

Scalise (2012, p. 3) suggested that there are typically five possible characteristics that can make it challenging to measure what she names “hard-to-measure” constructs in assessment. These characteristics include:

1. The test measures a trait that is difficult to define, or remains as yet insufficiently defined.

2. The trait is cross-cutting and must play out in a vast variety of contexts that necessarily must remain ill-defined, in order to serve student learning needs.

3. Knowledge, skills, and attitudes (KSAs) to be addressed involve interactions and dependencies with other types of skills and knowledge not intended to be investigated in the construct, or at that time.
4. Adequate construct coverage is difficult to achieve due to limitations in respondent time available, materials or contexts to be used, scoring resources applied, or accommodations/modifications necessary to serve all students.

5. The construct itself does not have sufficient stability for the grain size of inference intended, which may be an issue of fundamental cognitive science. (pg. 3)

When considering the constructs used in this study—transformative learning, multicultural competency, and multicultural counseling self-efficacy—it should be noted that all three of these constructs have been identified to be on a continuum. This means it is believed that learning, competency and self-efficacy are never truly met or measured to an absolute or quantifiable point but are believed to continue to grow and evolve over time. This has made assessments which attempt to measure said constructs struggle to define an absolute or quantifiable means of achieving such constructs.

In addition, each of the constructs used in this study may be influenced by a number of other interactions or constructs not defined in the assessments used. For example, in this study, although a certain percentage of the variance in MCC and MCSE was explained by transformative learning experiences, a number of other possibilities may have impacted participants’ perceptions of MCC and MCSE which were not measured. As noted above, because the MAKSS-CE-R does not measure constructs such as advocacy or social justice practice, which are defined in Ratts et al.’s (2016), current multicultural and social justice competencies, some of the variance explained in MCC in participants may be missed. Thus, it is recommended that counselor professionals researching counseling-specific constructs continue to develop and revise current assessments as a way to work toward a better understating of constructs such as multicultural competency and multicultural counseling self-efficacy. Finally, it is important to note that socially desirable responding may have been a factor, too, which was not accounted for.
Contributions to Counselor Education

This study’s results contributed to the existing literature in providing support for previous findings regarding the positive relationship among the number of multicultural courses CITs take and MCC, the relationships among race and MCSE, and the importance of utilizing experiential teaching methods in multicultural counseling education. Furthermore, this study provided new insights regarding specific transformative learning experiences CITs may have while taking a multicultural counseling course. Plus, this study provided further support for the importance of exploring education and multicultural counseling constructs with reliable and valid assessments. It is the author’s hope that these contributions will further inform and guide the practice of multicultural counseling education.

Conclusion

In conclusion, this study examined the relationships among transformative learning experiences, multicultural competency, and multicultural counseling self-efficacy in master’s-level counseling students who have taken a multicultural counseling course. The results showed predictive relationships in the following: transformative learning experiences, race, and MCSE; developing cross-cultural relationships; and number of multicultural courses taken and MCC. When controlling for race, this study’s results show that when compared to White-identified CITs, Black-identified CITs had significantly lower scores on MCSE subscales.

Results from qualitative analysis indicated that the majority of CITs found experiential activities and class discourse as their salient event in the multicultural course and that many CITs cited deeper self-awareness and a more open perspective as the transformative learning outcome based on their experiences in a multicultural course. Therefore, increasing the use of experiential activities and class discourse should be considered by counselor educators. Moreover, increasing
our exploration and improving our assessment tools to evaluate the MCC and MCSE in counselors-in-training is needed to validate the experiences and effectiveness in further training counselors to work with diverse populations.
REFERENCES


Field, A. (2014). Discovering statistics using SPSS. New Delhi, IN: SAGE.


APPENDIX A: RECRUITMENT EMAIL

Dear (professor or instructor name)

My name is Kristina Wilkerson, I am a doctoral candidate in the counselor education and supervision program at Northern Illinois University. I am requesting permission to recruit master student participants from multicultural counseling courses. If you could please pass this information along to your students, it would be much appreciated.

The focus of my research is to assess the relationship among learning experiences in counseling programs and development of multicultural competency and multicultural self-efficacy among counselors-in-training. This study will only take participants 10-15 minutes to complete. All participants will also have the opportunity to be placed in a drawing to win one of two $50 Amazon gift cards! I am requesting that you please share the link attached to this email to all master level students who have completed or are currently enrolled in a multicultural counseling course.

If you have questions about this study, you may contact me at 702-517-0309 or kwilkerson2@niu.edu. If you have further questions you may contact my research supervisors, Dr. Teresa Fisher, at 630-710-9700, or tafisher@niu.edu or Dr. Melissa Fickling fickling@niu.edu. You may also contact the Institutional Review Board for the Protection of Human Participants at 815-753-8588 with any questions or concerns about this study.

Shortly after completion of this study I will send out notifications and gift cards to the drawing winners.

A copy of the IRB approval letter is attached to this email for further information about this study.

Please click the link below to access the survey:
(https://niu.az1.qualtrics.com/jfe/form/SV_1Yra4S56Cde4lEh)

Thank you for your time.

Kristina Wilkerson, M.A., NCC, LPC
Licensed Professional Counselor
Assistant Director of Counseling & Wellness, Governors State University
Adjunct Faculty, Adler University
Doctoral Candidate, NIU Counselor Education and Supervision Ph. D
MFP Fellow, National Board of Certified Counselors (2018)

"Give light and people will find the way.” ~Ella Baker
APPENDIX B: SOCIAL MEDIA RECRUITMENT

Hello (insert name of social site),

Seeking dissertation study participants: All interested participants must

1. Be a master level counseling student in a counseling program within the United States
2. Be a master student who is currently enrolled or has completed at least 1 multicultural counseling course
3. Be available to take an online survey for approximately 10-15 minutes

The purpose of this study is to assess the relationship among learning experiences in counseling programs and development of multicultural competency and multicultural self-efficacy among counselors-in-training. All participants will also have the opportunity to be placed in a drawing to win one of two $50 Amazon gift cards!

If you are interested in participating in this study, please give voice to your experiences by clicking the link below. Also, please share this post with any and all contacts you may know that may be interested and able to participate.

(https://niu.az1.qualtrics.com/jfe/form/SV_1Yra4S56Cde4Ieh)

Thank you!
Hello (name of listserv)

My name is Kristina Wilkerson, I am a doctoral candidate in the counselor education and supervision program at Northern Illinois University. I am requesting permission to recruit master student participants from multicultural counseling courses.

The focus of my research is to assess the relationship among learning experiences in counseling programs and development of multicultural competency and multicultural self-efficacy among counselors-in-training. This study will only take participants 10-15 minutes to complete.

All participants will also have the opportunity to be placed in a drawing to win one of two $50 Amazon gift cards! I am requesting that you please share the link attached to this message to all master level students who have completed or are currently enrolled in a multicultural counseling course.

(https://niu.az1.qualtrics.com/jfe/form/SV_1Yra4S56Cde4lEh)

Kristina Wilkerson, M.A., NCC, LPC
APPENDIX D: INFORMED CONSENT

I agree to participate in the research project titled "Relationship between Transformative Learning, Multicultural Competency, and Self-Efficacy" being conducted by Kristina Wilkerson, M.A. LPC, NCC a doctoral candidate at Northern Illinois University. I have been informed that the purpose of the study is to provide data to counseling students and counselor educators in in the counseling profession. The purpose of the following survey is to explore the relationship(s) that may exist regarding master level counseling students’ learning experiences and their development of multicultural competency and self-efficacy.

I understand that if I agree to participate in this study, I will be asked to do the following: complete a survey consisting of items that pertain to my experiences within multicultural counseling course(s), perception of multicultural competency, and perception of multicultural Counseling self-efficacy and items that include demographic data. The survey should require no more than 10-20 minutes of your time.

I am aware that my participation is voluntary and may be withdrawn at any time without penalty or prejudice, and that if I have any additional questions concerning this study, I may contact Kristina Wilkerson at gh.kristinaw@gmail.com. I understand that if I wish further information regarding my rights as a research subject, I may contact the Office of Research Compliance at Northern Illinois University at (815) 753-8588.

I understand that the intended benefits of this study include increasing counseling graduate students' and counselor educators’ knowledge about multicultural counseling training and education.

I have been informed that there are no reasonably foreseeable potential risks and/or discomforts I could experience during this study. I understand that all information gathered during this study will be anonymous--my identity will not be known or linked to my responses.

I realize that Northern Illinois University policy does not provide for compensation for, nor does the University carry insurance to cover injury or illness incurred as a result of participation in University sponsored research projects.

I understand that my consent to participate in this project does not constitute a waiver of any legal rights or redress I might have as a result of my participation, and I acknowledge that I have received a copy of this consent form.

I understand that in participating in this study I have the opportunity to enter a drawing in which I may win one of two $50 Amazon gift cards.

I understand that, by clicking the "Agree" button below, I am providing my informed consent to participate in this study.
APPENDIX E: END OF SURVEY INSTRUCTIONS

Thank you for participating in this survey. Please be assured that your responses will remain anonymous and confidential.

Please cut and paste the link below in a separate web browser to provide your email address if you wish to be entered in the $50 Amazon gift card drawing.

https://niu.az1.qualtrics.com/jfe/form/SV_6KEqmPlw7vJGTY1

NOTE: Participants will only be added to the drawing if they complete the survey in full.

Also, if you are interested in receiving a copy of the results of the study you may reach me via email at z1780464@students.niu.edu
APPENDIX F: DEMOGRAPHIC QUESTIONNAIRE

Please answer the following demographic questions:

1. Are you currently enrolled in a multicultural counseling Course?
   a. Yes
   b. No

2. Number of Multicultural Counseling Course competed
   a. 0-1
   b. 2-3
   c. 4-5
   d. 6 or more

3. State of residence________________________

4. How would you describe the area you live in?
   a. City
   b. Suburb
   c. Rural

5. Highest educational degree earned
   a. Bachelor of Arts
   b. Bachelor of Science
   c. Master of Arts
   d. Master of Science

6. If a current student, education degree sought or currently seeking?
   a. College student personnel counseling
   b. Community Counseling
   c. Counselor Education
   d. Counseling Psychology
   e. Rehabilitation Counseling
   f. School Counseling
   g. School Psychology
   h. Mental Health Counseling
   i. Other

7. What is your gender?
   a. Male
   b. Female
   c. Transgender
   d. Non-conforming
   e. Non-binary
   f. Other

8. How old are you___________________________

9. What is your race?
   a. White
   b. Black
   c. Native American or Alaska native
   d. Asian
   e. Native Hawaiian or Pacific Islander
f. Bi-racial  
g. Hispanic  
h. Other  

10. What is your ethnicity (i.e. Mexican, Irish, Ethiopian, African American, Korean, etc.)?  

11. Annual Family Income  
a. $7,500- or less  
b. $7,501-15,000  
c. $15,001-25,000  
d. $25,001-35,000  
e. $35,001-50,000  
f. $50,001 or more  

12. Religious Affiliation  
a. Christianity  
b. Islam  
c. Hinduism  
d. Buddhism  
e. Taoism  
f. Sikhism  
g. Judaism  
h. Jainism  
i. Agnostic  
j. Atheist  
k. other
APPENDIX G:
PERMISSION OF AUTHOR TO USE TRANSFORMATIVE LEARNING SURVEY

From: Wilkerson, Kristina
To: hstuckey@peenstatehealth.psu.edu
Date: Mar. 8, 2018, 1:59pm

Hello Dr. Stuckey,

My name is Kristina Wilkerson, I am a current doctoral candidate at Northern Illinois University. I am currently pursuing my doctoral degree in counselor education and supervision and would like to request permission to use your survey on transformative learning. My dissertation topic is looking at the use of TLT pedagogy in counselor education as it relates to multicultural counseling competency and counselor multicultural self-efficiency. Your survey would be an amazing tool to use to measure TLT outcomes and process of master level counseling students in a counseling program.

If granted permission I will make sure to cite you and your colleagues accordingly, and I am willing to update you on my findings of the study upon your request.

I hope this message finds you well and I look forward to hearing from you.

Kristina Wilkerson, M.A., LPC, NCC
Doctoral Candidate, Northern Illinois University
Counselor Education and Supervision

From: hstuckey@peenstatehealth.psu.edu
To: Wilkerson, Kristina
Date: Mar. 8, 2018, 2:49pm

Absolutely! Our survey is http://www.transformativelearningsurvey.com. You are able to request change to the first two questions so that they are relevant for a specific context; right now, they are general. If you would like to request specification for your study, please let me know.

Heather L. Stuckey, DEd
Asst. Professor of Medicine, Public Health Sciences and Humanities
717-531-0003 X 287632
APPENDIX H: PERMISSION OF AUTHOR TO USE MAKSS-CE-R

From: Wilkerson, Kristina
To: bkim@education.ucsb.edu
Date: Mar. 8, 2018, 3:11pm

Good Afternoon Dr. Kim,

My name is Kristina Wilkerson, I am a 2nd year doctoral student in the counselor education and supervision Ph.D program at Northern Illinois University. I would like to seek permission to use the MAKSS-CE-R for a pilot study that I hope to potentially publish in a journal; and could additionally build on to my dissertation focus.

My research focus is to explore the relationship between multicultural competency, counseling self-efficacy, and effective teaching methods in cultural counseling courses.

I would be siting you and Dr. D’ Andrea in any published work that is generated from this study and would be happy to follow up with you regarding any questions you have. Thank you for your time and consideration.

I look forward to hearing from you,

Sincerely,

Kristina Wilkerson, M.A., LPC, NCC
Doctoral Candidate, Northern Illinois University
Counselor Education and Supervision

From: bkim@education.ucsb.edu
To: Wilkerson, Kristina
Date: Mar. 8, 2018; 3:57pm

Dear Kristina:
Thank you for your interest in the MAKSS-CE-R. Attached is the scale and its scoring instructions. I wish you the best on your research.

Best regards,

Bryan

Bryan S. K. Kim, Ph.D.
Professor of Psychology
Director of MA Program in Counseling Psychology
APPENDIX I: PERMISSION OF AUTHOR TO USE SMCES

From: Wilkerson, Kristina
To: pch3y@virginia.edu
Date: June 25, 2018; 2:38pm

Hello Dr. Harris

I hope this message finds you well. My name is Kristina Wilkerson, I am a doctoral candidate at Northern Illinois University. I am currently working on my dissertation proposal and have been reading your work and Dr. Holcomb-McCoy’s work on multicultural self-efficacy in school counselors.

My dissertation topic is looking at the relationship between counseling education pedagogy, multicultural competency, and multicultural self-efficacy in master level counseling students. I have been reading a lot of your works and admire your contribution to the field as it pertains to multicultural competence and self-efficacy. I would like to request your school counselor multicultural self-efficacy scale to use for my dissertation study. I would also like to request permission to modify some of the language in the SCMSE so that the questions speak generality to clients not just students as some of my participants may not be studying school counseling.

I look forward to hearing from you,

Kristina Wilkerson, M.A., LPC, NCC
Doctoral Candidate, Northern Illinois University
Counselor Education and Supervision

From: pch3y@virginia.edu
To: Wilkerson, Kristina
Date: July 14, 2018; 5:29pm

Kristina,

You are welcome to use the scale as you wish and please keep all of the authors abreast of your data!

Thanks!

Paul
--
Paul C. Harris, Ph.D.
Assistant Professor
Counselor Education
Bavaro 317
University of Virginia
APPENDIX J: TRANSFORMATIVE LEARNING SURVEY (TLS)

Welcome to the Transformative Learning Survey
The Transformative Learning Survey is a 112-item survey that assesses the outcomes and processes of engaging in transformative learning in any context. There are four scales that describe the outcomes of transformative learning and 15 scales that describe the various ways in which transformative learning can occur. At the end of the survey, you will receive bar graphs that indicate which outcomes and processes most clearly describe your experience.

[Original: Please think about one specific life-changing experience that happened in your adult life. This should be an event that altered your life in a deep and fundamental way.]

Modified to: Describe a significant event in your multicultural counseling course here. When did it happen? Who was involved? Where did it happen? What happened?

[Original: Describe the event here. When did it happen? Who was involved? Where did it happen? What happened?]

In what ways did this event change your life?

Modified to: How did this event impact how you see yourself as a future counselor?

LEARNING OUTCOMES
Step 3 of 12
[Original: Please read the statements listed below with your specific life-changing experience in mind. As a result of my life-changing experience:]?

Modified to: As a result of my experience(s) in my multicultural course:

1) Something I previously believed about myself or my world no longer held true.
   Mostly disagree         Slightly disagree         Slightly agree         Mostly agree

2) I am more authentic than I once was.
   Mostly disagree         Slightly disagree         Slightly agree         Mostly agree

3) I am more open to views of others than I was before.
   Mostly disagree         Slightly disagree         Slightly agree         Mostly agree

4) I see different sides of a controversial issue.
   Mostly disagree         Slightly disagree         Slightly agree         Mostly agree
5) When I have a problem, now I see different solutions.
   Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

6) I feel empowered to act in ways I once never would have imagined.
   Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

7) I feel more confident acting on my beliefs.
   Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

8) Over time I have become better able to articulate my values.
   Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

9) I have changed the way I learn something new.
   Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

10) I am okay with uncertainty.
    Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

11) I have experienced a deep shift in the way I see some things in the world.
    Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

12) I have greater empathy for others’ positions than I used to have.
    Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

13) I have made a deep shift in the way I see myself.
    Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

14) I have stopped going along with everyone else and have my own sense of who I am.
    Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

15) I now seek out people who are different from me.
    Mostly disagree     Slightly disagree    Slightly agree    Mostly agree

16) I question what experts say.
Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

17) I realize that I am a different person now than I used to be.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

18) I am aware that my beliefs are both the same as and different from others’ beliefs.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

19) It would be impossible for me to go back to being the way I once was.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

20) My beliefs are now more flexible and open to change.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

Step 5 of 12

[Original: Before responding to the statements below, please think again about your life changing experiences, but this time think about the processes you go through as you change. During the process of my life-changing experiences:]

Modified to: Before responding to the statements below, please think again about your multicultural course experiences, but this time think about the processes you go or went through as you change. During the process of my multicultural course experience(s):

21) A traumatic event leads me to question my values.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

22) An unexpected event leads me to thinks about who I am and what I believe.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

23) When I have a new understanding of something, I act on it.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

24) When I hear a different point of view, I question myself.
Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

25) Attending church, synagogue, temple or another spiritual place is important when I am facing a difficult dilemma in my life.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

26) Being exposed to a different culture leads me to question my own culture, and act differently.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

27) It is liberating for me to question the views of those in authority.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

28) Challenging events lead me to questions my beliefs about who I am.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

29) Creating art during a life-changing experience helps me to understand myself.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

30) Encountering a disorienting event leads me to see myself in a different way.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

31) When I change my point of view, I act on that change.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

32) I become aware that some people have more advantages in life and others have few.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

33) I am led to question my own perceptions through art.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

34) I am the type of person who uses my imagination to deal with difficult circumstances.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

35) I call upon a higher power to help me get through a difficult situation.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

36) I react emotionally when my beliefs are challenged
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

37) My feelings show when I talk about my values.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

38) When I am making a change, I can see in my imagination how things should be.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

39) During a social change, I challenge what I see and hear on television, in print and on the Internet.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

40) To address injustice, I confront those in authority.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

41) I connect to my experiences through deep emotions or feelings.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

42) I survive a traumatic event through the support of other people.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

43) I seriously question my beliefs and actions.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

44) I question my beliefs and how they are shaped by those in power.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

45) I engage in spiritual experiences to help me to see things differently.
Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

46) Some events shake up my beliefs and values.
Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

47) I feel a strong need to be active in giving back to my community.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

48) I feel freed from social expectations as a result of the changes I make.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

49) I find my life’s purpose and direction in my religion or spirituality.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

50) The best conversations happen when everyone is well informed.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

51) I move away from the beliefs of my family and culture that are related to gender, race, ethnicity and sexual orientation.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

52) I participate in social movements.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

53) I see the world through images.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

54) I need support from others when something has unsettled me.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

55) I need to talk to a supportive friend when I encounter something confusing or troubling.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

56) When I see unfairness in society, I realize the advantages I have.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

57) In productive discussions, I value people presenting the evidence for their point of view.

Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
58) I question whether equal opportunity is possible.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

59) I realize that my past experiences shape the decisions I make.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

60) I practice prayer or mediation to help connect to my inner self.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

61) I rely on discussion with others when I am going through a difficult experience.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

62) I talk to others to understand my experiences.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

63) I try to pull others together to address the needs of people from a different culture or class.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

64) I use art or music to help me understand myself and my experiences.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

65) I use metaphors and images when I am working through a dilemma.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

66) I use poetry or fiction to help me understand myself and my experiences.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

67) Dreams give me insight into my soul
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

68) I look for opportunities to act to make the world a better place.
   Mostly disagree   Slightly disagree   Slightly agree   Mostly agree

69) When I change the way I think, I act differently.
 Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
70) To make sense of things, I need to question my beliefs and actions.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
71) Making art changes the way I see the world.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
72) Making changes in my life is an emotional experience
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
73) New experiences lead me to understand my past experiences in a different way.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
74) My learning is not complete without action.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
75) I understand my own point of view when I test my ideas on others.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
76) Reflection about others who have less privilege leads me to question my lifestyle.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
77) Self- reflection leads me to revise some of the assumptions I used to hold.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
78) Things that I read lead me to question myself.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
79) When I am confused, I talk with others to get more accurate and complete information.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
80) When I become immersed in a different experience, I start to question myself.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
81) When I see unfairness in society, I help others get access to resources.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

82) I no longer feel constrained by what is socially expected of me.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

83) When my beliefs and values are shaken up, it is an emotional experience.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

84) I find that the more knowledgeable people are about an issue, the more successful the communication will be.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

85) New experiences lead me to think about my beliefs.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

86) When the opportunity arises, I act to protect the freedom of others.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

87) Whenever I read or see the news, I think about how groups, classes or cultures are represented.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

88) When my beliefs change, my behaviors change.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

89) Having new experiences leads me to reflect on my past.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree

90) I challenge others to become aware of unfairness among people.
   Mostly disagree  Slightly disagree  Slightly agree  Mostly agree
APPENDIX K:

SCHOOL COUNSELING MULTICULTURAL SELF-EFFICACY SCALE (SCMES)

The following scale is designed to assess your ability to do the following tasks related to Multicultural school counseling. Please rate how well you can do the things described below by checking the appropriate response.

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<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Not well at all</td>
<td>not too well</td>
<td>pretty well</td>
<td>Very well</td>
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1. I can identify the cultural basis of my communication style.
2. I can motivate culturally diverse families and community members to participate in school activities.
3. I can discuss how career assessment instruments are inappropriate for some culturally different students.
4. I can develop partnerships with community groups and/or organizations that specifically serve ethnically and culturally different persons.
5. I can challenge others' racist and/or prejudiced beliefs and behaviors.
6. I can discuss the relationship between student resistance and racism.
7. I can assess my own racial/ethnic identity development in order to enhance my counseling.
8. I can discuss how interaction patterns (student-to-student, student-to-faculty) might influence ethnic minority students' perceptions of the school community.
9. I can discuss how culture affects the help-seeking behaviors of students.
10. I can use data to advocate for students.
11. I can discuss the influence of self-efficacy on ethnic minority students' achievement.
12. When counseling, I can address societal issues that affect the development of ethnic minority students.
13. I can work with community leaders and other community members to assist with student (and family) concerns.
14. I can utilize culturally appropriate counseling interventions.
15. I can discuss how I (if European American/White) am privileged based on my race OR I am able to discuss White privilege (if I am a person of color).
16. I can discuss the influence of racism on the counseling process.
17. I can discuss how school-family-community partnerships are linked to student achievement.
18. I can define "social change agent."
19. I can assess how my speech and tone influence my relationship with culturally different students.
20. I can discuss the potential cultural bias of two assessment instruments frequently used in the schools.
21. I can discuss how school-family-community partnerships influence minority student achievement.
22. I can develop culturally sensitive interventions that promote post-secondary planning for minority students.
23. I can identify when a counseling approach is culturally inappropriate for a specific student.
24. I can develop a close, personal, relationship with someone of another race.
25. I can verbally communicate my acceptance of culturally different students.
26. I can arrange opportunities for students to interact with ethnic minority professionals in my school community.
27. I can initiate discussions related to culture when consulting with teachers.
28. I can discuss how culture influences parents’ discipline and parenting practices.
29. I can evaluate assessment instruments for cultural bias.
30. I can identify when my helping style is inappropriate for a culturally different student.
31. I can use racial/ethnic identity development theories to understand my students’ problems and concerns.
32. I can give examples of how stereotypical beliefs about culturally different persons impact the counseling process.
33. I can nonverbally communicate my acceptance of culturally different students.
34. I can advocate for students who are being subjected to unfair and biased practices.
35. I can analyze and present data that highlights inequities in course enrollment patterns and post-secondary decisions among student groups.
36. I can discuss how race and ethnicity influence family dynamics.
37. I can identify when the race and/or culture of a student is a problem for a teacher.
38. I can encourage the participation of ethnic minority parents in school activities.
39. I can assess the cultural sensitivity of the current academic planning policies and procedures in my school.
40. I can recognize when my beliefs and values are interfering with providing the best services to my students.
41. I can identify when specific cultural beliefs influence students’ response to counseling.
42. I can discuss how culture influences the decision-making styles of students.
43. I can identify whether or not the assessment process is culturally sensitive.
44. I can integrate topics related to race and racism in my classroom guidance units.
45. I can discuss how class and/or economic level affect family functioning and development.
46. I can live comfortably with culturally diverse people.
47. I can explain test information to culturally diverse parents so that they understand the results.
48. I can discuss how factors such as poverty and powerlessness have influenced the current conditions of at least two ethnic groups (other than my own).
49. I can discuss how "work" and "career" are viewed similarly and differently across cultures.
50. I can discuss at least three strategies to increase ethnic minority and low-income parent involvement.
51. I can help students determine whether a problem stems from racism or biases in others.
52. I can discuss how the assessment process might be biased against minority populations.
53. I can develop and implement culturally sensitive career development activities.
54. I can identify when a school policy is biased against culturally diverse students and families.
55. I can identify when my helping style is appropriate for a culturally different student.
56. I can greet students and parents in a manner that is consistent with their cultural norms.
57. I can help students explore their own racial identity development.
58. I can identify discriminatory practices in schools.
59. I can discuss what it means to take an "activist" approach to counseling.
60. I can discuss the relationship between student resistance and racism.
61. I can identify when my culture is influencing the way in which I work with parents.
62. I can identify culturally insensitive topics or gestures.
63. I can discuss at least two ethnic group's traditional gender role expectations and rituals.
64. I can list at three barriers that prevent ethnic minority students from using counseling services.
65. I can develop friendships with people from other ethnic groups.
66. I can develop counseling and guidance activities that enhance students' racial and/or ethnic identity.
67. I can challenge my colleagues when they discriminate against students.
68. When implementing small group counseling, I can challenge students' biased and prejudiced beliefs.
69. I can develop interventions that are focused on "systemic change" rather than "individual student change."
70. I can identify at least three societal issues that affect the academic and social development of ethnic minority students.
71. I can identify when a counseling approach is culturally appropriate for a specific student.
72. I can identify racist and/or biased practices in schools.
73. I am able to integrate family and religious issues in the career counseling process.
74. I can identify when my own biases negatively influence my services to students.
75. I can identify when my helping style is inappropriate for a culturally different parent or guardian.
76. I can define and discuss racism.
77. I can advocate for fair testing and the appropriate use of testing of children from diverse backgrounds.
78. I can discuss how assessment can lead to inequitable opportunities for students.
79. I can identify when a teacher's cultural background is influencing his/her perceptions of students.
80. I can identify unfair policies that discriminate against students of culturally different backgrounds.
81. I can adjust my helping style when it is inappropriate for a culturally different student.
82. I can utilize career assessment instruments that are sensitive to student's cultural differences.
83. I can develop positive relationships with parents that are culturally different than me.
84. I can discuss how racial identity may affect the relationships between students and educators.
85. I can identify when to use data as an advocacy tool.
86. I can discuss culturally diverse methods of parenting and discipline.
87. I can be comfortable with people who speak another language.
88. I can use culturally appropriate instruments when I assess students.
89. I can initiate discussions related to culture when consulting with parents.
90. I can discuss the inherent cultural assumptions of the U.S. educational system.
APPENDIX L:
MULTICULTURAL AWARENESS, KNOWLEDGE, SKILLS SURVEY—
COUNSELOR EDITION—REVISED (MAKSS- CE-R)

This survey is designed to obtain information on the educational needs of counselor trainees. It
is not a test. No grade will be given as a result of completing this survey.

Please complete the demographic items listed below.

Following the demographic section, you will find a list of statements and/or questions related to
a variety of issues related to the field of multicultural counseling. Please read each statement/
question carefully. From the available choices, circle the one that best fits your reaction to each
statement/question. Thank you for your participation.

1. Gender: _____ MALE _____ FEMALE
2. Age ______
3. Race _____
4. Ethnic/Cultural Background _______________________
5. State of residence: ____________________________
6. Highest educational degree earned: ________

   In the specialty area of (check one)
   _____College Student Personnel Counseling
   _____Community Counseling
   _____Counselor Education
   _____Counseling Psychology
   _____Rehabilitation Counseling
   _____School Counseling
   _____School Psychology
   Other: ______________________________________

7. If a current student, educational degree sought: ____________
In the specialty area of (check one)

- College Student Personnel Counseling
- Community Counseling
- Counselor Education
- Counseling Psychology
- Rehabilitation Counseling
- School Counseling
- School Psychology

Other: ______________________________

8. Are you currently enrolled in a course on multicultural counseling?
   ____YES   ____NO

9. Number of completed courses on multicultural counseling: _____

10. Years of experience working with clients who were racially/ethnically different from you:
    _____ Less than 1 year
    _____ 1-2 years
    _____ 3-4 years
    _____ 5 years or more

11. Number of past and current clients who were racially/ethnically different than you: _____

12. Current occupation (if not a full-time student) ______________

13. Annual Family Income (Check one):
    ____ $7,500 or less
    ____ $7,501 - 15,000
    ____ $15,001 - 25,000
    ____ $25,001 - 35,000
    ____ $35,001 - 50,000
    ____ $50,001 or more
1. Promoting a client's sense of psychological independence is usually a safe goal to strive for in most counseling situations.

Strongly Disagree Disagree Agree Strongly Agree

2. Even in multicultural counseling situations, basic implicit concepts such as "fairness" and "health", are not difficult to understand.

Strongly Disagree Disagree Agree Strongly Agree

3. How would you react to the following statement? In general, counseling services should be directed toward assisting clients to adjust to stressful environmental situations.

Strongly Disagree Disagree Agree Strongly Agree

4. While a person's natural support system (i.e., family, friends, etc.) plays an important role during a period of personal crisis, formal counseling services tend to result in more constructive outcomes.

Strongly Disagree Disagree Agree Strongly Agree

5. The human service professions, especially counseling and clinical psychology, have failed to meet the mental health needs of ethnic minorities.

Strongly Disagree Disagree Agree Strongly Agree

6. The effectiveness and legitimacy of the counseling profession would be enhanced if counselors consciously supported universal definitions of normality.

Strongly Disagree Disagree Agree Strongly Agree

7. Racial and ethnic persons are under-represented in clinical and counseling psychology.

Strongly Disagree Disagree Agree Strongly Agree

8. In counseling, clients from different ethnic/cultural backgrounds should be given the same treatment that White mainstream clients receive.

Strongly Disagree Disagree Agree Strongly Agree

9. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures in most counseling sessions.

Strongly Disagree Disagree Agree Strongly Agree

10. The difficulty with the concept of "integration" is its implicit bias in favor of the dominant culture.

Strongly Disagree Disagree Agree Strongly Agree

At the present time, how would you rate your understanding of the following terms:

11. "Ethnicity"

Very Limited Limited Good Very Good

12. "Culture"
13. "Multicultural"

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<tr>
<th>Very Limited</th>
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<th>Good</th>
<th>Very Good</th>
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14. "Prejudice"

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<tr>
<th>Very Limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very Good</th>
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15. "Racism"

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<tr>
<th>Very Limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very Good</th>
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16. "Transcultural"

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<tr>
<th>Very Limited</th>
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<th>Very Good</th>
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17. "Pluralism"

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<tr>
<th>Very Limited</th>
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<th>Very Good</th>
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18. "Mainstreaming"

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<tr>
<th>Very Limited</th>
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<th>Very Good</th>
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19. "Cultural Encapsulation"

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<tr>
<th>Very Limited</th>
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<th>Good</th>
<th>Very Good</th>
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20. "Contact Hypothesis"

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<th>Very Limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very Good</th>
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21. At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?

<table>
<thead>
<tr>
<th>Very Limited</th>
<th>Limited</th>
<th>Fairly Aware</th>
<th>Very Aware</th>
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22. At this time in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?

<table>
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<tr>
<th>Very Limited</th>
<th>Limited</th>
<th>Fairly Aware</th>
<th>Very Aware</th>
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23. How well do you think you could distinguish "intentional" from "accidental" communication signals in a multicultural counseling situation?

<table>
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<tr>
<th>Very Limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very Good</th>
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24. How would you rate your ability to effectively consult with another mental health professional concerning the mental health needs of a client whose cultural background is significantly different from your own?

<table>
<thead>
<tr>
<th>Very Limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very Good</th>
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</table>

25. How well would you rate your ability to accurately assess the mental health needs of lesbian women?

<table>
<thead>
<tr>
<th>Very Limited</th>
<th>Limited</th>
<th>Good</th>
<th>Very Good</th>
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</table>
26. How well would you rate your ability to accurately assess the mental health needs of older adults?

Very Limited  Limited  Good  Very Good

27. How well would you rate your ability to accurately assess the mental health needs of gay men?

Very Limited  Limited  Good  Very Good

28. How well would you rate your ability to accurately assess the mental health needs of persons who come from very poor socioeconomic backgrounds?

Very Limited  Limited  Good  Very Good

29. How would you rate your ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from different cultural/racial/ethnic backgrounds?

Very Limited  Limited  Good  Very Good

30. How would you rate your ability to accurately assess the mental health needs of men?

Very Limited  Limited  Good  Very Good

31. How well would you rate your ability to accurately assess the mental health needs of individuals with disabilities?

Very Limited  Limited  Good  Very Good

32. How would you rate your ability to effectively secure information and resources to better serve culturally different clients?

Very Limited  Limited  Good  Very Good
APPENDIX M: INSTITUTIONAL REVIEW BOARD APPLICATION RESULTS

NORTHERN ILLINOIS UNIVERSITY
Office of Research Compliance, Integrity & Safety
Division of Research & Innovation Partnerships

Exempt Determination

11-Dec-2018
Kristina Wilkerson
Counseling, Adult and Higher Education

RE: Protocol # HIS18-0329 "The influences of transformative learning on multicultural competency and multicultural self-efficacy in counselors in training"

Dear Kristina Wilkerson,

Your application for institutional review of research involving human subjects was reviewed by Institutional Review Board #1 on 11-Dec-2018 and it was determined that it meets the criteria for exemption.

Although this research is exempt, you have responsibilities for the ethical conduct of the research and must comply with the following:

Amendments: You are responsible for reporting any amendments or changes to your research protocol that may affect the determination of exemption and/or the specific category. This may result in your research no longer being eligible for the exemption that has been granted.

Record Keeping: You are responsible for maintaining a copy of all research related records in a secure location, in the event future verification is necessary. At a minimum these documents include: the research protocol, all questionnaires, survey instruments, interview questions and/or data collection instruments associated with this research protocol, recruiting or advertising materials, any consent forms or information sheets given to participants, all correspondence to or from the IRB, and any other pertinent documents.

Please include the protocol number (HIS18-0329) on any documents or correspondence sent to the IRB about this study.

If you have questions or need additional information, please contact the Office of Research Compliance, Integrity, and Safety at 815-753-8588.
## APPENDIX N: PARTICIPANT DEMOGRAPHICS SUMMARY

<table>
<thead>
<tr>
<th>Variable</th>
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<td>Variable</td>
<td>Value</td>
<td>Frequency</td>
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<td>$35,001-$50,000</td>
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<td></td>
<td>More than $50,000</td>
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APPENDIX O: BOXPLOTS AND HISTOGRAMS OF TOTALS SCALES AND SUBSCALES

Figure A1. Multicultural competency (MAKSS-CE-R) total.

Figure A2. Multicultural competency (MAKSS-CE-R) Awareness subscale.

Figure A3. Multicultural competency (MAKSS-CE-R) Knowledge subscale.
Figure A4. Multicultural competency (MAKSS-CE-R) Communication Skills subscale.

Figure A5. Multicultural counseling Self-efficacy (MCSE) total.

Figure A6. Multicultural counseling Self-efficacy (SMCES) Developing Cultural Relationships subscale.
Figure A7. Multicultural counseling Self-efficacy (SMCSE) Multicultural Assessment subscale.

Figure A8. Multicultural counseling Self-efficacy (SMCSE) Application of Racial/Cultural Skills subscale.

Figure A9. Transformative learning experience total.

Figure A10. Transformative learning outcomes (TLO) total.
Figure A11. Transformative learning outcomes (TLO) Acting Differently subscale.

Figure A12. Transformative learning outcomes (TLO) Openness subscale.

Figure A13. Transformative learning outcomes (TLO) Deeper Self-Awareness subscale.

Figure A14. Transformative learning outcomes (TLO) Shift in Worldview subscale.
Figure A15. Transformative learning process (TLP) total.

Figure A16. Transformative learning process (TLP) Discourse subscale.

Figure A17. Transformative learning process (TLP) Action subscale.
Figure A18. Transformative learning process (TLP) Experience subscale.

Figure A19. Transformative learning process (TLP) Critical Reflection subscale.

Figure A20. Transformative learning process (TLP) Disorienting Dilemma subscale.
APPENDIX P: SCATTER PLOT OF PREDICTED VALUES

Figure A21. TLP subscales and MCSE Application of Skills to Practice.
Figure A22. TLO subscales and MCSE Application of Skills to Practice.

Figure A23. TLP subscales and MCSE Multicultural Assessment.
Figure A24. TLO subscales and MCSE Multicultural Assessment.

Figure A25. TLP subscales and Cross-Cultural Relationships.
Figure A26. TLO subscales and MCSE Cross-Cultural Relationships.

Figure A27. TLP subscales and Multicultural Competency.
Figure A28. TLO subscales and Multicultural Competency.

Figure A29. Number of courses and MCSE subscales.
Figure A30. Number of courses and Multicultural Competency.
### APPENDIX Q: CODED OPEN-ENDED RESPONSES

<table>
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<tr>
<th>Case number</th>
<th>Question 1 Response</th>
<th>TLP Author Code</th>
<th>TLP 2nd reviewer code</th>
<th>Question 2 Response</th>
<th>TLO Author Code</th>
<th>TLO 2nd reviewer code</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Working with the Muslim population and processing their beliefs on women has been difficult.</td>
<td>DIS</td>
<td>Dis</td>
<td>I view it as the oppression of women whereas the Muslim women may not have any issue</td>
<td>OP</td>
<td>OP</td>
</tr>
<tr>
<td>2</td>
<td>The most significant even I can recall is when our professor asked us to say the word nigger in class. He went to each of us and asked us to say it, he talked about the power he had in asking us and didn't explain what the intention of the activity was. We all had emotional reactions in different ways. We were told by him that not being able to say it was an example of white fragility while another classmate expressed that saying it was a form of racism. This activity exemplified the weight that is carried in our words and how we handle it. Dr Nate's point was that we don't get frazzled when we hear such offensive language in sessions but he also wanted us to reflect on our experience of saying it and why we felt as we did using this word.</td>
<td>E</td>
<td>E</td>
<td>As soon as I knew he wanted me to say it, I did, even though I didn't want to. This showed how quickly I'm willing to compromise what feels authentic to me to please someone else, especially someone in power. I can also see how this word did upset me and facing the rattling feelings that came from this is important for me to move through. It made me want to reflect on other words that would derail me &amp; get used to handling those situations.</td>
<td>AD</td>
<td>AD</td>
</tr>
<tr>
<td>3</td>
<td>Well my multicultural counseling course was online. (which was intense to me) there no specific event that stands out in my mind. Well, I take that back I had to interview people from different nationalities than my self that was informative. I interviewed a vietnamese young man, an 18 year old East Indian high school girl, and an Egyptian young woman who sees herself as black but since she is North Egyptian classifies herself as caucasian for public federal programs. The dichotomy of it all. However, as an American born African American I found her to be interesting because she sees herself as an African American because of being from the continent of Africa, but would never list herself as an African American. Interesting because nobody wants to be seen as an African American if they don't have to be. (I'm being a little cheeky here).</td>
<td>E</td>
<td>E</td>
<td>Well that event further taught me that human beings can be a very complicated composite of many different facets of how they see themselves and maybe even how they want the rest of the world to view them. As a counselor we have look, observe, and truly be a reflective listener to that client that sits before you. You may do the prior investigative work on finding out about their culture. However it's about truly being present with and to the client that you have in your midst. We as human beings are all different and unique and part of the beautiful tapestry called humanity.</td>
<td>SA</td>
<td>SA</td>
</tr>
<tr>
<td>4</td>
<td>My teacher, an African American man, went around the experience</td>
<td>E</td>
<td>I think this event helped push me to examine areas and</td>
<td>SA</td>
<td>SA</td>
<td></td>
</tr>
</tbody>
</table>
room in class one day and asked each of us to say the word *Nigger*. It made almost everyone in the class extremely uncomfortable, many of us cried. There were a few people who could not bring themselves to say it. With the word came all the feelings and the history, and all the people who have been negatively affected by this word and the systems in our country that continue to oppress minority groups.

| 5 | I realized that I'm more privileged than I thought. I often have my marginalized identities thrown at me but being born in the United States actually affords me a lot of privileges. It happened while writing a cultural immersion paper assigned. While doing research on the population I was immersing myself in, a lot of articles pertaining to them involved immigration even though that had nothing to do with what I was writing about. | E | E | it definitely made me be hyper aware of the privileges I have and how they may affect my future clients. | Deeper self-awareness | SA |

| 6 | A specific event in my multicultural counseling occurred during the social exclusion experience at Adler. The staff from Grace house were present, and it was all about experiencing the hardships and discrimination that women newly released from prison experience in the community. It was very discouraging and overwhelming in the short time span of the simulation, and the participants from the Grace house really committed to the process. | experience | E | This event really impacted myself as a future counselor because it truly opened my eyes to how the system works against anyone that has a difficult past or has made a mistake. It's important for me to remember that people coming into counseling with a multicultural background truly are struggling, but not from a lack of trying. It has impacted me as a future counselor to make sure I am studied up on multiple local resources and have materials readily available for clients to utilize if needed in order to give them their best chance for success in life. Advocating for your client and marginalized people groups as a whole is an integral part of my role as a future counselor. | Deeper self-awareness | OP |

| 7 | A significant event that I experienced in my multicultural counseling course took place about a year and a half ago. The rest of the class as well as the professor were involved in this event. The class was discussing white privilege in which the class was asked to fill out a checklist of a variety of items/experiences that each individual had growing up. I was at a loss for words to see the topics that might make me uncomfortable. Certain topics will need to be broached in a counseling session and issues will need to be discussed, I must be willing to say what needs to be said if it will help in a healing session or help me be a better advocate for my clients and the communities I will one day work with. | E | E | I became very aware that there is a likelihood that I will encounter someone with some sort of privilege that is not aware of such privilege. | Deeper self-awareness | WV |
reactions of my white peers as they were confronted with their privilege and appeared in disbelief that they had any privilege whatsoever. Prior to this I had never witnessed someone in such disbelief to recognize their privilege but most importantly recognize how others are oppressed.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Last week we discussed differing values. In class, the professor mentioned that just because someone’s values aren’t necessarily what we think is the norm or right doesn’t make them wrong. We shouldn’t try to change them if it’s working for the client. It made me realize that I do this to my boyfriend all the time. I literally tell him his ways are strange and concerning. But then I realized that he’s perfectly happy just the way he is living. We just value different things.</td>
<td>CR</td>
<td>OP</td>
</tr>
<tr>
<td>9</td>
<td>A significant event that occurred in my multicultural counseling course includes my cultural immersion experience, which was an assignment for class. For this experience I immersed myself in a culture different than my own at least 3 times. I chose the culture of Buddhism. This happened in March and I went to Buddhist temples in Corpus and San Antonio. There I attended meditations and an introductory Buddhism course. I met with members of the temple and discussed the culture of Buddhism.</td>
<td>experience</td>
<td>OP</td>
</tr>
<tr>
<td>10</td>
<td>Being able to actually tell my instructor what I really thought of her class. It happened two days ago. It involved me and her and occurred in her office.</td>
<td>discourse</td>
<td>OP</td>
</tr>
<tr>
<td>11</td>
<td>I feel that every class within this course has been a learning experience. Before beginning this course, I was a very close-minded person about the background and history of other cultures. Because I grew up in a homogenous border town, all my interaction growing up was with people my own race/ethnicity. For a Culture Immersion paper we were required to do, the professor had mentioned choosing a challenging culture for us and I chose White culture. I was stuck while working on my paper because one of the sections was to list resources available to Disorienting dilemma</td>
<td>DD</td>
<td>OP</td>
</tr>
</tbody>
</table>

This event impacted me into realizing that as much as I say I am comfortable with members of other cultures that are not my own, it will not be true unless I act upon it. Walk the talk, in this case, would be me accepting and not judge individuals upon their looks and base them solely on stereotypes. I learned I was closed minded even though I claimed to be open-minded. Being aware of other cultures and their worldview definitely put a different perspective about multiculturalism education in my mind. As a counselor, it is
people of this culture. I was dumbfounded because I was a strong believer that Whites had everything at the tip of their fingers, but that was me staying stuck on the stereotypical view of the culture. Learning about white privilege and the fact that it was not always a choice among individuals was completely shocking to me to realize. Of course, some people do not choose to be the race they are but why would anyone not want to be white?? Talking to my professor about it, I burst into tears about the realization of my ignorance and generalization toward the entire culture.

| 12 | Recognition of white privilege and respective identities of privilege that I possess even though I am an Asian female. Challenging myself of my respective identities and trying to identify how these identities can affect future clients. Also recognizing that despite being marginalized in multiple capacities, I still have many identities that are privileged, including SES, having access to higher education, etc. |
| 13 | Writing the Cultural Immersion was a very significant event for me. More than anything else, this assignment opened my eyes to a world that directly affected someone I am close to. It happened a few weeks ago. It involved myself and the person I interviewed. It happened at my home, over the phone and via email. My friend and I discussed his involvement in a gang when he was younger. |
| 14 | Being introduced to the idea of intersectionality was significant for my understanding of the complexities that compose someone's worldview and identity. This happened towards the beginning of the semester and was through lecture presented by the professor then discussed amongst the class facilitated by an activity. The activity was one of overlapping circles that you coded with various identities which made up your worldview. Also, in the same vein, was an idea presented by the doctoral student aiding in the class of a cube which along the dimensions were various |

| 12 | Critical reflection | CR | This highly impacted my worldview and understanding of myself as a counselor because it indicated to me how I need to bracket my own views and beliefs and not impose my views on future clients. I also recognize that my experiences have profoundly shaped me and so as to not bias my viewpoint when dealing with clients of different backgrounds. This experience helped me identify my own biases, preconceived notions and prejudices. |
| 13 | E | E | This experience encouraged me to further broaden my understanding and experiences with people with varying backgrounds and to use that collection of information and understanding to connect and build rapport with future clients. The connection between us is the most important thing to ensure success. |
| 14 | E | E | It helped me realize that between the various privileged and marginalized statuses that a client may have I can probably find empathy for I am not just privileged being white but also marginalized for being female and of course all the other identities with their unique place within the current dominant idea of what's socially desirable between the two of us. |

| 12 | deeper self-awareness | WV |
| 13 | OP | OP |
| 14 | Self-awareness | SA |
| Experience | E | I feel that I can be more competent as counselor for LGBTQ+ clients because I have a bit more of an understanding of what they go through on a day to day basis. I do not claim to fully understand their struggles, but I feel that I am more comfortable trying to start a conversation about them. | More open perspective | OP |
| Experience | E | I have learned that while stereotypes and biases may have some basis, they are unfair and typically not the whole truth. Being able to recognize that and be self-aware, will help my counseling in the future. I will continuously try to learn about my clients, understanding that they are individuals, even when they may come from a specific culture or group of people. | acting differently | OP |
| Experience | E | This event impacted how I see myself as a future counselor because it validates my ability to question a client's feelings and worldview without insulting them or seeming judgmental. | AD | AD |
| discourse | Dis | This impacted me as a future counselor tremendously. Just because a victim of sexual assault was under the influence does not mean it was [their] fault. As a counselor it is important to never place blame on anyone and to let the client tell their stories and feel comfortable. | WV | WV |
| Distorting dilemma | DD | This event brought to mind the privilege that I hold as a counselor. I will better be able to recognize the privilege in my life and be aware of how others might be more marginalized than myself. | Deeper self-awareness | SA |
| 20 | During a group discussion during one of our classes, we were discussing sexual assault and I experienced people with different view[s] from mine. There were some classmates who felt that a woman drinking could cause her to be sexually assaulted. I disagreed on this because I do not believe that being under the influence can cause someone to be raped. | DD | DD | It impacted how I see myself as a future counselor because I realized this will be one of my stronger values that may cause issues in relationships with clients if they feel different from me. I will need to be more aware of my feminist beliefs and not push them onto my clients or get upset when they feel differently. | Deeper self-awareness | Acting differently | SA |
| 21 | It happened in class, and we were discussing the difference of measures that men and women take to protect themselves against predators or assaults that may occur when they are out. It was a class discussion and a student felt that the class was attacking men in general because the list in comparative was crazy long for women and very short for men. When talking about sexual assault she stated that men have "urges" and cannot help themselves just as animals have instincts. I know I was completely taken back not only to say that in that sense it was okay for men to sexually assault anyone in general but to refer to them as animals because of their "urges" and instincts that they cannot help themselves when they can. We are all human beings and know right from wrong. | DD | DD | This event impacted me greatly and made me VERY upset to even hear those words come out of this student’s mouth. However in terms of being a future counselor I realized clients are going to make statements and have beliefs that I will not always agree with, so in terms I have to separate my biases and beliefs and do what’s best to help the client. | Self-awareness | | SA |
| 22 | A significant event would be when we started the course it was quite challenging to speak about these issues bout loud | Discourse | Dis | It made me be aware and opened my perspective | Open perspective | OP |
| 23 | A significant event in my multicultural counseling course is when I was tasked with first hand experiencing another culture. I chose to meet and have tea with a woman from India and she told me about her arranged marriage. I previously had a very negative view of arranged marriages but after talking with her about it, I have a completely different view. | discourse | Dis | My multicultural knowledge is much greater because I fully understand that I can have my mind changed simply by talking to someone about a specific cultural phenomenon. | Open perspective | OP |
| 24 | A significant event was being challenged by a fellow classmate and her ignorance to multicultural issues. Event happened in class where multiple times she stated things that rubbed me the wrong way about racial issues. | discourse | Dis | It did not necessarily impact my career as a future counselor because living in Missouri I dealt with discrimination and microaggressions as the ones she stated, it just baffled me that someone could be in a counseling program yet be so blind to cultural issues happening in the world. | WV | WV? |
| 25 | Racist comments made from a Christian perspective. Professor | Discourse | Dis | I see myself as an important part of faith-based counseling | Deeper self-awareness | SA |
Shut it down but very uncomfortable, Student said “I can’t help it if that’s how I think. That’s just how we were raised.”

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<th>with regards to multicultural clients</th>
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<tr>
<td>26</td>
<td>In class, I learned a lot about other cultures than my own</td>
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<td>27</td>
<td>A discussion over race discrimination. It happened a few class meetings ago. The entire class participated in the discussion. In class meeting, it was a heated lengthy discussion and it was a bit controversial.</td>
<td>Discourse</td>
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<td>28</td>
<td>We had to interview someone who had a different cultural background than we did. I got interview one of my SJP supervisors, Frank. He started the Chicago Alliance Against Racist &amp; Political Repression. I got to sit and interview him about his time spent with Angela Davis and his time being wrongfully incarcerated. Then I was able to present on it at Adler. I learned a ton and my class and professor responded to it very well.</td>
<td>experience</td>
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<td>29</td>
<td>We were required to do a paper on our own cultural background. Being white, I did not anticipate discovering prejudice in my family history. However, my mom's father came from a Texas German family near Fredericksburg, Texas. During World War II, when they would go into town, they were spit on for their thick German accents, despite being American citizens. There were a few other incidents like this that showed me how quick Americans are to reject immigrants. I have a new sense of the hypocrisy of our country - a nation of immigrants rejecting new immigrants.</td>
<td>E</td>
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<td>30</td>
<td>We took a course where we had to immerse ourself with others of a culture which we had a bias towards. I picked the African American community. My group and I attended restaurants, churches and even a music event. For once, I felt like the odd ball. I felt stared and and out there. It was weird. Everyone was so welcoming and nice. For once I was the minorities.</td>
<td>Experience</td>
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<tr>
<td>31</td>
<td>My multicultural counseling course was taken online, therefore I did not have anything significant happen during class. I did read other classmates’ stories</td>
<td>Discourse</td>
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about things that happened to them and it was surprising and eye-opening to read the discrimination many of us face and to recognize many of the things I had experienced as a child, and to this day, are the result of microaggressions or White privilege. It felt good to be able to put a name to the way I had felt and to realize that there is a reason I get nervous when I walk around a store and feel like I'm doing something wrong, even though I am not. Knowing that I'm being watched or followed around, being told I "talk White", or anything along those lines.

32 I am unsure I fully understand the question. However, from what I understand a significant event pertaining to multicultural counseling and that was brought up in my multicultural counseling course was a discussion post we were asked to answer. The question asked about a time we felt discriminated against and how it was handled. I work at a mental health clinic with children 3-17 and I do skills training with them. I had gotten an intake and when I called the parent to introduce myself she was unhappy that I was not African American. She told me that there was no way I could relate with her son because of the racial difference. The mother stated she wanted a different clinician and was upset because she understood the clinician that did the intake process would be the clinician working with her son. I apologized to the mother and let her know I would alert my supervisor of the issue. I spoke with my supervisor the next day about this situation and she was very surprised that the mother would not allow me to work with her son. The case was re-assigned and I did not have further contact with the family.

33 The multicultural counseling course here is offered on-line. That simple fact was significant to me because it seems that counseling candidates would be better served by providing this course face-to-face. In doing so, candidates can learn so much more from the experiences of others during classroom discussions instead of mere discussion board posts.

<table>
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<tr>
<th>Experience</th>
<th>E</th>
<th>This situation made me feel a bit uneasy about myself as a future counselor when it comes to working with individuals that may not be happy with my race. The situation made me feel that it could happen again in the future and I need to know how to handle it properly.</th>
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<tr>
<th>Experience</th>
<th>E</th>
<th>Undermine something because of how they look. The best way to know a client and their experiences is by listening to them.</th>
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<tr>
<th>Experience</th>
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<th>This experience made the importance of learning about others, from others resonate so much more. It proved to me that the best way to learn from others and understand people who come from different backgrounds is through direct contact with open communication, as displayed in the interview assignment videos.</th>
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<td>34</td>
<td>My professor assigned us readings to do over the course of our 15-week schedule. She listed over one hundred novels, and they were all divided by multicultural categories (gender, race, sexuality). At first, I was so stressed and busy that I didn’t take my time to research and select a book. I just chose the one with the most intriguing title, “Makes me wanna Holler: A Young Black man in America.” When I finally received the book in the mail, I was shocked to discover that it contained over 400 pages!! Needless to say, I was less than thrilled to add that onto my seemingly never-ending list of things to do. However, after reading the book, it changed my life forever because it opened my eyes to another person’s perspective and helped me understand them in a profound way.</td>
<td>E</td>
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<td>35</td>
<td>One assignment was to interview a subject and write a paper on the experience. I identify as a white male, so maybe I already had some bias. However, I was shocked that the subject list included all ethnic, religious and color identifiers, except white. The teacher happened to be an African American. Multicultural learning should include all colors.</td>
<td>Action</td>
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<td>36</td>
<td>My multicultural counseling course required a culture genogram presentation. Mine was late in the semester. I had to present in front of a class of around 15 people of all races, cultures, ethnicities, socioeconomic classes and backgrounds. It happened in a classroom at LaSalle University. What had happened was I was surprised with the positive feedback I received from speaking about my racist family from everyone in my class and how I have learned from experience it for most of my life. It helped me to realize how incredible some people are, especially in this field just supporting one another no matter what race, sex, ethnicity, etc.</td>
<td>Experience</td>
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<td>37</td>
<td>I am not able to identify a specific event that took place but I can say when I took the multicultural counseling course,</td>
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<td>I was the only African American student in the class. I noticed when certain topics came up, the students would be reluctant to comment. I always felt that if was a fear of saying the wrong thing and possibly being perceived as insensitive and even racists. Even when the students comment, many do so in such a nonchalant manner and with a great lack of understanding to the white privilege they have. This has been my experience, not only in the multicultural counseling course but in all the class I have taken at LaSalle.</td>
<td>American and that I will continue to be judged before I enter the room. I will prepare myself to deal with ignorance and rejection as it pertains to other races that are reluctant to work with me.</td>
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<td>38</td>
<td>In my multicultural class I finally understood what white privilege really was and it was eye opening.</td>
<td>E</td>
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<td>39</td>
<td>I think the entire multicultural class was significant. We had a diverse group being taught by a minority professor.</td>
<td>Experience</td>
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<td>40</td>
<td>I think one significant event in my multicultural counseling course here is when I learned about the various types of prejudice in society. I had no clue what ethnocentrism was before taking this course and it really hit me when I learned about the various ways people categorize various races and ethnicities. This happened last summer when I took the course with my classmates.</td>
<td>E</td>
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<td>41</td>
<td>Learning about Helms white identity model was highly impactful to me. I had been digging into my own inner work around white supremacy for a while, but seeing a succinct model helped me conceptualize my own growth and that of those I spoke with.</td>
<td>Critical reflection</td>
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<td>42</td>
<td>My multicultural counseling graduate coursework at LaSalle University was an excellent experience. For one, it gave me the space and opportunity to explore my own worldview based on personal culture and upbringing, as well as challenge myself to recognize, validate and be empathetic to the cultural views of others. The course allowed me to discuss sensitive</td>
<td>Critical reflection</td>
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<td>43</td>
<td>My professor surveyed each student and asked that they indicate their personal leanings about various &quot;hot&quot; topics that would reflect political standing or ideology (e.g. legalization of marijuana, transgender rights). Then, he assigned each of us to debate on a particular topic from the opposite side that we indicated. For me, I had to argue for the legalization of marijuana when I personally am not in favor of that. It forced each student to look for credible resources that discussed reasons contrary to their belief, which was a great experience. I learned a lot more about my particular topic and have a better understanding of both sides.</td>
<td>E</td>
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<td>44</td>
<td>realizing the extent of the privilege that my skin color has granted me and the ignorance of racial oppression that it enabled me to experience</td>
<td>Critical reflection</td>
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<td>45</td>
<td>For our Diversity in Counseling class, we were asked to engage in a diversity experience and write a paper on the experience. While attending a conference in a large, diverse city (much different from my place of residence), I was looking for a place to each lunch. I picked a restaurant and was seated, and realized I was the only White person there. It was not my first experience being an &quot;only&quot; in a setting, but this one gave me the chance to examine my feelings in the context of being a counselor-in-training. The other restaurant patrons looked at me curiously. At first I wondered if I should leave - I wondered if I really belonged there. Then I wondered how it would look if I suddenly left. Then I wondered if the other people in the restaurant thought I was encroaching on &quot;their&quot; space. When my food came, it wasn't what I expected, but I didn't want to complain and be seen as &quot;that White woman of privilege.&quot;</td>
<td>Experience</td>
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<td>46</td>
<td>One of the older individuals is our class used the N word, our professor was African American so the class was shocked and silent. She stayed so calm and explained her side of using that word and the older student did too. It ended with the student learning a new perspective and accepting it.</td>
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<td>47</td>
<td>My most significant event during multicultural class took place during the last day. On this day two of my classmates presented on an episode of &quot;The Office.&quot; During this episode, we (as a class) witnessed a man being harassed at work for his sexual orientation. The antagonist in the episode is the show's main character and comic release. As I listened to my classmates' laugh and engage in discourse on what we've all witness they seemingly dismissed important identity context of the characters. The &quot;victim&quot; of this harassment identified as Latino and queer. The &quot;villain&quot; identified as a white cisgender male with the most power (in the context of the show). Well ... my classmates (the majority being students of whiteness) let me down. Here they are on the LAST day of the class laughing at discrimination and dismissing entire identities. Needless to say, this moment left me upset. I was also not brave or felt safe, enough to address this concern.</td>
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<td>48</td>
<td>I loved when the class was taken on a field trip to tour Chinatown as part of our course. This happened toward the end of our course in maybe mid-March/April. The entire class was involved with the exception of a couple of students who chose to explore on their own. So, there were five of us including our professor, Dr____. During the trip I got a chance to immerse myself into the Chinese/Japanese culture. We walked around the two-level outdoor mall with a tour guide that houses a variety of local businesses. There were statues representing each of the twelve Chinese zodiac animals. I learn about what the colors mean on different buildings, like red means &quot;welcome&quot; and green is experience E</td>
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"royalty", and I learned that the buildings have the last names of Chinese/Japanese people so that when others in need come over to this country they can walk right in and receive help. We saw all the beautiful architecture and buildings that have lots of history. We toured the different shops and vendors, we ate good food and tried tea at one of the teahouses and waffle cone desserts. We had a teacher teach us to do bamboo art. We saw the Pui Tak Center which is the cornerstone of Chinatown's community. We saw the Nine-Dragon Wall which is a replica of the one in Beijing. It was a great experience and a great way to culminate an multicultural course and everything that we(1) learned in it.

| 49 | Our professor invited a guest speaker to come share with the students his experiences as an American Indian and as a counselor. This took place during class in the fall of 2018. The lecture was very informative and taught us about the values of the American Indian culture and shared with us how the tragedies committed against them have caused many of them to have trauma and PTSD. | E | E | It made me more aware of the issues faced by the American Indian populations and to be more culturally sensitive. I had no idea so many of them were dealing with trauma. The guest speaker told us he is the only American Indian professional counselor in the entire state of Colorado, and he needs more informed counselor help him deal with the many cases. | OP | OP |

<p>| 50 | A guest lecturer came to discuss lesbian and gay lifestyles as a disability culture. The class began defaming Christian churches and people of faith. The class stated that people who have a religious background cannot help people who identify as gay or lesbian. The guest instructor then [asked] the class &quot;Who is brave enough to say that they are religious?&quot; So, I did. The class was extremely rude to me for 45 minutes, missing the point, calling me names etc. I did not get emotional nor upset because as a professional, I would not respond in that format. The next day, I ironically had a pre-scheduled meeting with the guest lecturer, my advisor and the instructor of the class regarding my progress in the program. The guest lecturer and the instructor complimented me on my reactions to my classmates and acknowledged that I can handle difficult conversations well. | DD | DD | I see myself as a Christ follower first and foremost. I felt stronger for standing up to rude and irrational future counselors who cannot respect the traditional values of Christianity, which is also a culture. I will be a wonderful counselor if I continue to respect my values and deal with people the way I did that night in class. | Deeper self-awareness | SA |
| 51 | I visited an exhibit in February 2018 on the Japanese Internment camps. I went with a classmate. There were photos, news clips, small memorabilia trinkets, and maps of the camps. | Experience | E | I am more aware of oppression in California, oppression of groups that are now seen as successful. | OP | OP |
| 52 | A significant event is when I realized that I was more open/flexible to some beliefs and attitudes that other classmates had difficulty processing. It happened my first semester of my program. Classmates and the professor were involved. Classmates were describing foreseeable client types/personalities that they would prefer not to encounter due to personal biases. It was significant because we were on the same track to attain a degree in a health service career that expects sociocultural acceptance regardless of such issues. I expected some of my classmates to be more mindful and open to the real possibility of having to face such a challenge. | DD | DD | This event impacted me because it allowed me to see that although I hold some conservative opinions, privilege, and biases, I am able to be effective in putting such values/beliefs aside in best interest of future clients | Deeper self-awareness | SA |
| 53 | I took Multicultural in spring of 2018. We did an activity with Privilege Beads. We have to go around the Room and read each sheet of paper with different identity statements. If we agreed with the statement then we would pick up privilege beads and put it on our strings. The statements included something like &quot;I get all my religious holidays off from work&quot;. | Experience | E | It helped me realized that even as a African American Women I still have some privilege like not having to worry about get into a building or how to get up stairs. I was able to check my biases which will [help me] become a better Counselor. | Deeper self-awareness | SA |
| 54 | I took a course called Transformational Travel. We traveled to India where we provided support to a children's home and school. In providing service to the children, I was changed forever. It gave me more patience, more humility and a larger worldview. These are all things that will be benefit me as a counselor. | A | A | It made me recognize how much empathy I have for others. They is one of the most important skills we have as counselors. | Deeper self-awareness | SA |
| 55 | I haven't taken a multicultural course in the Ph.D. program at NIU at this time. I appreciate that all of our courses address multicultural issues that emphasize diversity and inclusion. When I took multicultural counseling as a Master's student, I truly enjoyed the course and my professor. I remember our professor would challenge us to think outside the box and to see all perspectives. I felt I learned a lot from her course and it helped to broaden | E | E | I believe this allowed me to continue to grow and learn how to best serve clients of different cultures and backgrounds. I was able to enhance my skills by continuing to be aware of how my own biases and background affects my perspective and how important it is to see the world through my clients' eyes (not my own). | Deeper self-awareness | SA |</p>
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<td>56</td>
<td>My course, taken 10 years ago, was diverse which allowed for healthy debates. I remember we were specifically discussing the LGBT community and the implications into the counseling setting. One individual stated that she would refer on due to her values and beliefs. I was interested to hear my cohorts' views on multicultural counseling through the lens of values. The instructor played a back seat in this discussion, not adding input into the conversation. I left the class that day having a firm stance on my values when working with the LGBT population, working with them as I would any other client.</td>
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<td>57</td>
<td>In our classroom, we participated in an activity where each point of privilege provided beads for necklaces or bracelets. It was shocking to see the variety of privilege and oppression experiences based on the sizes of people's bracelets and necklaces.</td>
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<td>58</td>
<td>In my master's program, during the multicultural course, there was a huge disruption with one of my fellow peers in the class. We were having a discussion in class about privilege and discussing Unpacking the Invisible Knapsack, by Peggy McIntosh. One of the students of whiteness, who said she was there for a certification of completion and was already working with students, became visibly agitated. As the instructor continued the reflective discussion, she just yelled out, &quot;if I hear about white privilege one more time, I'm going to spit nails!&quot; The whole room froze! The instructor was stunned. The every student was stunned! You could hear a pin drop! Then when the instructor spoke, he said excuse me?&quot; She then repeated with emphasis the [same] statement with more emphasis! Again we were shocked. The instructor was just stunned for a few seconds more and continued his discussion unbothered, while she sat defiantly looking toward the front of the classroom. Then there became this unspoken unity as everyone started, including the students of...</td>
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whiteness, which was unusual because when we talked about privilege they were usually quiet. After a class break the students of whiteness stated they were ashamed and outraged and we talked about that incident for years after whenever we saw each other even after graduation.

| 59 | I was assigned as the main counselor (in a co-counseling arrangement) to a bi-racial couple in their mid-sixties. The husband was African-American and the wife was Caucasian. As we began to explore the concerns that brought them to counseling I anticipated that cultural differences between them would be a contributing factor and was alert for cues to the anticipated tension. This occurred in the counseling clinic during my practicum semester. The issues the couple was facing were not related to cultural differences, and I had to be corrected by my co-counselor and mentor. | Experience | E | I recognized how important it is not to let the mantra of the counseling world impact my open-mindedness when dealing with clients, and I now strive to be even more objective. | SA | SA |

| 60 | A significant event was our immersion experience in Chinatown. Most of our cohort attended. I remember getting out of the car and immediately feeling like I was in a different country. The entire trip served as a reminder that our clients will come to us with a wide-variety of backgrounds. | Experience | E | At times during this event, I felt very out of place. This helped me see that I want to strive to make people not feel out of place during their counseling experience. In order to do this, I need to be constantly aware of cultural implications. | Deeper self-awareness | SA |

| 61 | We currently, and at the time of my multi class, have/had a little black foster child in our care. We were having a class discussion about white privilege and several black classmates were sharing their experiences as growing up in regards to Halloween and costumes and what they were “allowed to wear.” I was commenting that Love (our child) should/could wear whatever princess costume she wanted, regardless of the ethnicity of the princess. My classmates and professor shared that a black girl, wearing a white princess costume may not lead to the best experience for her, as it did not for them. | discourse | Dis | I was heartbroken by their words...all girls, regardless of color should be able to make believe, imagine, pretend, and wear whatever princess costume they want...and while this was my experience and opportunity...it was not theirs! I will take this class experience and discussion with me, as it impacted me greatly and offered me a sad perspective into their world, that I had previously not known. I will use this as a counselor as well, that my white female experience may be very different from theirs, and that there may be hurt, trauma and shame associated with their experiences. | OP | OP |

| 62 | We watched a video on a multicultural counseling topic session. Members in the group identified as different races, all of which identified as male. There were emotionally heightened discussions in the | E | E | It opened my eyes to how strong the power of multiculturalism is in a group setting. I also found how important it is to make sure all group members have a voice in the group. | More open perspective | OP |
group. Perspectives were tested and compared after watching the video in my class. Everyone was very involved in the discussion because of how controversial some of the member’s perspectives in the video were. Watching the video play out and how the counselor worked through the diversity issue with members was very beneficial to my class discussion.

63 We had a round table discussion to talk about the class’s reaction to a discussion of race that was had the week before. The discussion became tense and heartfelt when multiple students shared that my comments about race were offensive and hurtful. I had said that I disagreed with the definition of racism being taught in the class because it posited that you can only be racist if you have power, and my point was to say that a racist action is a racist action regardless of who says it or what power they have. I also thought a lot of the class rhetoric involved saying things at the expense of white people so that reverse racism was beginning to occur. My speech was a bit passionate, and it offended some people as I found out the next week during our roundtable discussion. This all happened at Cal State University Fullerton in a Culture and Counseling class in the spring of 2018.

Discourse Dis It impacted me in that I realize I need to be more sensitive to how I communicate my thoughts and feelings and that I need to be more aware of my audiences/clients’ experiences. Clients may be offended by things that I do not think are offensive and I need to be aware of their unique story and experiences and be sensitive to them AD AD

64 Throughout our course we had attempted to have multiple discussions about the complexity of multicultural counseling. The course was made up of mostly white, heteronormative females so we relied heavily on the experiences of our minority classmates. Our classmates were very honest about their experiences and their willingness to be open and [vulnerable] in class was a great learning opportunity. As one of the white, heteronormative females, I appreciated their candor and learned so much from their experiences.

Discourse Dis These discussions were great training for the work I will do as a School Counselor. I have already used these discussions to facilitate learning with my high school students interested in multiculturalism. The discussions from class allowed me to feel prepared and comfortable with harder race and multicultural conversation while in my internship.

AD Acting differently

65 I don’t remember a specific event that sticks out to me. X X Nothing really happened that impacted me. N/A X

66 In my multicultural course we were instructed to do an activity that covered the issues of poverty and some different hardships each student had faced in the past. This was done by Experience E This event gave me a sense of pride to know that I am one of the few that has made it to this point given my own personal circumstances. Nonetheless, it brought an OP OP
putting the students in a horizontal line and as the professor read out the statements she accompanied it with a command. We were instructed to either take steps forward or steps backward. Questions such as, "take one step back if you and your family ever received snap benefits," or "take 3 steps forward if your family owned their home while growing up." The activity took place at Lincoln Christian University in a long hallway where doors were in front of us. The aftermath of the activity was to process the content and reflect in small groups. My final thoughts were surprised with the African and African American students, the African native students were far up ahead with the Whites as the African American students were in the back. Two different angles were analyzed by myself: primarily, it was a blessing and privilege to be amongst so many other students with privilege and yet have the same opportunity. Although it took a lot to get to this status (of a grad student), it was a surreal moment to understand that the odds that were against me did not beat me. Secondly, I was shocked to see that even a darker skin complexion had no reasoning with the placement of the African Americans and the African Natives. The African Americans were all the way in the back and the Africans were on their way out of the hallway and through the door.

I remember taking a culture class in my program. The topic was religion. We split up into small groups and these small groups specified different religions. I'm Catholic. There was what seemed to be a heated conversation about religion. Some people hated the "Church" because they felt judged, people that went to "Church" were molested or raped and they didn't have a great experience. They were frustrated, sad, and angry. This all happened inside class. Hearing these stories, I felt sad and expressed compassion towards what they went through.

We did a lot of class discussion and brought in current news events based on the subject for the day. One of my cohort members brought in a news
story about various churches fighting to keep rules so that transgender people couldn’t go to the restroom there. She actually argued that it was okay to single out trans people and tell them they aren’t allowed because of their gender. I just didn’t know what to say. I am trans and another of our cohort members is trans. The cohort is really small and we were all fairly close. I knew my classmate was LDS but I didn’t know she was a bigot. I spoke up to tell her it’s just never okay to exclude people and that by denying someone a bathroom what you’re really doing is denying them the right to exist in public. I mentioned that trans people often get bladder infections and other health issues due to bathroom anxiety. Except the professor shut down the conversation. I felt like I was always being shushed and I didn’t understand why one student was allowed to be bigoted while I was told to pipe down.

proud. On the surface people were accepting, but I realized pretty quickly I was still seen as “other”. I knew at that point that I was still going to have to be more careful than the cis students and really toe the line with every rule. I would be held accountable while others were not. I suppose my world got a lot smaller at that point. Instead of this huge community of fellow counselors I could use as a resource it became only counselors who have gained my trust over a significant amount of time. That has proved to be pretty true. I’m still out because I know that being out and trans at this time is a revolutionary act. I want to be out for the other trans people who aren’t safe to be out, but it’s singled me out in a lot of ways. It’s disappointing to be part of a community that I can’t trust. If I want to refer a client I have to do extra work to make sure that the next clinician is LGBTQIA competent and a ridiculous amount are not. Even if they are affirming they don’t know about resources or anything about the community. I’ve been to trainings about becoming competent in the community and it’s always a lot of defining terms. I suppose that’s good stuff to know but listing a bunch of names for identities doesn’t mean a whole lot in the grand scheme of counseling. So you know what non-binary is, how are you going to help this person come out to their family? How are you going to help them deal with the possibility of being disowned or abused or kicked out of their home because they came out? I’ve become really close with my other trans classmate and we are taking the lead at our internships and doing trans support groups and coming up with trainings. I’m sick of this profession saying one thing in our ethics but doing another. We can’t just write that being multicultural is important and then never follow through. I’ve been turned down for internships...
| 69 | I’ve only been in this class for 3 weeks but the first day the professor shared it was critical that we remember we all know different things about culture and the goal wasn’t knowing everything but . . . for everyone to grow. | E | E | It reminded me to be honest about what I don’t know so I could authentically be there for clients | AD | AD |
| 70 | I took my program's multicultural counseling course in Fall of 2017, so two years ago. In one class, we were discussing religion and its relationship to counseling. As a queer woman, I found myself feeling uncomfortable and anxious while thinking about my own relationship with my Catholic background. I wasn't crying or completely disengaged from the class activities, but I was uncomfortable and definitely having a difficult time paying attention and truly engaging. At that time, I hadn't thought much about my relationship with religion. Towards the end of that day's class, two students (one a heterosexual man and the other a gay man) got into a heated discussion about the ways in which the gay student shared he felt ostracized and how the Catholic church "hates gays." Voices were raised and emotions seemed to be flying around the room for all of the students in the classroom - maybe 20 of us. During their argument, I found myself highly anxious and eventually in tears. Their argument triggered my own feelings that I hadn't taken the time yet to really dig into. Even after class, I was feeling anxious, agitated, and really just needing a good cry to sort my thoughts out. | Discourse | Dis | Since that event, I still have not really taken what I feel like is enough time and effort to work through my issues with religion. I have a lot of resentment towards the Catholic church and Protestant religious institutions for the hate they often overtly and covertly spew toward queer folks, myself included. In my work as a future counselor, I obviously know that I need to work through these issues more than I have with my therapist and support system to best help my clients. It's hard though...On one hand I know I need to confront these issues, but on the other hand, I don’t know if it takes top priority right now or has taken top priority yet in my journey as a future counselor. | AD | AD |
| 71 | A student became emotionally upset and began to cry after we watched a video on racial profiling. He explained to the class that as a Caucasian man with bi-racial children, he was concerned for how his children and family members will be treated. | E | E | It heightened my unawareness of some racial issues and experiences my future clients may face. | Deer self-awareness | SA |
| 72 | When I took my multicultural class there is one event that stuck out the most to me. It was during class around November. We were discussing | Discourse | Dis | This event impacted how I see myself as a counselor in multiple ways. First, I still hold on to my original point but also got a glimpse of | AD | AD |
intersectionality and how some cultures may identify events. We discussed the topic with the students around us. I remember I was discussing how we should be culturally sensitive with holidays because some do not relate or even dislike holidays. I gave the example of Thanksgiving and how some native Americans may not think the holiday was wonderful since the origins were based on the massacre of their people. One student became irate and angrily told me, “just because I sit down with my family to have a dinner doesn’t mean I’m celebrating the massacre of natives!” I was shocked as I didn’t intend that interpretation. I told her that I was just pointing out that just because we enjoy a holiday doesn’t mean others view it the same and although Thanksgiving doesn’t mean that anymore, we need to be aware of history.

| 73 | In my multicultural counseling course, most of us had similar opinions on things. My cohort mostly comes from similar backgrounds and we tend to agree on a lot of things. There was one moment when we were talking about immigration and immigrants when one of the members of my cohort, "M" spoke up and expressed an opinion that was different from the prevalent one that we were discussing. It broke the group think that was happening in the room at the time and allowed us to listen to each other better. | Discourse | Dis | While I was already aware of this, I learned from this situation the importance of listening to the people around me and not assuming that people from the same background as me had the same opinions as me. | AD | AD |

| 74 | We watched a movie (I can’t remember what it was called) about the genocide in Uganda. This was watched about halfway through the course as a class, and the professor discussed our thoughts about the film with us directly after it ended. This was significant to me because it | Experience | E | I think watching this movie impacted how I see myself as a future counselor in that it taught me to not underestimate the power of hatred. It isn't that I have hatred toward any group, however I need to be aware of anything in my own | Deeper self-awareness | SA |
taught me the dangers of there being hate between people groups, even underlying hate that rarely turns into violence, because at any moment the opportunity for violence may come, and the opportunity fueled by the deep hatred can lead to something very brutal and dangerous. background and my own heart that could cause me to see someone as “less than”. It also instilled a strong sense of social justice and taught me the importance of advocacy in my role as a counselor, on the individual, community, and global levels, so that something like this tragedy can be avoided.

<table>
<thead>
<tr>
<th>Discourse</th>
<th>Dis</th>
<th>It helped me to see to see tolerance. And also be mindful of how people who belong to a privileged group can still be offended and affected by people's views.</th>
<th>OP</th>
<th>OP</th>
</tr>
</thead>
</table>

There was an event in my counseling and culture class where one student was sort of bashing on religion. Another classmate, who strongly identifies with religion was offended and they had a heated discussion. The first student talked about his experiences as a gay man and his negative experiences with the church. This happened in the classroom during class 2 years ago. They were both very triggered but were able to come to some type of understanding in the end.

<table>
<thead>
<tr>
<th>Discourse</th>
<th>Dis</th>
<th>This impacted me because it was just another scenario that taught me that I can never judge a book by its cover. As counselors, we are taught to work through our pre-conceived assumptions about other people. I believe that my multicultural counseling course is allowing us to do so.</th>
<th>OP</th>
<th>OP</th>
</tr>
</thead>
</table>

I am currently enrolled in a multicultural counseling course this Spring semester. I really like the class so far and look forward to attending it each week. Each week, the majority of the class is dictated by students who take the lead in a conversation-style class as supposed to a lecture-style. This style of learning is most beneficial and appealing to me because it allows students to fully engage with one another and absorb different viewpoints other than their own. Last week, we paired up with another student in the classroom with whom we were unfamiliar with and took the time to talk about our pre-conceived “judgments” about our partner. Although this activity may have been slightly intimidating and nerve-wracking, I ended up learning more about Asian-American culture as a result of meeting my partner. Learning that we had more similarities than differences was especially relieving and rewarding to me, and I now feel like I have a new friend outside of my cultural ethnicity.

| DD | DD | This event impacted my self-image by teaching me that minorities and marginalized individuals/population can be hyper vigilant and sensitive to comments made by the dominant society. I can | SA | SA |

Year of 2017, I took multicultural counseling with dr. Leah brew. The most significant event for me in that course, was being critiqued for one my papers, and being told that my writing had errors as someone
who spoke ESL/English as a second language. This seemed like a micro aggression because English is the first language that I spoken and Arabic came second. I felt offended and hurt that my professor came to that conclusion over one paper. I confronted her during office hours about details of where she felt I faltered. She went over the mistakes and told me that many of my classmates had issues including myself that did not fit APA criteria. From there, I understood that it is my responsibility to advocate for myself and ask for help when needed.

| 78 | Discourse | Dis | This event impacted me because it made me really think about how strong people's ideals are and how it can be triggering to hear these ideals when we disagree with them. It made me think about having to remain supportive to people who hold different ideals than mine and how difficult that can be. |
| 79 | Discourse | Dis | It made me realize that multicultural is more encompassing than just race/ethnicity. Ability is just as much a marginalized group as other ones. It's a category I know I'm not familiar with but want to make sure I am prepared for when someone with a different ability comes into my office. |
| 80 | E | E | I saw myself as someone who really needs this class. I don't advocate myself as someone who ismulticulturally competent, but I also don't view myself as an ignorant individual. However, this event really made me look at who I am and how much improvement I need to make to be the best counselor moving forward. |
The instructor asked one of two questions (I can't remember which, but I believe it was the second as we had been assigned "Unpacking the Invisible Knapsack" as a reading): 1) had anyone experienced being the only person of their race at a certain place or in a certain context or 2) had any white people experienced being the only person of their race at a certain place or in a certain context. I responded that when I first became involved with a student-led undocumented advocacy group on campus, I was the only white person, and possibly the only person with documented status, and was understandably regarded with suspicion. I had to remind myself not to take it personally and to be patient until they trusted me. A student sitting next to me in class, who has a Hispanic name and has self-identified as a Mexican-American in class, thanked me for being an ally and said we need more people like that. The instructor asked me how I felt about that response, and I quickly and confusingly tried to explain that in other contexts where I try to be an ally, like when I coordinate disability awareness events with people with disabilities, nondisabled people often lay all the praise on me and act like I brought the disabled people along as my sidekicks. I added that you can also have bad allies who come in and try to take over everything. I summed up by saying that I don't feel I need to be thanked because I'm doing what I'm supposed to be doing. The instructor asked the other student how he felt about my response, and he said he hadn't expected it. From his facial expression and tone, I was worried that I might have offended him by seemingly rejecting his offer of gratitude. However, the instructor immediately moved on to discuss something else related to the readings, so I quickly wrote a note to myself to let the student know that there was nothing wrong with his behavior, I just have my own feelings I need to work out. As soon as the instructor asked us to form groups for a group activity, I got the student's attention.

<table>
<thead>
<tr>
<th>Discourse</th>
<th>Dis</th>
<th>acting differently</th>
<th>AD</th>
</tr>
</thead>
<tbody>
<tr>
<td>I think in general I have to learn to put other people's feelings before ideas and to think longer before I speak. But this is something that I need to be more aware of with certain individuals or groups than others. If I'm the only poor/low-income person in a group of middle-class people, I will intentionally speak up because they may not be aware of, or even value, my perspective but they need to hear it anyway. If I'm leading a group counseling session in the future and all the participants are people of Color while I am white, I should remind myself that I'm not the expert, because no matter how much I know I don't have direct experience being a PoC, and do a better job listening.</td>
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</tbody>
</table>
("Hey, [Name]") and told him that it was nice of him to thank me and I didn’t want him to think he had done anything wrong. I just feel awkward about being thanked. He smiled and kind of laughed and said something along the lines of, "It’s good" or, "Don’t worry about it." This interaction was significant to me because I know that there is going to be awkwardness discussing issues related to identity and marginalized identities, but as long as we can be honest with each other about how we’re feeling then we can learn from these interactions.

82 I can not think of a significant event. However, I did enjoy my multicultural counseling course due to the readings and instructor. I believe I took this course in 2016 with Kristina Wilkerson. During the course I realized that I wanted more from the multicultural course.

| 82 | Experience | E | I believe that this course showed me that multiculturalism should be a big part in every course within the counseling program. | More open perspective | X |

83 As part of my multicultural course, I was required to visit a location where I would be in the minority. For my experience, I attended a Hindu temple. As a Christian, it was an eye opening experience to see how closely the religious services between the two faith communities was. Afterwards, I attended a luncheon put on by the temple.

| 83 | Experience | E | Attending this event helped me understand another faith culture. It solidified my belief that individual worship is more similar than different, no matter what the specific tenets of the faith. | OP | OP |

84 We did the privilege walk. It happened in the middle of the semester. The whole class was involved. I knew I was going to be at the back, but I was surprised at the people who were in the middle and towards the back.

| 84 | Experience | E | It showed me that even with my educational aspect, I still am marginalized. It showed me that even though I consider myself culturally competent, I will never fully be culturally competent. It showed me I will have to work with people who will challenge my beliefs attitudes and if I know what I’m doing. | Deeper self-awareness | SA |

85 As an exposure exercise, I and another classmate went to a liberal church. My classmate was raised as a catholic and I was raised as a muslim. I had gone to this specific church for sunday services however, this time was for a bible study group at the church. Reflecting on the experience in the class, my partner described hers as "very nervous and not knowing what to do", although I, an international muslim student, had no prior knowledge about christianity until the age of 22 (4 years before the experience), I

| 85 | Experience | E | Prior experience with a particular environment makes it easier for individuals to feel comfortable. I believe I will be more behavioral with my clients. I will want to experience the culture on site instead of learning from a book. | AD | AD |
did not feel as uncomfortable at the study group. My classmate consider herself as a christian, going to a christian church should be somewhat not surprising, however as a muslim, I felt as normal religious activity that I was there to observe.

86  During one of the discussions, another student talked about how they had encountered and worked with a different cultural group and how they at some point were not sure how to proceed. It was very helpful because it gave me insight into how working with a person from a different culture might play out.

87  First day of class of the previous semester and we did a "step forward if" activity. It had to do with privilege specifically economic, gender, and racial privileges. My whole class was involved and we ended up spread out from the line we first started in.

88  We have a cross-cultural course at school. It's at the beginning of the curriculum. I took this class though in the spring 2017 and it was amazing. My professor is a white cis woman and she taught the class beautifully. I thought she was not going to be able to relate to me through my intersectionality, but she was. The book she used talked about values, beliefs, and attitudes. We have to actively deconstruct our linear and dichotomous thinking styles to think more holistically.

89  I realized that my multicultural course was not tailored for me as a student of color on the first day of class when we reviewed the syllabus. It seemed to me that the planned activities (implicit bias training, privilege walk, etc.) were meant to increase cultural awareness for white students.

90  The moment I realized that I did not know as much as I thought about other cultures. We were watching a video form the 70's or 80's on racism and one of the men in the group kept saying we are all the same. He was Caucasian, another man that was African American kept getting
very upset with him, at this moment I realized that we are not all one, we are all unique and owning our cultural differences is important, especially for the minority races.

| 91 | We did a "fishbowl" exercise. A small group would sit in front of the whole class and each member would ask a question they had regarding different cultures and/or the way these cultures interact in society. The classmates not in the fishbowl would sit quietly observing, not allowed to add to the interactions. It was very powerful. Lots of individuals were very vulnerable and it was helpful to see where everyone was on their journey. | Experience | E | It helped me to realize that we are all a little uncomfortable in speaking about issues of race and ethnicity. I felt less alone in my wrestling with these large topics. I was able to step out on a limb and actually talk about it though. This activity helped me feel more prepared to address issues of race and ethnicity with clients in the future. | Deeper self-awareness | SA |

| 92 | In my course, the professor asked us to think about different scenarios. He also told us to picture being in that person's shoes. One was how would you feel to not have your religious holidays celebrated or acknowledged. It was during class and my whole cohort was involved. | E | E | These different scenarios made me realize that there is a lot of multicultural issues that I am not aware of. As a future counselor I will be more open minded to understanding what different people are truly going through and experiencing. | more open perspective | OP |

| 93 | An instance I specifically remember was the professor reading off a list of circumstances and we had to think about whether this has ever happened to us. For example, "Living in an area where your religion's traditions or holidays were not represented in stores everywhere" (i.e., decorations at Christmastime). | E | E | Hearing all of these statements opened my eyes to what other people may feel like in certain areas of life. The example I gave above made me think of what it would feel like to live in a different country where traditions and holidays were not the same as what I am used to, and having my preferences not be displayed everywhere. This made me realize that in my life, I have never been the "minority". Going forward, I have to be cautious about underlying biases I may have and try my best to look at things from others' points of view. | OP | OP |

| 94 | Near the beginning of the course, in class, we were invited to share what ethnicity we identified with and two of our values or things that we considered important to our cultural group. The professor and fellow classmates were involved. | E | E | It was eye-opening to hear from classmates how they specifically viewed and experienced the cultural group that they belonged to and how, even within the same group, there can be vast differences. This impacted me because I believe that as a counselor in practice, it is extremely important to not make assumptions and follow along with your client, and even do your own research and learning about things that | OP | OP |
| 95 | when people discuss personal experiences that have happened in the past that deal with racial profiling | Discourse | Dis | You will never fully understand what it feels like to be in someone’s shoes. You can just continue to keep learning. | OP | OP |
| 96 | We were asked to design an ideal counseling center surrounding an issue applicable to a defined culture. My partner and I chose to design an ideal counseling center designed to meet the needs of the eating disordered population. I hadn't thought of this as a "culture", but my partner had binge-eating disorder and told me about the eating disorder community and the diet culture that is such a part of our society. It was a great experience working on creating an environment to honor the needs of the eating disorder community and to understand how they identify as a unique cultural group. This took project was due at the end of our summer quarter this year. | E | E | It helped me to understand that being a multicultural counselor involves more than cultural issues surrounding race and ethnicity. I knew from our textbook that culture involves a wide variety of constructs, including age, identified gender, and level of education. However, I'd never thought of a culture unique to the eating disordered community. | OP | OP |
| 97 | I was asked to do a practice counseling session as a woman who was from somewhere in Africa that I didn’t know much about. I found that looking up some cultural and language information about this country was essential to feeling somewhat competent to play her role. | E | E | It helped open my eyes as to how I will always be learning more about cultures! The more I learn, the better I will be able to relate to/understand my future clients. | more open perspective | OP |
| 98 | At the halfway point of the semester. We did a privilege walk activity in which statements were read and depending on the statement and how it applied to your life experiences we step forward or stepped back. I ended up being further in front than many of my peers by the end of the activity. | Experience | E | It showed me how privilege I am in the way I live and have experienced life. | Deeper self-awareness | SA |
| 99 | doing the privilege walk activity in class. this was the 4th week of class when we discussed privilege and oppression. I was way ahead of my peers by the end of the activity and I could see how privilege my life experiences are. | Experience | E | I could see how privilege separates opportunity and lived experiences for others, in a way I never saw before. It was so clear. | Shift in worldview | WV |
| 100 | Professor called me out for expressing feelings of "guilt." | DD | DD | I realized that guilt was an unproductive and unhelpful feeling and that it had to be addressed and unpacked to actually create change in myself and to be able to "show up" for clients. | Deeper self-awareness | SA |
APPENDIX R: COHEN’S KAPPA RESULTS

Case Processing Summary

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<tr>
<th></th>
<th>Valid</th>
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<td>N</td>
<td>Percent</td>
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<td>Percent</td>
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<td>102</td>
<td>100.0%</td>
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Fickling's TLP qualitative Scores * Kristina's TLP qualitative scores Crosstabulation

<table>
<thead>
<tr>
<th></th>
<th>CR</th>
<th>A</th>
<th>E</th>
<th>DD</th>
<th>DIS</th>
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<tbody>
<tr>
<td>Fickling's TLP qualitative Scores</td>
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</tr>
<tr>
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</tr>
<tr>
<td>Total</td>
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Symmetric Measures

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<tr>
<th>Measure of Agreement</th>
<th>Value</th>
<th>Asymptotic Standard Error(^a)</th>
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<tr>
<td>N of Valid Cases</td>
<td>99</td>
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</tr>
</tbody>
</table>

\(a\). Not assuming the null hypothesis.

\(b\). Using the asymptotic standard error assuming the null hypothesis.

Cohen’s Kappa for Transformative Learning Process Responses
A table titled "Case Processing Summary" shows the number of valid and missing cases, along with their respective percentages. The data includes counts for Fickling TLO qualitative scores and Kristina's TLO qualitative scores, with a total of 102 cases (100% of the sample).

A second table titled "Fickling TLO qualitative scores  v. Kristina's TLO qualitative scores Crosstabulation" presents the count data in a more detailed format, showing the number of cases for each category of Fickling TLO qualitative scores and Kristina's TLO qualitative scores.

A third table titled "Symmetric Measures" includes Cohen's Kappa values, their standard errors, and approximate significance. The table shows that Cohen's Kappa is 0.927 with an approximate standard error of 0.032 and an approximate significance of 0.000.

Footnotes explain that the Kappa value is not assuming the null hypothesis and that the asymptotic standard error is assuming the null hypothesis.

The text concludes with a note about Cohen’s Kappa for Transformative Learning Outcome Responses.