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The Development and Evaluation of A Prototype
Multicultural Counselling Training Program

by

Kathaleen Celia Smyth ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of
the requirements for the degree of Doctor of Philosophy

in

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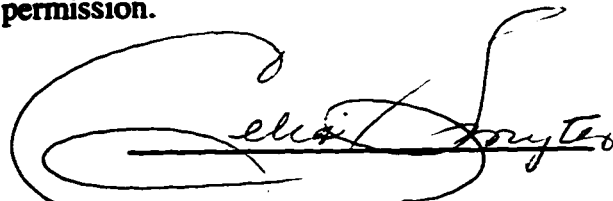
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3215-72 Street
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T6K 1K6

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University of Alberta

Faculty of Graduate Studies and Research

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled *The Development and Evaluation of A Prototype Multicultural Counselling Training Program* submitted by *Kathaleen Celia Smyth* in partial fulfillment of the requirements for the degree of *Doctor of Philosophy* in *Counselling Psychology*.
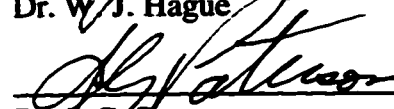
Dr. P. Calder

Dr. G. W. Fitzsimmons

Dr. W. J. Hague

Dr. J. G. Paterson

Dr. M. Wilson

Dr. Ishu Ishiyama

Date Approved _September 23, 1997_

Dedication

In memory of
my sister

Marlene Smyth DeGiano

ABSTRACT

The increased recognition of the importance of training counsellors to work with culturally diverse clients has led to the development of various training models. Most practicing counsellors in Canada today, however, have not benefited from these multicultural counsellor training frameworks. Given the lack of opportunities to receive training, they are often faced with the challenge of responding effectively but without adequate preparation to clients in our increasingly culturally diverse society. In consideration of this need, the primary purpose of this study is to develop and evaluate a comprehensive multicultural counselling training program.

The multicultural counsellor competencies of awareness, knowledge, and skills were developed within the context of the multicultural counselling training (MCT) program development framework proposed by Ridley, Mendoza, and Kanitz (1994). The program design was consistent with a brief training format specifically designed to meet the retraining needs of practicing counsellors. The model incorporated and extended the Triad Model (Pedersen, 1988, 1994) including in vivo exposure to trained coached client teams.

A small sample of counsellors was recruited to participate in this training program for formative evaluation. Initial data from a limited qualitative evaluation support the approach and suggest replicating this training experience with a larger sample.

The prototype training program was assessed using the CIPP Evaluation Model (Stufflebeam, 1983) including the four categories, context, input, process, and product. The study includes a detailed description of both the development and evaluation of this training approach and identifies the need for continued support and validation of multicultural counsellor training programs in Canada.

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

INTRODUCTION

Statement of the Problem

Immigration patterns have had a profound effect on the demography of this country as individuals from countries with radically different linguistic, social, cultural, and religious traditions have replaced the white European as the predominant immigration population. In addition to those who choose to make Canada their permanent home, thousands of students from around the world attend secondary and post-secondary educational institutions across the country. The cultural diversity that currently characterizes Canadian society and its projected increase have heightened the attention given to the issues involved in multicultural counselling. Individual researchers (Christensen, 1984; Gronnerud, 1992; Westwood, 1983; Wolfgang & Berry, 1975) and professional associations (Psychologists' Association of Alberta, Canadian Guidance and Counselling Association, Canadian Bureau for International Education) have addressed the need to prepare professionals to effectively serve all members of our culturally diverse society. Yet, Wolfgang's (1975) contention, that there is an appalling lack of research information in Canada that specifically deals with counselling and multiculturalism remains valid. In the United States, there is a large body of literature that has examined the emerging field of multicultural counselling and explored the implications for counsellor training (Das, 1995). In Canada, many counsellors, particularly those in public education institutions and government services, find

themselves called upon to engage in cross-cultural encounters with clients whose backgrounds differ from their own (Christensen, 1989). Given the demographics of Alberta, this primarily means white middle-class counsellors working with minority group clients or with international students from developing and nondeveloped countries. Policies addressing issues of diversity, equity, multiculturalism, and internationalization are fundamental as institutions and agencies grapple with the realities of our changing society and world. Affirming these philosophical positions and responding to the needs of the culturally diverse clients, many counselling agencies and educational institutions have emphasized and encouraged counsellors to seek further training in the area of multicultural counselling.

The cultural and racial complexity of Canadian society provides counsellors with an enormous challenge to develop expertise for meeting diverse client needs effectively (Westwood, 1983). However many counsellors graduated from training programs before multicultural counselling was offered, whereas others are still being trained without attention to specific multicultural counselling issues (Ridley, Mendoza, Kanitz ,1994). Further, recent findings by Pope-Davis and Ottavi (1994) suggest that majority counsellors may overestimate their skills or effectiveness with minority clients.

The American Psychological Association Education and Training Committee of Counselling Psychology, Division 17 endorsed the conceptual framework developed by Sue, Arredondo and McDavis (1992) which outlined the multicultural counselling competencies and standards deemed necessary for ethical practice in our diverse society. The characteristics of a multiculturally skilled counsellor were organized along three

dimensions (Sue and Sue, 1990): " First, a culturally skilled counsellor is one who is actively in the process of becoming aware of his or her own assumptions about human behavior, values, biases, preconceived notions, personal limitations, and so forth. Second, a culturally skilled counsellor is one who actively attempts to understand the world view of his or her culturally different client without negative judgements. Third, a culturally skilled counsellor is one who is in the process of actively developing and practicing appropriate, relevant, and sensitive intervention strategies and skills in working with his or her culturally different clients.(p.481)" Following this framework, most attempts to identify multicultural counselling competencies have applied the three dimensions of: (a) awareness, (b) knowledge, and (c) skills (Pedersen, 1988, 1994) and these components have been incorporated into most multicultural counselling training programs. Despite numerous attempts by researchers and counsellor educators, Ridley, Mendoza, and Kanitz (1994) affirmed that an organized and integrated approach to teaching skills that are appropriate for culturally diverse clients is still lacking. Pope-Davis and Ottavi (1994) indicated that few instructional materials are available that address multicultural counselling training. Ridley, Mendoza, and Kanitz (1994) proposed a pyramidal framework for developing Multicultural Counselling Training (MCT). They highlighted the importance of program evaluation and publication of training research.

Purpose of the Study

In recognition of the importance of training counsellors to effectively serve clients in our culturally diverse society, existing theoretical frameworks and training models were incorporated and extended to develop an inclusive multicultural counselling training workshop to meet the retraining needs of practicing counsellors. The purpose of this study is develop and evaluate a program to provide counsellors with the awareness, knowledge, and skills related to effectively serving clients from other cultures.

Definition of Terms

Culture. Culture is defined as a product of human learning (Levine & Padilla, 1980). Linton's (1945; cited in Ponterotto & Casas, 1991) definition describes culture as " the configuration of learned behavior whose components and elements are shared and transmitted by the members of a particular society (p.32)". Goodenough (1963) states: culture consists of standards for deciding: what is, what can be, how one feels about it, what to do about it, and how to go about doing it (p.259). Vargas and Koss-Chino (1992) refer to culture as an ideological dimension of the human condition that guides and motivates behavior. Hernandez (1986) suggests culture represents a narrower spectrum of individuals than does ethnicity, so that several cultures may exist within one large ethnic group.

Race. Pedersen (1994) refers to race as a psuedobiological system of classifying persons of shared genetic history or physical characteristics such as skin color and notes

that the emotional and political implications of the term have led to frequent misuse (p.x). Buetler et al. (1996) point out that race as a biological category is generally not supported by scientific evidence. "Racial groupings, therefore, operate more as social and political categories, and the effects of such groupings, such as discrimination based on skin color or ethnic identification based on shared characteristics, should be subsumed under other categories (Miranda, 1996, p. 903)".

Ethnicity. Ethnicity refers to a classification system whereby groups members share a unique social and cultural heritage (e.g., language, religion, custom) passed on from generation to generation (Rose, 1964), but does not assume any biological or genetic foundation. Ponterotto & Casas (1991) highlighted the more specific definition of "ethnic group" by Yinger (1976):

> A segment of a larger society whose members are thought, by themselves and/or others, to have a common origin and to share important segments of a common culture and who, in addition, participate in shared activities in which the common origin and culture are significant ingredients (p.200).

Heranandez (1986) clarified the distinction between ethnicity and race through a specific example: Jews, given their shared social, cultural, and religious heritage are an ethnic group; they are not, however, a race.

Minority. Minority generally refers to a group receiving differential and unequal treatment because of collective discrimination. The term minority is frequently defined by the condition of oppression rather than by numerical criteria (Pedersen, 1994). In this sense, women are sometimes referred to as a minority even when they are a numerical majority. The usage of the term "minority" in this paper parallels that coined by Wirth

(1945, cited in Ponterotto & Casas, 1991):

> A group of people who, because of physical or cultural characteristics, are singled out from others in society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination...Minority status carries with it the exclusion from full participation in life and of society (p.347).

Ponterotto and Casas (1991) emphasized that the restriction in terms of educational, economic, and political opportunities is crucial to understanding their definition. Thus, a minority group is essentially one that is oppressed either overtly or subtly by the majority society.

Majority. The majority group is the group that holds the balance of economic and political power (Ponterotto & Casas, 1994). It is the group whose value system is deemed by its members to be the model value system, the one to be emulated. Although Canada has had an official policy on multiculturalism since 1971, the "majority" in Alberta is still defined in the historical and demographic terms of our first immigrant residents who were White, Anglo-Saxon Protestants. For this paper, the conception of white majority is not confined to this group alone but includes Whites of all ethnic and religious backgrounds.

Due to its relationship to the current social, demographic, and political realities in Alberta and the historical context of the field of counselling psychology and counsellor education, the writer endorses the definition of "White culture" echoed by Katz (1985):

White culture is the synthesis of ideas, values, and beliefs coalesced from descendents of White European ethnic groups (p.617).

Multicultural Counselling. The term multicultural counselling is used in this

program development and evaluation because it represents the possible combinations within the counselling relationship. It is chosen over the terms cross-cultural, intercultural, and transcultural as articulated by Pedersen (1994), because it implies an equal relationshop between client and counsellor. Historically, cross-cultural counselling relationships have represented a comparison between two or more cultures and therefore, may be interpreted as implying that one culture is better than the other.

Multicultural counselling also reflects the resurgence of interest in multiculturalism in our society in general and allows for cultural general and culture specific approaches. Das (1995) analyzed the divergent body of literature on multicultural counselling and offered a summary of commonly used definitions. The term multicultural counselling has been broadly described as any counselling relationship in which the counsellor and the client belong to different cultural groups, hold different assumptions about social reality, and subscribe to different world views (Das, 1995). Vontress (1988) defined multicultural counselling as "counselling in which the counsellor and client are culturally different because of socialization; acquired distinct cultural, subcultural, racioethnic, or socioeonomic environments" (p.74). In a similar manner, Pedersen (1994) described multicultural counselling as a situation in which two or more people from different ways of perceiving their social environment are brought together in a helping relationship. Axelson (1994) offered a somewhat different perspective on multicultural counselling. He defined it as the "interface between counsellor and client that takes personal dynamics of the counsellor and client into consideration alongside the emerging, changing, and/or static configurations that might be identified in the cultures

of the counsellor and client"(p.13).

Multicultural Counselling Training. Multicultural Counselling Training (MCT) refers to specific training that has been developed to assist counsellors develop the awareness, knowledge, and skills related to effective service delivery to clients representing diverse cultural groups. MCT as formulated by Ridley, Mendoza, and Kanitz (1994) includes: "beginning with the generation of an explicit philosophy of training and proceeding through the stages of identifying training objectives, selecting instructional strategies, choosing from among several proposed program designs, and evaluating the program"(p.227).

Delimitations and Limitations of the Study

Given that the proposed multicultural counsellor training program was designed for and offered to practicing counsellors, certain delimiting factors exist within the scope of this research project. The focus of program is on retraining White (Euro-Canadian) counsellors who at this time comprise the majority of individuals employed as counsellors in public and private educational institutions and human service agencies within Alberta. This point is supported by the statement of the Multicultural Counselling Competencies (Sue, Arredondo, & McDavis, 1992) which focuses on the competencies required in typical counselling interactions involving a White counsellor with culturally and racially dissimilar clients. However, Arredondo et al. (1996) note: "that the necessary cultural awareness, knowledge, and skills recommended for cross-cultural, cross-racial transactions readily apply when counselling with individuals where there is

more 'perceived' similarity (p. 44)".

Moreover, another delimiting factor in this program development study is my own white racial identity (Helms, 1996). As a white researcher conducting multicultural counsellor training research, I became aware of the need to reexamine my own cultural and racial identity development as I selected the expert approach (Ridley, Mendoza, & Kanitz, 1994) in developing the program. I reflected on my early life experiences in a small rural community predominated by a 'prairie culture' (Butala, 1994) defined by independent individuals closely connected to the land that they worked; I examined my experience as a 'minority' while teaching in an isolated aboriginal community in Northern Alberta; I documented my work as a counsellor in a large urban multiethnic and multiracial community college where I provide services to international students from many cultures and countries; and I related my own experience as a parent of a biracial daughter in an increasingly multicultural society.

Although several limitations are discussed in the evaluation section of this thesis (Chapter IV), this formative program development study is limited by the small sample size, the self-motivation of the counsellor trainees, and the use of volunteers as clients. As with previous research (Irvin & Pedersen, 1995), the evaluation is based on self-reports on a short-term intervention and these limitations need to be considered in any attempt to generalize the data.

Summary of the Study

In Chapter I the need to develop and evaluate multicultural training programs for practicing counsellors is outlined. In Chapter II relevant literature is reviewed with particular attention being paid to the development of the conceptual frameworks of multicultural counselling and historical context of multicultural counsellor training. Analysis of literature related to training program development is divided into the three areas of awareness, knowledge, and skills. Chapter III focuses on the review and implementation of the Multicultural Counselling Training (MCT) program development framework proposed by Ridley, Mendoza, and Kanitz (1994). As used in this formative program development study, in Chapter IV a description and application of CIPP Evaluation Model (Stufflebeam, 1983; Stufflebeam & Shinkfield, 1985) is presented. A discussion of the program development and evaluation as incorporated in the answers to the questions that guided this multicultural counselling training project is provided in Chapter V. Recommendations and implications are also identified for future multicultural counselling training research projects.

CHAPTER II

REVIEW OF THE LITERATURE

The literature review is introduced with a brief history of multicultural counselling, followed by an overview of the conceptual framework. The discussion of relevant literature is guided by the three stages of multicultural counsellor development including: (a) awareness, (b) knowledge, and (c) skills (Pedersen, 1988, 1994; Sue et al., 1992). Also included is a review of literature that specifically addresses MCT program development, including Ridley, Mendoza, and Kanitz's (1994) framework.

Historical Overview of Multicultural Counselling

For approximately thirty years, counsellor educators have recognized that the mental health needs of individuals from various ethnic and racial groups have not been adequately met. In 1962, Gilbert Wrenn articulated his concerns about the White European focus of counsellor education and spoke of the "encapsulated counsellor".

The emergence of the field of cross-cultural counselling is closely linked to the needs of racial minorities. The impetus for the development of theory and techniques in cross-cultural counselling was a direct result of the civil rights movement of the 1960's and the early 1970's. Minority group members voiced their concerns about the inability of traditional helping services to adequately assist them.

Early research work focused on describing and documenting client and counsellor characteristics. While studies were conducted to investigate the impact of the

counsellor's race on the client's perceptions of the counsellor's credibility; other research endeavours attempted to understand the worldview of the major ethnic and racial groups in the United States, with the primary focus being on African Americans.

However, Wrenn's (1962) work suggested that it was important to look beyond the demographic variables of the counsellor and client and subsequently, researchers shifted their focus to the counselling relationship and began asking what counsellors must do in order to work effectively with clients who are different from themselves.

Investigations into and development of frameworks that could describe or promote cultural sensitivity spanned two decades and ultimately culminated in the articulation of the characteristics of a culturally competent counsellor by Sue et al. (1982). In response to these criteria, many counsellor educators began to develop cross-cultural counselling training programs that incorporated these competencies. While Ivey (1978) and Pedersen (1976) had previously provided two seminal works in the area of intercultural counsellor training, they extended their models to incorporate this theoretical framework. For a time, these researchers appeared to move toward opposite ends of the multicultural dichotomy; Ivey contributing to the development of a culture specific approach and Pedersen advocating a multicultural perspective; but ultimately they collaborated to create a combined approach, culture-centered counselling (Pedersen & Ivey, 1993).

In the 1990's as race emerges as a major issue in society (Miranda, 1996), counsellor educators and researchers are once again addressing the concepts of race and culture, recognizing the importance of racial and ethnic minority representation in our

counsellor education programs and in training research.

The Conceptual Framework of Multicultural Counselling

This section focuses on the conceptual framework of multicultural counselling, identifying strategic theoretical understandings and demonstrating how these fundamental positions are reflected in training alternatives.

As discussed previously, the concept of multicultural counselling has been defined and described in a many ways. There are a great variety of terms that have been employed to describe this construct which may lead to confusion, particularly by counsellor educators who first must develop an understanding of the conceptual framework itself, before they can adequately incorporate it into training materials.

Fundamental to all discussions on multicultural counselling is the examination and endorsement of one or the other, or more recently both, of the paradoxical positions that require counsellors to look at how we are the same and how we are different at the same time. These two separate emphases: human universality, etic perspective and cultural specificity, the emic perspective, are prevalent within multicultural counselling literature.

The etic perspective refers to the universal approach in multicultural theory, practice, and research (Speight, Myers, Cox, & Highlen, 1991). Proponents of this position suggest that all counselling is multicultural in nature and identify theoretical issues such as worldview, identity development, ethics, and spirituality that are relevant to all groups.

On the other hand, the emic perspective refers to the culturally specific approach in multicultural theory, practice, and research (Sue, 1981). This approach has been prevalent within anthropological literature and attempts to understand ethnic groups in their own terms rather than contrast them with other ethnic groups (Brislin, 1983). An emic approach to research emphasizes the importance of viewing behavior from the cultural framework or context in which it occurs (Nwachuku & Ivey, 1992).

The controversy surrounding the inclusiveness or exclusiveness of the term multicultural counselling was clarified by Sue et al. (1992). One position asserts there are those who would like define culture broadly to include race, ethnicity, affectional orientation, class, religion, sex, age, and so forth. As such, they suggest multicultural counselling would include not only racial and ethnic minorities, but also women, gays, and lesbians, and other special populations. On the other hand, in the United States there are those who prefer to limit their discussion of multicultural counselling to the four major minority groups: African Americans, American Indians, Asian Americans, and Hispanics and Latinos. Sue et al. contend that those who hold this point of view acknowledge that to some extent all counselling is cross-cultural, but caution against defining the terms so broadly that it dilutes the focus on racial and ethnic concerns (a primary one being racism) and allows counselling professionals to avoid and omit dealing with specific needs of minority group members.Sue et al. (1992) suggest that the "universal" and "focused" multicultural approaches are not necessarily contradictory and both offer legitimate views that can enrich our understanding of multicultural counselling. They conclude:" that all forms of counselling are cross-cultural, that

cultural issues need to be seen as central to cross-cultural counselling (not ancillary), and that by focusing just on ethnic minority issues, we may be `ghettozing' the problem" (p.478). Yet, they contend that multicultural counselling is a speciality as well.

Pedersen (1994) offers a similar conclusion suggesting that combining the specific and the general viewpoints provides a multicultural perspective. Thus, multicultural counselling refers to preparation and practices that integrate multicultural and culture-specific awareness, knowledge, and skills into counselling interactions (Arredondo, Toporek, Brown, Jones, Locke, Sanchez, Stadler, 1996). Moreover, this larger perspective is an essential starting point for counsellors seeking to avoid cultural encapsulation by their own culture-specific assumptions (Sartoris, Pedersen, & Marsella, 1984).

The counselling profession's concerns regarding encapsulation have led to the articulation the multicultural counselling competencies model which Sue et al. (1992) hope will "... eventually become a standard for curriculum reform and training of helping professionals" (p.477).

Awareness

A critical step in training counsellors to work with clients with diverse cultural backgrounds is the process of developing counsellor self-awareness (Neimeyer & Fukuyama, 1984). " A culturally skilled counsellor is one who is actively in the process of becoming aware of his or her own assumptions about human behavior, values, biases, preconceived notions, personal limitations, and so forth" (Sue et al., 1992, p.481). Pedersen (1994) suggests that this first stage of training, awareness, identifies the

trainee's internalized assumptions or cultural patterns.

Lopez et al. (1989) propose a developmental model to describe how student-therapists learn to appropriately consider cultural factors in their clinical work with culturally diverse clients. Their discussion focuses on the struggle for psychotherapists and students who attempt to consider cultural factors in therapy is to know when to apply specific norms for a particular group member and when to apply universal norms. This conflict, discussed previously, has been referred to as the etic-emic conflict. Lopez et al. suggest cultural sensitivity refers to the clinician's ability to balance a consideration of universal norms, specific group norms, and individual norms in (a) differentiating between normal and abnormal behavior, (b) considering etiologic factors, and (c) implementing appropriate interventions. Cultural sensitivity then involves balancing different norms and constantly testing alternative hypothesis. Lopez et al. outline four stages in the development of cultural sensitivity: unawareness of cultural issues, heightened awareness of culture, burden of considering culture, and toward cultural sensitivity. They stress the importance of viewing this training from a developmental perspective and believe the identified stages provide a useful heuristic for understanding how therapists develop this sensitivity. Moreover, Lopez et al. recommend the use of these stages by clinicians and supervisors to monitor their own progress or that of trainees in learning how to provide culturally sensitive psychotherapy.

Thus, the development of cultural sensitivity is an ongoing process that requires an ongoing dialogue (Lopez et al., 1989). It is suggested that trainees will be able to monitor their personal reactions to significant cultural issues, thereby contributing to this

dialogue.

Ridley, Mendoza, Kanitz, Angermeier and Zenk (1994) similarly focus on the development of cultural sensitivity. These authors propose a model of cultural sensitivity that contextualizes the construct in perceptual schema theory. They narrow the construct to a specific perceptual process of receiving and integrating cultural information. The key precept is a belief in and commitment to the idea that effective multicultural counselling depends on the skillful incorporation of cultural data into the counselling endeavour.

Compared to other theoreticians, Ridley, Mendoza, Kanitz, Angermeier et al. (1994) restrict the construct of cultural sensitivity limiting it to a prebehavioral stage of information processing. From their perspective, cultural sensitivity involves a process in which counsellors seek out, perceive, and interpret incoming interpersonal cultural information. They hypothesize that the accurate processing of cultural information by means of perceptual schemata increases the likelihood of, but does not guarantee, counsellors' overall effectiveness with culturally different clients.

Further, Ridley, Mendoza, Kanitz, Angermeier et al. (1994) suggest self-processing be used to gain an understanding of the self as cultural being. They feel it is an excellent orientation to the use of cultural schemata and facilitates the use of cultural perceptual schemata in understanding clients in multicultural counselling.Also, focusing their attention on self-knowledge, Speight, Myers, Cox, Highlen (1991) offer optimal theory in their discussion of counsellor awareness. Optimal theory emphasizes self-knowledge and stresses that the counsellor's pursuit of self-knowledge enables him or her

to understand and appreciate others. Speight et al. underline Christensen's (1989) position, "A major developmental task for all involves the discovery and integration of the personal and sociopolitical meaning of one's ethnicity, culture, and race as these affect oneself and others" (p.274). Optimal theory's emphasis on self-knowledge emerges from the epistemological position that self-knowledge is the basis of all knowledge (Speight et al., 1991). Thus, through their proposed redefinition of multicultural counselling using optimal theory, Speight et al. suggest theoretical issues relevant to all groups would be addressed, including identity development, oppression, worldview, ethics, and spirituality. Optimal theory emphasizes process and Speight et al. indicate that this process will necessitate bringing into conscious awareness one's assumptions, biases, thoughts, and feelings regarding oneself and others. As one engages in this process and comes to accept oneself, the way will be cleared for accepting and valuing others.

The optimalization process is one of moving from a suboptimal view of the world that fosters societal "-isms" to an optimal view of the world that values diversity (Speight et al., 1991).

"Awareness requires the ability to accurately see a situation from your own and the other person's perspective" (Pedersen, 1994, p. 37). A variety of paradigms have been developed to assist counsellors to develop awareness. Four examples of training devices that focus on the development of awareness and evaluating beliefs and attitudes about cultures are discussed below.

Cultural Attitudes Repertory Technique (CART). Fukuyama and Neimeyer

(1984) examine the importance of understanding the cognitive complexity of counsellors by incorporating Kelly's (1955) theory of personal constructs and its repertory grid technique into an instrument designed to assess the content and structure of cultural attitudes. They entitled their instrument the CART or Cultural Attitudes Repertory Technique and utilized it in counsellor self-awareness workshops.

Neimeyer and Fukuyama (1984) interpret construct theory and characterize individuals as personal scientists who develop implicit theories in an effort to understand and predict their experience. Each personal theory, or world view, is unique and is composed of many personal constructs. A personal construct is a conceptual dimension that is used to order and interpret experience.

The CART is designed to elicit personal constructs relevant to cross-cultural understanding. More specifically, the technique identifies the personal meaning and organizational properties of the individual's cultural value system. Earlier work by Diamond (1982) provides an overview of Kelly's construct theory and suggests it is helpful in promoting self-understanding and inter-group harmony by making possible a greater appreciation of the viewpoints of others, as well as ones own perspective (p.412). Neimeyer and Fukuyama (1984) illustrate the CART's utility with a case example of a graduate student seminar in cross-cultural counselling.

Personal Cultural Perspective Profile (PCPP). To assist in the development of counsellor self-knowledge, Ramsey (1994) provides an educational and training tool, the Personal Cultural Perspective Profile (PCPP), a 14 item cultural continua. The fourteen continua: time orientation, time measurement, age, sex roles, family, thinking/reasoning

style, center of focus, communication. social behavior, spacial preference, activity orientation, power/control, and view of mental health: mind body paradigm; help counsellors recognize and own their cultural biases as well as identify potential sources of cultural conflicts.

Dimensions of Personal Identity (PDI). In another paradigm or conceptual tool, Arredondo and Glauner (1992) offer nineteen dimensions of personal identity. The dimensions are grouped into three categories: the A Dimension list characteristics that serve as a profile to all people, the B Dimension represents possible shared experiences that may not be observable, and the C Dimension encompasses universal phenomena (Arredondo et al., 1996).

Intrapersonal Cultural Grid. Similarly, Pedersen's (1988) intrapersonal cultural grid allows the counsellor trainee to actively participate in understanding his/her cultural attitudes. This cultural grid technique..." provides a framework for analyzing the way in which a personal-cultural orientation is constructed within an individual, and how to understand a person's behavior from within the person's cultural context (Pedersen, 1994, p.138)."

While the four paradigms discussed above, require different analysis by the counsellor ranging from being required to generate the cultural constructs before using them to compare cultures to working with a supplied list of criteria, there appears to a consensus that awareness of one's own cultural attitudes and attitudes toward other cultures is an important component of multicultural counsellor training.

Sabnani, Ponterotto, and Bordorsky (1991) explore the specific needs of white

majority counsellors to participate in racial-identity attitude development assessment. In their review of the literature, Sabnani et al. (1991) identify three models of white racial identity: Helms (1984), Hardiman (1982), and Ponterotto (1988a); and present a summary of the common themes/stages that transcend each model.

Sabnani et al.(1991) suggest that counsellors progress through six rather than five stages in the developmental process and offer the following summary of this progression:

Stage 1: Lack of awareness of self as a racial being

Stage 2: Interaction with members of other cultures

Stage 3: Breakdown of former knowledge regarding racial matters, conflict

Stage 4: Prominority stance

Stage 5: Pro-White, antiminority stance

Stage 6: Internalization

The hypothesis Sabnani et al. (1991) posit asserts that counsellor trainees in the different stages in the five-stage model will exhibit different stages of readiness for multicultural counselling training experiences. Owing to the possibility that they may be functioning at different stages of racial-consciousness development, not all counsellors will acquire (at least immediately) the beliefs, attitudes, knowledge, and behaviors deemed to be important for effective cross-cultural counselling (as defined by Sue et al., 1982, or by Pedersen, 1988) (p.84). Therefore, they propose that cross-cultural counselling training should match the particular stage of racial-consciousness development that a White person is operating within and present training regimens to

facilitate the counsellor's movement through the model. Further reference to the application of Sabnani et al.'s model of white racial identity development is made in the program development section of this study.

Ottavi, Pope-Davis, and Dings (1994) examine the Sabnani et al. (1991) hypothesis that counselling students' multicultural counselling competencies are influenced by White racial identity attitude development and report results consistent with previous research indicating that White racial identity attitudes should be considered in the conceptualization and planning of interventions to improve students' multicultural competencies. Exploring personal racial attitudes and beliefs could allow students to develop competencies and avoid being restricted in their ability to see beyond their White culture perspectives (Wrenn, 1985). Furthermore, Ottavi et al. (1994) embrace this developmental process as a means of preventing counselling students from remaining intellectually hampered about racial issues or overestimating their multicultural skills.

In a related investigation, Pope-Davis and Ottavi (1994) investigate the association between self-reported multicultural counselling competencies and demographic variables among counsellors and conclude white counsellors should be encouraged to work harder to increase and enhance their multicultural knowledge and awareness. Sabnani, Ponterotto, and Borodovsky (1991), however, remind us that acquiring multicultural sensitivity and competence "particularly for those culturally encapsulated counsellors unaware of their own ethnocentric biases, is a long-term developmental task" (p.77).

Knowledge

" Knowledge provides the documentation and factual information necessary to move beyond awareness toward effective and appropriate change in multicultural settings (Pedersen, 1994, p.43)". Through accumulated facts and information based on appropriate assumptions, it is possible to understand or comprehend other cultures from their viewpoints (Pedersen, 1994, p.43). Identified as the second stage of multicultural counselling competency, knowledge, "... helps people access those facts and that information, directs people to where knowledge can be found, and identifies reliable sources of information to better understand the unfamiliar culture" (Pedersen, 1994, p.43).

The theoretical frameworks endorsed by counsellor educators influence how they conceptualize cultural variables and thus, influence the acquisition, selection, organization, and categorization of the cultural knowledge in their respective training programs. After considering the various perspectives, Ibrahim (1991) argues that neither the general knowledge or the culture specific techniques has been effective in delivering comprehensive services to minority populations and proposes the construct of worldview as a necessary mediating variable. He asserts: "Existential World View Theory with the Scale to Assess World View (SAWV)... facilitates worldviews and gender perspectives within a group, and between groups, and mapping organizational cultures and the place of the client within that system (p.18)". Ibrahim applies his theoretical perspective to provide a comprehensive training model purported to help overcome the limits of cognitive or affective approaches as exemplified by models that focus on culture-specific

variables and knowledge of cultures alone or in combination.

Worldview as conceptualized by Ibrahim (1991) provides a mechanism for practitioners and their clients, to understand how ethnicity, culture, sociopolitical history, and life-style affect their life choices and decision-making ability. It "... is the mediating variable that makes knowledge of a specific cultural group and knowledge of culture-consistent and culture-specific techniques meaningful (Ibrahim, 1991, p.14)". Further, he suggests the acknowledgement and acceptance that individual worldviews vary within groups helps make the intervention more client-specific [i.e. useful and meaningful for the particular person, not simply a representative of a certain racial, cultural, religious, age or regional group] (Ibrahim, 1991).

Ibrahim's (1991) conceptualization of worldview, based on Kluckhohn's (1951) paradigm, includes the following perspectives: (a) Both the helper and client's worldview needs to be clarified. This must include an analysis of the cultural identities of the parties involved (that implies ethnicity, culture, gender, age, lifestage, socioeconomic status, education, religion, philosophy of life, beliefs, values, and assumptions; (b) The worldviews, once clarified, must be placed within a sociopolitical context, history of migration, acculturation level, languages spoken, and comfort with mainstream assumptions and values (Ibrahim, 1991, p.15).

Trevino (1996) offers a model of worldview that is consistent with and extends the work of Ibrahim (1984, 1991). It supports a culturally relativistic approach to counselling, in which client problems are considered within the context of the client's worldview. The model suggests that individual worldviews are formed out of personal

experience, consisting of both shared cultural and unique experiences. Trevino indicates that once formed a person's worldview may be differentiated by level of abstraction, in which general views of the world represent broad, abstract understandings (such as views about interpersonal relationships) and specific views represent particular perceptions (such as views about marriage and interpersonal conflict (Trevino, 1996, p.204). Trevino (1996) elaborates: "These views, moreover, are believed to be interrelated, in that specific views are subsumed by the more general views and the system as a whole strives to maintain internal consistency (p.204)."

In applying this model to the change process within the counselling relationship, Trevino (1996) hypothesizes that change is facilitated by client-counsellor congruency at the general level and discrepancy at the specific level.

Common to both of the above theoretical positions on worldview is the attempt to address some universal aspects of human behavior and hence, their position is consistent with the belief that, multicultural counsellors must pursue knowledge of normative characteristics of cultural groups (Ridley, Mendoza, & Kanitz, 1994). To assist counsellors in meeting this learning objective, Locke (1992) grouped cultural knowledge into 10 categories: acculturation, poverty and economic concerns, history of oppression, language and the arts, racism and prejudice, sociopolitical factors, child rearing practices, religious practices, family structure and dynamics, and cultural values and attitudes.

In reaction to the acquisition of universal knowledge and its subsequent application to the multicultural counselling process, Helms (1994) advocates the

inclusion of racial identity development models and argues that counsellor should be familiar with the stage theories of minority identity development.

To further narrow this process, LaFromboise and Foster (1992) recommend that a starting point for counsellors in training is acquiring a basic understanding of the cultural and political histories of the four targeted ethnic minority groups in the United States. Other multicultural counsellor program developers suggest that counsellors are obligated to become knowledgeable about the cultural groups in their catchment area (Ridley, Mendoza, Kanitz, 1994). For example, college and university counsellors serving a large international student group from a specific country are charged with the responsibility of learning about the cultural background of these students.

In a landmark study that clearly depicts the process involved in obtaining knowledge from an emic perspective, Nwachuku and Ivey (1992) provide a model for generating a culture-specific theory. They warn that generating a culture-specific theory requires many complex steps, and suggest the first step is to examine the natural helping style within a target population. For their study of the African-Igbo, a review of anthropological and psychological research among the African-Igbo was undertaken. Using Douglas' (1978) theory of cultural analysis, Harris and Moran's (1979) perspectives on cultural analysis and Habermas' critical theory, Nwachuku and Ivey identify these theories emphases on the following elements of culture as essential to studying human behavior: "communication and language (verbal and nonverbal, figures of speech, and quote behavior); rituals, symbols, and material artifacts; norms, values, and belief and attitudes; dressing and appearance; food and feeding habits; rewards and

recognition; child-rearing and relationships; sense of self and space, time and time consciousness; individualism and collectivism" (Nwachuku & Ivey, 1992, p.153).

Nwachuku and Ivey (1992) revealed the following key behaviors, attitudes, and values: " (a) The African-Igbo's individualistic behavior is woven in group solidarity, (b) Devotion to both the extended family and the community values is very important, (c) Child rearing and early learning are the responsibilities that are shared by members of the immediate family and the community, (d) Although proud, clannish, and competitive, Igbos are very receptive to changed, value the aged, and respect the elders, (e) African-Igbos are industrious, aggressive, and intelligent, (f) they have a complex communication and language system loaded with proverbs, quote behavior, and other figures of speech" (p.153). Review of these ideas led this team of researchers to conclude that there are some major differences between African-Igbo values and the typical Western mainstream values which influence almost all basic counselling assumptions.

Next, the data from the review of the literature and the analysis of the African-Igbo culture was incorporated into a 20-item Igbo Culture-Specific Rating Scale (ICSRS). Nwachuku and Ivey (1992) indicate the ICSRS was designed to cover issues of helping and counselling which might appear in naturalistic African-Igbo problem solving situations that require counselling and assistance.

Using the information derived from both the a theoretical examination of the African-Igbo culture and specific issues generated by the African-Igbo themselves as a direct source, training materials were designed to teach non-African-Igbo counsellors more about the African-Igbo culture and helping process. Incorporating a microtraining

(Ivey,1988) component in a pretest and posttest training design, Nwachuku and Ivey (1992) report the greatest impact on knowledge items and recommend the application of this culture specific model to other cultural and ethnic groups.

Critics of the strict emic approach argue that there are too many cultural groups, each with a wide range of within-group variations. The task of embracing and using knowledge of the cultural characteristics and indigenous helping strategies specific to so many different groups would be overwhelming (Ridley, Mendoza, & Kanitz, 1994). Moreover, the increased specificity and relevance associated with the emic approach reduces the generalizability of training to cultural groups other than those that serve as the focus of training. Highly specified training may result in an inefficient use of limited training resources. In an attempt to overcome this limitation of the culture-specific approach, Ridley, Mendoza, and Kanitz (1994) provide the following solution :

> Generalizability may be increased by using the emic approach, however, if training emphasizes the internalization of the process of understanding a particular cultural groups from an emic perspective, learning about indigenous methods of helping and healing styles that may be adapted as counselling techniques, and incorporating these cultural specific strategies into an emic counselling approach. Thus it is possible that emic training may result in two major benefits. Trainees can attain specialized competency with a particular cultural group. In addition, they may internalize a general process for gathering and integrating culture-specific information in counselling. This general process may facilitate multicultural counselling even with cultural groups that were not specifically addressed in training (p.242).

A common criticism of the emic approach to knowledge competency development is that it has been referred to as the cookbook approach to training, where recipes are provided for each cultural group outlining the group's normative characteristics and intervention strategies deemed effective to use with a particular

population (Speight et al., 1991). Lloyd (1987) warns that these recipes are difficult to distinguish from stereotypes.

Acknowledging the complexity of multiculturalism and the difficulties facing counsellors who wish to incorporate cultural variables into the counselling process, Pedersen and Ivey (1993) provide an alternative approach to multicultural counsellor education. The culture-centered framework recognizes the importance of both cultural differences and cultural similarities by defining culture inclusively to include all potential roles or identities a person may have based on ethnographic, demographic, status, or affiliations. In developing this model, Pedersen and Ivey generate four synthetic cultures as a framework in culture-centered skill building. Pedersen and Ivey invent these synthetic cultures by synthesizing elements of many real-world cultures into extremes. These cultures are based on research by Hofstede (cited in Pedersen and Ivey) who collected survey data about the values of people in more than fifty countries around the world.

The Alpha, Beta, Gamma, and Delta cultures presented in the culture-centered framework represent extreme-form contrasting perspectives that are present in all cultures in various degrees depending upon the culture itself. Pedersen and Ivey (1993) hypothesize becoming familiar with these cultures should make it possible to identify similarities and differences across cultures. They suggest the framework provided prepares a person to adapt to individual variations in each unfamiliar culture by increasing the repertoire of appropriate responses. Pedersen and Ivey describe several ways that the synthetic cultures can be used in training.

While Pedersen and Ivey (1993) propose a model that utilizes stereotypes constructively, others (Burn, 1992) attempt to reduce the possibility of imposing stereotypes through the use of the idiographic approach. "This approach focuses on teaching a general method for understanding the personal meaning clients derive from affiliation or hereditary connection with one or more cultural groups (Ridley, Mendoza, & Kanitz, 1994, p.242)."

Through a method called cultural role taking (Burn, 1992), the client's cultural expertise is used. Clients are directly questioned and idiographic cultural information is obtained regarding the client's own ideas of culture and the relative importance, salience, and personal meaning that various aspects of cultural affiliations hold for the client (Ridley, Mendoza, & Kanitz, 1994, p.243). Counsellors are skilled in obtaining client-specific information from the primary source - the client and secondary source information regarding normative characteristics from either an etic or emic perspective is used to formulate tentative hypothesis which are confirmed or disconfirmed by the client. Ridley, Mendoza, and Kanitz (1994) affirm that "most authors describing an idiographic approach stress the importance of building a general knowledge base regarding multicultural counselling issues (e.g., racism, racial identity, acculturation, societal oppression) and normative behavior from an emic perspective as a prerequisite to the effective use of the idiographic approach to multicultural counselling (p.243)."

Atkinson, Thompson, and Grant (1993) provide a schema to extend the counsellor's knowledge base and suggest that there is a need to consider alternate roles when applying knowledge and that some of those roles are outside the traditional

definition of counselling which is often limited to an office setting. They identify three factors: (a) the client's level of acculturation, (b) the locus of the problem's etilogy, and (c) the goals of helping, to be considered by the counsellor when selecting an alternative role.

"Acculturation refers to the process of psychosocial change that occurs when a group or individual comes into contact with another culture (Alvidrez, Miranda, Azocar, 1996, p.905)". Atkinson et al. (1993) relate the process of acculturation to the individual racial/ethnic minority group member and describe it as the extent to which the he or she has adopted the beliefs, values, customs, and institutions of the dominant culture. Theorists have identified specific aspects of the acculturation process including the stages of culture shock (Pedersen, 1991), mental health issues within cultural contexts (Atkinson & Gim, 1989) and bicultural identity (Pedersen, 1994) and have documented their relationship to the counselling process.

Atkinson et al. (1993) recognize ..."causes of problems that clients bring to counselling may be conceptualized as an etiology continuum ranging from internal on one end to external on the other end (p.260)"; however, they restrict their discussion to external sources that are a function of discrimination and oppression. Examples are provided to assist the counsellor in determining the appropriate strategy based on an awareness of the past history of many racial and ethnic minority group members in our society.

Identifying both the preventive and remediative elements in the goals of counselling, Atkinson et al. (1993) discuss client and counsellor expectations related to

specific racial minority issues including prejudice. Goals of counselling are reflected in the alternative roles identified in their model.

The foregoing is a discussion of the second multicultural counselling competency, knowledge. While the focus is on the conceptual approaches to obtaining information or knowledge, the review does not specifically detail the sources of knowledge available or recommended to the counsellor. Common sources of cultural information are described in the program development section of this paper.

Skills

" Skill provides the ability to build on awareness and apply knowledge toward effective change in multicultural settings (Pedersen, 1994, p.43)." This includes the ability to assess the needs of the other culture accurately, to work with interpreters and cultural informants from the other culture, to observe and understand behaviors of culturally different people, and to manage tasks effectively in multicultural settings (Pedersen, 1994, p.43).

Johnson (1987) indicates that there is a need to design training strategies that go beyond teaching trainees to "know that" cultural differences exist and move toward teaching them to "know how" to conduct their work with individuals from a wide array of cultural backgrounds effectively (p.320). The "knowing that" versus "knowing how" dilemma (Johnson) has become the rationale of many counsellor education programs that seek to incorporate experiential learning in their frameworks. Ridley, Mendoza, and Kanitz (1994) include displaying culturally responsive behaviors or skills as a learning objective. They define cultural responsiveness as observable behaviors that incorporate

cultural factors in counselling interactions in a manner that is beneficial to the client (Ridley, Mendoza, & Kanitz, 1994, p.251).

McRae and Johnson (1991) credit Ivey's (1977) work as setting the stage for counsellor skill development in his definition of the culturally effective individual as an effective communicator in more than one cultural context (p.132). Ivey's taxonomy of interpersonal effectiveness provides a framework for applying cultural knowledge in counsellor communications and interventions (McRae & Johnson).

Lefley (1986) proposes a training format with specific aims to enhance five different types of skills. She identifies the following: diagnostic skills to maximize accurate interpretation of behavior; therapeutic skills through bridging the cognitive and social distance between the practioners and populations they serve; interpretive skills through providing information that will enable the therapist to better understand the conceptual framework of his client; interactional skills to decrease patient (client) suspicion and culturally-based resistance and increase the likelihood of cooperation in the therapeutic venture; and administrative skills that would generate procedures to increase sociocultural accessibility, acceptability, and effectiveness of services to multi-ethnic client populations (Lefley, 1986, p.94).

Multicultural experiences in the classroom in Lefley's (1986) cross-cultural training project to reeducate practitioners in cultural and community perspectives, utilized Pedersen's (1981) coalition (triad) model. Many others (Christensen, 1984; Hernandez, 1986; Irvin, 1995; Johnson, 1987; Neimeyer & Fukyama et al., 1986; Strous, Skuy & Hickson, 1993; Wade & Berstein, 1990) have incorporated Pedersen's (1978,

1981, 1988, 1994) triad training model in the skills component of their multicultural counsellor training programs and research projects.

Described by Johnson (1987) as the most significant development in cross-cultural (multicultural) counsellor training, the triad model was an outcome of Paul Pedersen's experience as a foreign student counsellor. He became intrigued by how Asian clients generally conceptualized personal problems differently from American clients. Noting that the problem was viewed as a complex entity, sometimes resembling a "personified enemy", Pedersen began to experiment with using a third person from the client's culture in a simulated cross-cultural counselling interview.

Pedersen (1978) distinguishes his use of the third person in therapy by introducing the unique role of "anti-counsellor" to describe the person's function. The anti-counsellor is described by Pedersen (1988) as follows:

> The problem is seen as both good and bad, especially from the client's point of view, not simply bad. Each problems has rewarding as well as punishing features, which present a dilemma for the client. The problem is complex, like a personality, and not limited to a single presenting symptom. The problem is actively changing, drawing its identity from the client's total environment of relationships. In the counselling relationship the problem sometimes resembles a personified enemy with a secret strategy of its own. The problem is concrete and not abstract,defined by its own threats and promises in the perceptual worldview of the client.(p.123)

Thus, the triad model describes counselling as a three-way interaction between the counsellor, the client, and the problem from the client's perceptual world view. Pedersen (1988) hypothesizes that every counselling communication contains three dialogues: first, the explicit verbal exchange; second, the counsellor's internal dialogue; and third, the client's internal dialogue. The counsellor may not know what the internal

dialogue in the client's mind is about and but is probably correct in assuming that the client debates both positive (procounsellor) and negative (anticounsellor) interpretations of the counselling interview.In an attempt to make those positive and negative messages more explicit, the triad model brings a third person into simulated interviews to represent the anticounsellor and sometimes a fourth person to represent the procounsellor. The interactions of these three or four persons provide insight into the client's internal dialogue.

In the triad model for cross-cultural training, a therapist-trainee from one culture is matched with a coached team of two persons from a contrasting culture, one as client and the other as anticounsellor. As the therapist-trainee seeks to build rapport with the culturally different coached-client, the anti-counsellor seeks to represent the problem element from the client's cultural viewpoint (Pedersen, 1988). Pedersen suggests by opposing any successful interventions by the culturally different counsellor, the anti-counsellor makes explicit the otherwise implicit resistance of culturally diverse clients.

A variation of the triad model incorporates a procounsellor, third person who attempts to facilitate the coalition within the interview by reinforcing and encouraging positive counsellor behaviors. Pedersen (1988) indicates that comprehensive training programs would introduce both the anticounsellor and procounsellor conditions.

Hernandez (1986) believes the purpose behind the triad training model is to increase the counsellor's intentionality through increased knowledge, awareness, and skills associated with the basic assumptions which control the behavior of both the counsellor and client. He suggests the most important concept is intentionality, which

Ivey (cited by Hernandez) defines as (a) the ability to generate a maximum number of verbal and nonverbal sentences to communicate, (b) the ability to communicate with diverse groups within a culture, and (c) the ability to formulate plans and possibilities within a cultural context.

Pedersen (1988, 1994) outlines a variety of training formats utilizing the triad training procedures and indicates participants report increased skill in anticipating resistance to counselling from persons of another culture. Specific steps in triad training program development are discussed in Chapter III.

In addition to Pedersen's (1988, 1994) triad training model, Ivey's (1978) microcounselling skills training approach has been adapted to multicultural settings. Nwachuku and Ivey (1994) identify three steps in the process of applying microskills training to a culture-specific case. The process includes: first, identifying the important personal and interpersonal characteristics of the culture; second, selecting concrete skills and strategies that can be used in modern helping relationships and organizing these strategies into patterns and testing them in practice; and third, test the new helping theory and its skills in action (Pedersen & Ivey, 1993, p.84). Similarly, their culture-centered approach incorporates the microskills training format and tests the accuracy and appropriateness of skills training in each culturally different setting.

With respect to appropriate strategies, Atkinson et al. (1993) advocate extending the conventional counselling role and suggest counsellors should also function as facilitators of indigenous healing methods, facilitators of indigenous support systems, advisors, consultants, change agents, and advocates as complements or alternatives.

They advocate that training programs prepare counsellors to incorporate these non-traditional roles in their work in multicultural settings.

Upon reflecting on the three areas of awareness, knowledge, and skills, D'Andrea, Daniels, and Heck (1991) suggest "the area of multicultural skill development is more difficult to influence... than is multicultural awareness and knowledge (p.16)". Pedersen (1994) also acknowledges: "Skill development is the highest and the most difficult of the stages in developing multicultural counselling skill (p.268)."

The developmental stages of awareness, knowledge, and skills explored above have provided the framework for the development of most multicultural training programs (Arrendondo, 1996) and have been incorporated into four instruments, Cross-Cultural Counselling Inventory - Revised (CCCI-R), Multicultural Awareness Scale - Form B (MCAS-B), Multicultural Counselling Inventory (MCI), and Multicultural Awareness-Knowledge-and Skills Survey (MAKSS), designed to assess multicultural counselling competence (Ponterotto, Rieger, Barrett, & Sparks, 1994).

In a recent review of the above instruments by Ponterotto et al. (1994), limitations of these self-report instruments are identified and recommendations for more research to be conducted are included. The relationship of the multicultural counselling instruments to existing training programs is clarified by Sue (1996). He concurs with Pope- Davis and Dings (1995) who note the following limitations: (a) the instruments may measure `anticipated' rather than actual behaviors or attitudes correlated with multicultural counselling training competence, (b) they are prone to social desirability, (c) the conceptual foundations of the instrument may not match that of the training

program and (d) we cannot be certain as to what the instruments truly measure.

Coleman (1996) contributes portfolio assessment as an alternate approach to multicultural counselling competency assessment and proposes the possibility of utilizing this approach with both experienced and inexperienced counsellors. Considered as a viable assessment strategy (Sue, 1996), two of the advantages of the portfolio method cited are that it is considered to be context specific, can be adapted to reflect both the needs of the counsellor trainee and the goals of the training program; and that it empowers the learner in the educational process through jointly identifying with the instructor the goals and objectives the individual program. While the portfolio assessment approach appears to offer some solutions to previous evaluation concerns, it must be tested in a number of training situations before its utility is known; moreover, as the Coleman relies on the use of existing pencil-and-paper multicultural counselling instruments as self-assessments, it, too, may have similar limitations.

Summary

Having reflected upon the information discussed in the above literature, it seems there is agreement that there is a need for multicultural counsellor training and that there is general consensus about what training for multicultural counselling competency should include; yet there remain barriers to having such training widely implemented or available beyond the university classroom setting or domain of academic researchers and theoreticians. Sue and Sue (1990) identified issues that prevent training counsellors for multicultural competence and Pope-Davis and Ottavi (1994) noted a number of critical concerns that need to be addressed. First, "... effective strategies or interventions that

improve competencies have not been readily available " (Sue & Sue, p. 14). Second, multicultural counsellor training " has not been effective because of a lack of an integrated approach to teaching skills that are appropriate for culturally diverse clients" (Pope-Davis & Ottavi, p.651). Third, "... few instructional materials are available that address multicultural counselling training" (Pope-Davis & Ottavi, p.651). In response to these challenges, Ridley, Mendoza, and Kanitz (1994) make an important contribution toward systematic multicultural counselling training program development in their major article on MCT. This milestone reference (Fukuyama, 1994) is summarized and critiqued in the following section.

MCT Program Development

As the development of this multicultural counselling training program was guided by the Multicultural Program Development Pyramid proposed by Ridley, Mendoza, and Kanitz (1994), it is important to provide a review and evaluation of this framework. This multicultural counselling training (MCT) program development model was extended to include the observations of Fukuyama (1994), Arredondo (1994), Atkinson (1994), and Cheatham (1994) who provide reactions to the initial publication. In addition, the model was adapted to reflect the retraining context of professionals currently practicing in the field as identified by two primary sources, Lefley (1986) and Pedersen (1988, 1994). Finally, a synthesis of multicultural counsellor training literature, containing complex and somewhat contradictory constructs, was utilized to expand and verify the program design incorporated in this training model, both in the area of content

and process.

The Expert Approach to MCT Program Development

While the MCT program development model identifies both expert and process approaches, an expert approach was selected for this endeavour due to the complex nature of considering cultural variables within counsellor training programs (Fukuyama, 1994). On the other hand, those who favor a group collaboration or process approach over relying on experts recommend that faculty collaborate in designing unique MCT programs to fit the goals of their specific context.

In the expert approach the program developer incorporates personal experience, professional judgement, and knowledge of relevant research to create a prototype MCT program (Ridley, Mendoza, & Kanitz, 1994). Thus, in this project I am able to incorporate what I have learned in the eighteen years of experience as a counsellor in a public post-secondary institution with a widely diverse multi-ethnic and multi-racial student body. Moreover, responsibilities in the adjunct role of international student counsellor have allowed me to develop additional insights and skills that are relevant to the area of multicultural counselling competence.

The above professional experience was extended by opportunities to function in a variety of roles (Atkinson et al., 1993) within the institution. Finally, as an educator I am philosophically committed to the belief that counsellors have the responsibility to engage in ongoing self-examination and professional development. In this regard, Fukuyama (1994) so aptly states: " I believe it is appropriate for all counselling psychologists,

regardless of their employment status, to participate in some way in constructing MCT programs, whether that be for themselves personally as part of ongoing continuing education, or programmatically as educators and faculty, supervisors and trainers" (p.299).

Overview of the Framework

A pyramid constructed of five levels (Figure 1) represents the framework for developing multicultural counselling training (MCT) programs presented by Ridley, Mendoza, and Kanitz (1994). In ascending order, the five stages of the pyramid are: training philosophy, learning objectives, instructional strategies, program designs, and evaluation.

Figure 1: The Multicultural Counselling Training Program Development Pyramid (Ridley, Mendoza, & Kanitz,1994,p.232).

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                  --- Evaluation ---

                --- Program Designs ---

              --- Instructional Strategies ---

          --------- Learning Objectives ----------

          ----------- Training Philosophy -------------


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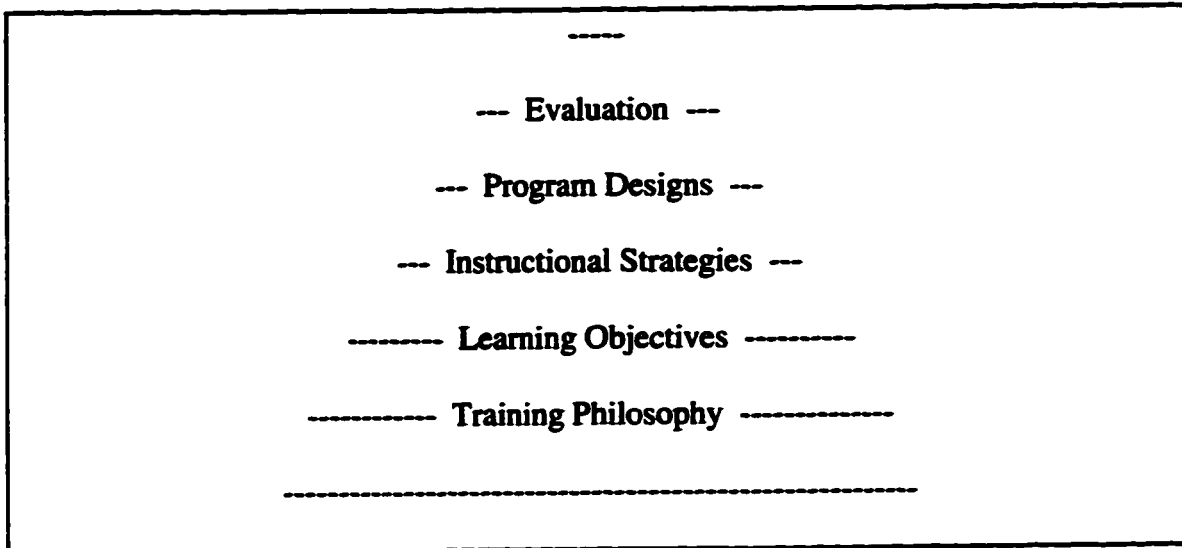
Considered as the foundation, the philosophy of training is placed at the base of the pyramid. Although the MCT authors recognize that philosophies of MCT may differ, they advise program developers to articulate their own philosophies in a clear, concise manner that accurately reflects their specific training context.

The second level of the pyramid involves the generation of learning objectives. Ridley, Mendoza, and Kanitz (1994) identify ten basic learning objectives from the training literature. Program developers are encouraged to consider a broad range of objectives consistent with their program philosophy.

Selection of instructional strategies occupies the third level of the pyramid. Ridley, Mendoza, and Kanitz (1994) describe ten generic instructional strategies to aide program developers in conceptualizing a maximum array of strategies per learning objective.

Options for packaging the learning objectives and instructional strategies into a program design are outlined in the fourth stage of the pyramid. The MCT program developers suggest six program designs.

The fifth stage of the pyramid, evaluation, is considered most critical. Ridley, Mendoza, and Kanitz (1994) define evaluation as a gauge of the program's ability to achieve its proposed learning objectives.

Each of the five stages of the Multicultural Program Development Pyramid is described in further detail in the following section.

Training Philosophy

Ridley, Mendoza, and Kanitz (1994) assert that program developers must strive to make their own philosophies explicit, coherent, and socially relevant. They suggest that consideration of many theoretical options and engaging in critical reflection will, in time, result in the development of more effective MCT programs.

Four general categories of concepts relevant to MCT philosophy of training are identified: (a) motivation for MCT, (b) theoretical frameworks for conceptualizing cultural variables in multicultural counselling and training, (c) definitions of multicultural, and (d) scope of MCT in terms of aspects of training programs delineated as targets of MCT intervention.

Motivation for Multicultural Counselling Training

The examination of various motivations of MCT is particularly important in the beginning stages of MCT development. Ridley, Mendoza, and Kanitz (1994) discuss nine

possible motivators: humanitarianism, political correctness, guilt, paternalistic attitudes, professional mandates and ethical guidelines, changing demography and regional composition, interest in diversity, welfare of society, and legal motivation.

Humanitarianism. The moral concern for effective social services for all people, regardless of their cultural heritage and affiliations, is advanced as the strongest motivator for MCT (Ridley, Mendoza, & Kanitz, 1994). Since Wrenn's (1962) call to the counselling profession to examine their "culturally encapsulated" eurocentric perspective, counsellor educators have espoused altruistic rationales for addressing their multicultural training needs.

Political correctness. Viewed as beneficial to MCT because of its emphasis on protecting the rights of minorities and promoting a respect for human diversity, political correctness, is cited by the MCT authors as a powerful motivator (Ridley, Mendoza, & Kanitz, 1994). Cheatham (1994) speaks against this influence and suggests that it may only represent a consensually agreed upon system of language and calls for the generation of..." dialogue that ushers the comprehension of inequitable treatment of `the other'(p.294)". Moreover, Pedersen (1991 b) cautions program developers to be aware of some of the negative associations related to political correctness and address the underlying values of this motivator as opposed to endorsing the `empty rhetoric' which may often be imposed rather than taught.

Guilt. Guilt as a motivator has received little attention by MCT program developers, but Ridley, Mendoza, and Kanitz (1994) perceive it to be a powerful internal motivator. Incorporation of the theoretical models of White Racial Identity Development

(Sabnani et al., 1991) in multicultural counsellor training programs often results in majority racial group members examining the deleterious effects of the dominant status of White people and may ultimately result in internalizing values associated with multiculturalism in counselling (Ridley, Mendoza, & Kanitz, 1994, p.235).

Paternalistic attitudes. Vontress (1971) and Sue (1993) cite paternalistic attitudes as influencing some program developers who seek to make up for the negative effects of their cultural group had on minorities (Ridley, Mendoza, & Kanitz, 1994). MCT program developers may avoid or minimize the potential influence of this motivator by acknowledging and discussing its possible detrimental effects in the early stages of program development.

Professional mandates and ethical guidelines. Professional mandates and ethical guidelines are strong external motivators for MCT and have the power to enforce humanitarian values among organization members. Ethical guidelines for psychological practice with ethnically, linguistically, and culturally diverse clients require multicultural competencies for all counsellors (American Psychological Association, 1993). Ridley, Mendoza, and Kanitz (1994) warn against total reliance on this external motivator and indicate this may result in ineffective programming based on tokenism.

Changing demography and regional composition. Changing demography and regional composition are often identified as a motivator for MCT. Ridley, Mendoza, and Kanitz (1994) acknowledge it as a powerful motivation but do not emphasize it to the extent Arredondo (1994) believes is adequate. She argues that sociocultural, demographic, and economic variables cannot be understated when citing academic and

professional reasons to embrace MCT. In addition, Arredondo explores the underuse of services by individuals who are different ethnically and suggests that many counsellors may not be able to provide relevant services. She reiterates the need for preparation and retraining of professionals providing these services. Within the Canadian context, however, this motivator is often fundamental to the philosophical orientation of program developers (Westwood, 1983).

Diversity. Interest in diversity has not been considered a primary motivator for multicultural program developers. Counsellor educators and theoreticians who have explored the constructs associated with multicultural and cross-cultural counselling suggest that `diversity' not be incorporated in multicultural training literature due to the negative and non-academic connotations associated with this term (Arredondo, 1996). Ridley, Mendoza, and Kanitz (1994) conceptualize diversity as an internalized interest in other cultures but recognize its potential superficial nature.

Welfare of society. The motivation to consider the welfare of society is " ... conceptualized as a desire to promote and maintain peace, harmony, and safety in society and hence serve the self-interest of society as a whole" (Ridley, Mendoza, & Kanitz , 1994, p.238). Program developers who advocate multicultural counsellor competence may wish to minimize misunderstanding among different racial, ethnic, and cultural groups through more effective service delivery to all groups.

Legal motivation. Legal motivation is described as public concern for effective multicultural counselling services that may ultimately be reflected in legislation. The Alberta Psychologists Association task force on multicultural psychology (Gronnerud,

1992) acknowledges and addresses these concerns.

Theoretical Frameworks for Conceptualizing Cultural Variables in Multicultural Counselling and Training

The MCT program development pyramid authors discuss the strengths and weaknesses of the nine theoretical approaches which may be incorporated in multicultural counselling training programs. Ridley, Mendoza, and Kanitz (1994) suggest that incorporating several approaches into MCT programs may be advantageous. LaFromboise and Foster (1992), in a review of trends in curriculum materials, indicate that most counsellor educators base their training programs on a specific position that is usually presented in a paper with the necessary theoretical background including definitions and concepts to describe conceptually the related tasks for the counsellor training model.

Generic framework. The generic framework is based on traditional counselling theories (client- centered, behaviorist, etc.) that are derived from the belief that these systems transcend culture and are universally applicable to all human beings. However, critics of generic counselling theories argue against the assumption of universality and contend that traditional theories were developed by culturally encapsulated, primarily male theorists operating from a Eurocentric perspective.

Etic/true universalist perspective. The etic approach is based on the assumption that it is possible to develop counselling theories that target the universal aspects of human existence and which transcend all cultural variations (Ridley, Mendoza, & Kanitz, 1994, p.240). Pedersen (1991b) suggests that all counselling should be considered

multicultural counselling and identifies ways to consider cultural factors within an etic framework. Some theorists (Speight et al., 1991) create new multicultural counselling theories and techniques deemed to be universally applicable across cultures.

Emic approach. The emic approach defines training goals and outcome criteria from within the unique value structure, behavioral patterns, and experiential domain of a particular cultural group (Pedersen, 1994). From a strongly emic perspective, training goals and outcome criteria are culture-specific, embedded in a cultural context, and not expected to be universally applicable or transferable to counselling members of other cultural groups (Ridley, Mendoza, & Kanitz, 1994, p.241).

Idiographic approach. This approach focuses on teaching a general method for understanding the personal meaning clients derive from affiliation or hereditary connection with one or more cultural groups. Although secondary source information of normative behavior of cultural groups and general knowledge regarding multicultural counselling issues (e.g., racism, acculturation, racial identity) may be incorporated in the counselling process, the major premise of this perspective is that the primary source of cultural information is the client (Burn, 1992).

Alloplastic versus autoplastic approaches. The alloplastic/autoplastic distinction in MCT reflects the program developers emphasis on the locus of problems etiology, internal or external, and the subsequent counselling intervention. MCT most often recommends a balance between these perspectives. Atkinson et al. (1993) provide an analysis of this dichotomy and articulate the importance of counsellors being aware of the external causes of problems among racial ethnic minority members.

Roles of multicultural counsellors. Atkinson et al. (1993) propose several roles that counsellors working in community organizations and institutions may need to consider as alternatives or complements to their traditional role of counsellor. They identify the following options: (a) advocate, (b) change agent, (c) consultant, (d) advisor, (e) facilitator of indigenous support systems, and (f) facilitator of indigenous healing methods. Moreover, Atkinson et al. believe training programs should place a greater emphasis on training for these roles.

Remedial versus proactive approaches. While most existing MCT programs focus on training for remedial counselling, Ridley, Mendoza, and Kanitz (1994) suggest expanding programs to include proactive multicultural counselling applications. Atkinson et al.(1993) echo these concerns and emphasize the incorporation of alternate roles to expand the goals of counselling. Sue (1996), similarly, underscores the need to make MCT more relevant to our society through expanding the role of conventional counselling to consider prevention, organizational influences and pressures, and the incorporation of out-of-office helping activities.

Defining Multicultural

Program developers must understand the variety of ways multicultural counselling is defined in the literature and adopt a definition that articulates their philosophy. Essandoh (1996) declares a central task for counselling psychology training is to understand multicultural competencies. Inclusive definitions suggest that all counselling is to some extent multicultural (Pedersen, 1988): exclusive definitions limit the scope of multicultural counselling to cross-racial /ethnic situations (Nwachuku & Ivey, 1994).

Multicultural counselling may also be defined from a intranational or international perspective.

Scope of Training

Components of training identified and explored in the MCT program development framework focus only on traditional training environments, counsellor education programs, and are therefore, not directly applicable to the retraining needs of practicing professionals. Individual program developers concerned about the competencies of counsellors working in the field may find Pedersen's (1988, 1994) inservice training ideas and Lefley's retraining format more related to their target population. [See Program Design section below for more information on approaches applicable to reeducation of professionals].

Learning Objectives

Ten learning objectives are identified in this program development model and represent the key competencies discussed in multicultural counselling literature. The learning objectives identified in the MCT program development model are: displaying culturally responsive behaviors; ethical knowledge and practice pertaining to multicultural issues; cultural empathy; ability to critique existing counselling theories for cultural relevance; development of an individualized theoretical orientation that is culturally relevant; obtaining knowledge of normative characteristics of cultural groups; cultural self-awareness; obtaining knowledge of within-group differences; learning about multicultural counselling concepts and issues; and respecting cultural differences (Ridley,

Mendoza, & Kanitz, 1994, p.250).

While the section on learning objectives is concretely helpful (Fukuyama, 1994), it requires MCT planners to prioritize goals into a meaningful and manageable format. Consequently, Arredondo (1994) and Atkinson (1994) recommend that program developers communicate their training objectives through the existing standards for counselling competence (Sue et al., 1982, Sue et al., 1992). Moreover, McRae and Johnson (1991) suggest the competencies for the culturally skilled counsellor developed by Sue et al. (1982) provide some basic guidelines for multicultural training programs and were incorporated to some extent in each of the fundamental training models they evaluated.

Instructional Strategies

Ridley, Mendoza, and Kanitz (1994) identify ten instructional strategies: didactic methods, experiential exercises, supervised practica/internships, reading assignments, writing assignments, participatory learning, modelling/observational learning, technology assisted training, introspection, and participation in research. In addition, the authors present a grid that may be used by program developers to identify existing concepts about training and experiment with a variety of instructional strategies. Pedersen (1994) outlines training techniques that match awareness, knowledge, and skills objectives. Lefley's (1986) retraining project includes a variety of instructional strategies. In addition, Paradis (1981) and Johnson (1987) illustrate the incorporation of diversified teaching methods.

MCT Program Designs

The MCT program development model focuses on counsellor education training options and with the exception of some aspects of the workshop design discussion are not applicable to the retraining of practicing professionals. Acknowledging the pressing need for the professional retraining of counsellor educators and service providers, Ridley, Mendoza, and Kanitz (1994) report they found few specific directives for achieving this objective in the literature. Lefley's (1986) approach to retraining in a community setting is identified as a particularly good model.

Often cited as a seminal work in the area of the professional retraining, Lefley's (1986) project provides program developers interested in the reeducation of practitioners with an effective model of multicultural counsellor training program development. Lefley's training and research undertaking contains a description of curriculum development consisting of two components : (a) conducting a needs assessment and (b) preparing the curriculum content; curriculum implementation, including content and methods, illustrating the utilization of `cultural brokers'; and a full scale evaluation of both short- term and long-range effects of the training.

Similarly, Pedersen's (1988, 1994) multicultural awareness process provides specific instructions to program developers who wish to deliver inservice training in a workshop format. Pedersen's works carefully detail the developmental process of moving from awareness to knowledge to skill and provide many examples of exercises and specific content that could be included by program developers. Continually refining the

formative workshop model (Developing interculturally skilled counsellors [DISC], Pedersen, 1986) that was originally delivered in a 12-hour format (Pedersen, Holwill, and Shapiro, 1978), Pedersen's theoretical and practical approach remains the template of many multicultural counselling training systems (Christensen, 1989; Irvin & Pedersen, 1995).

Johnson (1987) is identified as among the first counsellor educators to incorporate an expert approach to multicultural program development. His multiethnic counsellor education curriculum was delivered in a 12-hour workshop format for its formative evaluation. The workshop design attempted to bring together both cultural knowledge and the actual practice of counselling in one training experience. In this instance, Johnson defines cultural knowledge as including both knowledge of the self and knowledge of other cultures.

Culture specific knowledge was provided by ethnic minority psychologists and experienced ethnic minority clients. Johnson later redesigned the structure to provide more practice in the skill area of multicultural counselling. While initial evaluation strategies were limited to student journal entries, Johnson discusses plans to extend his evaluation to include empirical data about the impact of trainees' application of personal cultural knowledge such as self-esteem, racial identity, personal identity, and culture and race concepts (Johnson, 1987, p.328).

Christensen (1989) advances an 11-hour experimenter designed cross-cultural counselling training program. She indicates the goals of the program are: (a) increase self-awareness as to perceptions, biases, and attitudes towards Blacks [African-

Canadians] and other minority groups; (b) acquire historical and sociocultural knowledge about the minority experience in Canada; (c) become more aware of minority perceptions and psychosocial consequences of racism that may affect the counselling relationship; and (d) begin to integrate approaches and techniques reported to be effective in counselling ethnic minority clients (Christensen, 1989, p.314). Experiential and didactic methods are employed, ranging from discussions regarding beliefs and perceptions, creation of fantasy profiles of minority clients from information provided in assigned readings, and role-play exercises with client actors. Results of the training program evaluation are reported along with recommendations for future research projects.

Whereas Paradis (1981) focuses primarily on cultural awareness, both the curriculum design and qualitative evaluation strategy of this brief training model provide valuable insights into program development. This 8-week experiential program was designed to raise the cultural awareness of psychotherapists at a small women's college. The professional staff participated in approximately 10 hours of group activities and revealed self-awareness concerns about defining culture, stereotypes, language, carrying on culture, the struggle to be American, sex roles, relationships, and implications for psychotherapy. Paradis concludes: " That this type of training program, though not providing comprehensive skills training, does begin to make therapists aware that therapy and counselling should be performed in a cross-cultural context (p.148)."

Wade and Berstein (1991) develop a 4-hour culture sensitivity training for counsellors who serve a predominantly African-American client population. Although this study investigates the relationship of client preference for race and culture

sensitivity, the efficacy of the brief culture sensitivity training is supported by favourable client responses to counsellors who had received the instruction. Moreover, the researchers underline the importance of counsellor training emphasizing the understanding of cultural differences as opposed to obtaining cultural information; identifying Lloyd's (1987) position on cultural knowledge as the basis for their philosophical stance.

Evaluation

Ridley, Mendoza and Kanitz (1994) acknowledge that the evaluation of MCT programs is critical if the goal of providing quality services to all clients is to be effectively met (p.274). They discuss barriers to MCT evaluation, including a lack of consensus on training objectives, inadequate outcome measures, and research design problems.

Definition of Training Objectives

The authors extend the following position after reviewing the literature on multicultural training objectives. Training objectives: " (a) lack specificity, (b) are poorly operationalized in terms of conducive to evaluation, (c) are composed of constructs lacking stable definitions, and (d) are variably judged as critical to MCT (Ridley, Mendoza, & Kanitz, 1994, p.274)". Thus, they recommend, program developers clearly articulate what they propose to measure.

Outcome Measurement

The MCT program development authors assert that a major barrier to evaluating MCT outcome remains a paucity of cultural-specific outcome measures (Ridley, Mendoza, & Kanitz, 1994, p.275). After conducting a review of selected outcome studies (Paradis, 1981; Pedersen, 1986), Ridley, Mendoza, and Kanitz (1994) conclude that many multicultural training evaluations limit their focus to trainees' satisfaction and perceptions of usefulness, relevance, and informativeness of training (p.275). They determine that such subjective evaluations have questionable validity and are not reflective of the complexity of multicultural counselling competence.

Other studies (Mio, 1989; Brooks & Kahn, 1990; Nwachuku & Ivey, 1991) that attempt to measure a single aspect of multicultural competence using objective measures are described and problem areas recorded.

Instances of training evaluation incorporating multiple outcome criteria (Lefley, 1986) and a multidimensional measure (LaFromboise, Coleman, & Hernandez, 1991) are also identified. The MCT authors express concern about the lack of specific data on the reliability and validity available on the instruments utilized in these studies.

Finally, Ridley, Mendoza, and Kanitz (1994) discuss Ponterotto et al.'s (1994) critique of the four instruments designed to measure the multicultural competence of counsellors and restate the need for further research to be conducted on the validity and test-retest reliability of these instruments before they can be used for trainee evaluation (p.279).

Limitations of Research Design Strategies

Ridley, Mendoza, and Kanitz (1994) suggest that research designs that evaluate the full spectrum of outcomes expected to result from training are critical to MCT development and training theory (p.279). The authors argue that many program evaluations infer MCT outcome through the evaluation of multicultural counselling outcome and that dependent variables of this type of evaluation include dropout rate, attendence, the client's desire to continue counselling, and client satisfaction (Ridley, Mendoza, & Kanitz, 1994, p.279). Further, that this type of information reveals little about the training and it is therefore, important to distinguish multicultural counselling from training evaluation.

To this end, the MCT authors present a conceptual map for broadscale MCT evaluation which identifies evaluation points proximal and distal to training. Most MCT "...research has focused on evaluation methods that are more distal to training in that training effectiveness is inferred from positive outcomes using these methods (Ridley, Mendoza, & Kanitz, 1994, p.280)". Concentrating evaluation on counselling outcome requires a double inference to link positive counselling results to training effectiveness.

Shifting the focus from client to counsellor trainee and evaluating the trainee's performance in actual counselling situations is considered midway on the proximal to distal dimensions outlined. Evaluation of counsellor trainees performance usually includes objective raters such as supervisors, trained raters, and clients. Self-report ratings by the trainees may also be used. In addition, the counselling process evaluation design could consider affective dimensions such as trainee comfort or anxiety; and

cognitive functions such as conceptualizing presenting problems in cultural contexts. Ridley, Mendoza, and Kanitz (1994) propose evaluation methods including: standard objective tests, objective rating strategies, and qualitative analyses of interview data, trainee journals, and trainee case notes (p.280).

The authors hypothesize: " Most proximal to MCT are research designs that measure training effects at pre-, process, and posttraining points (Ridley, Mendoza, & Kanitz, 1994, p.280)". They suggest that these evaluation designs include specific hypotheses linking training strategies to expected training outcomes. Areas within the domain of training strategies suggested for further investigation are: the link between the "...different types of instructional strategies, content of knowledge components of MCT, and the actual knowledge trainees obtain..." (Ridley, Mendoza, & Kanitz, 1994, p.282). Changes in perceptual and cognitive skills may also be investigated as outcome variables. Evaluation of..." changes in worldview, racial/ethnic identity, racism, comfort and confidence in ability to work effectively as multicultural counsellors, and belief systems... (Ridley, Mendoza, & Kanitz, p.282)" are also suggested as areas of focus for MCT evaluation. Moreover, the MCT program development authors indicate that control groups be considered to compare trainees pre- and posttraining skills.

In summary, Ridley, Mendoza, and Kanitz (1994) recommend the construction of "... evaluation instruments designed to measure a broad array of training outcome variables, including behavioral, affective, perceptual, cognitive, and attitudinal dimensions of trainee expressions of MCT effects" (p.282). They also recommend the use of "... evaluation designs that are proximal to MCT and which explicitly link training

objectives and instructional strategies to expected outcome variables" (Ridley, Mendoza, & Kanitz, p.282).Furthermore, the authors encourage the use of both quantitative and qualitative investigations of MCT. As MCT is considered a new field of study, they suggest including a variety of sources of information, ranging from student journals to interviews with trainees, to generate hypotheses concerning what the important variables are that contribute to MCT effectiveness and how skills develop under certain training conditions (Ridley, Mendoza, & Kanitz, 1994, p.282).

MCT Program Development Summary

Ridley, Mendoza, and Kanitz (1994) provide a framework to assist multicultural counselling program developers through the complete cycle of program development and urge researchers to utilize their pyramidal framework. Essentially emphasizing "... cogency of philosophy, the specificity of learning objectives, a more explicit linkage of objectives, instructional strategies and expected MCT outcomes, thoughtful selection of program designs, and careful evaluation of training... " (Ridley, Mendoza, & Kanitz, 1994, p.283); the MCT program development authors' article may be considered a milestone reference (Fukuyama, 1994) in the area of multicultural counsellor training and illustrates an ambitious attempt to compile resources and information from diverse and numerous sources.

The framework, however, leaves much to the discretion of the program developer and tends to provide a vast amount of information without critical analysis (Atkinson, 1994). While the section on philosophy is a rich resource of theoretical positions and a

careful summary of the perspectives that should be considered, it does not support any particular stance and ultimately, suggests a both-and solution. Fukuyama (1994) concludes this position, or a lack of position, is due to the complex a nature of the issues in the field of multicultural counselling.

The learning objectives identified are a reflection of fundamental multicultural skills cited in the literature and from that perspective are valid, but they are not presented in an organized framework and are not consistent with the psychology profession's recommendation to endorse the multicultural counselling competencies outlined by Sue et al. (1982, 1992). Ridley, Mendoza, and Kanitz (1994) recommend that objectives be linked to instructional strategies and MCT outcomes and provide a useful conceptual grid to assist program developers with this process.

Program designs presented are limited to traditional graduate programs in counsellor education and do not address the need to plan programs for practicing counsellors. Program developers interested in the retraining of counsellors must search the literature for applicable models to guide their work. Future frameworks should incorporate retraining designs.

Finally, the section on evaluation for the most part points out the failings of multicultural counsellor training evaluation (Fukuyama, 1994) and suggests that the reader continue to scour the literature to aid in the development of more appropriate multicultural counselling outcome measures. As identified in the previous section on evaluation, Ridley, Mendoza, and Kanitz (1994) outline the need to research different types of instructional strategies and the content of knowledge components of MCT. It

seems apparent, then, that future program developers could be assisted if more concrete information was provided about the training process itself, with particular emphasis on the retraining needs of counsellors currently working in the field. The present multicultural counsellor education project focuses on expanding the conceptualization of program designs and providing a viable training option.

Questions

In light of the foregoing, the proposed program development project was guided by the following questions.

1. Does the proposed inservice training program assist the counsellor participants in the development of the multicultural counselling competencies of awareness, knowledge, and skills that are related to effectively serving culturally diverse clients?

2. Do the program evaluation results provide support for the continued used of the triad model as a methodology for training counsellors to work with culturally diverse clients?

3. Is the MCT program development framework a comprehensive guide for multicultural counsellor training program development?

4. Do the results from the CIPP Evaluation of the multicultural training program indicate that, this prototype multicultural counsellor workshop: (a) responds to the retraining needs of practicing counsellors, (b) combines effectively existing program training strategies into an integrated framework, (c) contributes to the

understanding of the multicultural counsellor training process, and (d) provides a

program format that is worthwhile for others to incorporate?

CHAPTER III

PROGRAM DESIGN METHODOLOGY

Acknowledging the contributions of the Ridley, Mendoza, and Kanitz (1994) MCT program development framework while incorporating the insights provided by other multicultural counselling program development experts (Johnson, 1987; Lefley, 1986; Pedersen, 1988, 1994); the multicultural counselling training model utilized in this study was designed to address the retraining needs of counsellors who did not receive multicultural counselling training in their graduate programs. As a prototype model, the program framework is presented in sufficient detail to invite others to replicate this work and adapt it to the specific context of their training environment.

Curriculum Development

An overview of the preparation and planning of the workshop, addressing the five stages of the MCT program development pyramid, is incorporated in this section.

The primary objective of this multicultural counsellor training program was to develop the awareness, knowledge, and skills related to effectively serving culturally diverse clients. Embracing the developmental sequence Pedersen (1988, 1994) advances, namely, that an effective multicultural counselling training program be designed to proceed from awareness to knowledge to skills. This three step program essentially defines the multicultural counselling competencies articulated by Sue et al. (1982, 1992) and allows a true multicultural philosophical stance as the foundation and is compatible

with an idiographic theoretical position.

The core curriculum is based on didactic, participatory, and experiential techniques which are described in the outline of the workshop which follows the discussion of the preparatory phase. Recognizing the limited amount of funding available for professional retraining, a brief, intensive weekend workshop format was selected for this project. A detailed description of the curriculum development process is provided under the categories of awareness, knowledge, and skills.

Awareness

Drawing from the earlier works of Paradis (1981) and Neimeyer and Fukuyama (1984), the objectives of developing cultural self-awareness and other cultural awareness and their relationship to the counselling process were facilitated through the use of an adaptation of the "brief statement of who you are" technique (Paradis) and the Cultural Attitudes Repertory Technique [CART] (Neimeyer & Fukuyama).

The "Who am I?" exercise, a group cultural self-description task, invites participants to briefly introduce themselves and then examine the extent to which the trainees incorporated a cultural component in their introduction. In addition to the primary objective of this exercise, it is also effective in initiating the process of group building.

The Cultural Attitudes Repertory Technique [CART] (Neimeyer & Fukuyama, 1984) provides an opportunity for counsellor trainees to identify their cultural conceptual systems and attitudes toward other cultural groups. In this case, the CART was used as a self-assessment instrument and as a basis for a group discussion on cultural attitudes.

Recognizing the importance of "... assisting counsellors to articulate those private dimensions of judgement which may otherwise remain implicit in their cross-cultural interventions (Neimeyer & Fukuyama, p.221)", the CART also was selected for its reputation as a challenging and rewarding instrument. Given that the development of the CART for empirical research remains at the exploratory stage, the writer restricts its use to self-exploration and a catalyst for group discussion. Moreover, the utility of Kelly's constructs (cited in Diamond, 1982; Pedersen & Ivey, 1994; & Neimeyer & Fukuyama, 1984; Fukuyama & Neimeyer, 1986) in multicultural counselling training is supported in the literature.

Knowledge

Cultural resource persons were recruited to assist with the development of a major portion of the knowledge section of the curriculum. While it has long been recognized that counsellor trainees need to be exposed to culturally different confederate clients during practice role plays (Merta, Stringham, & Ponterotto, 1988), a recent article published by Miranda (1996) reemphasizes the need to include minorities or representatives from diverse cultural groups in the actual research process. In addition to the validation of relevance, the inclusion of cultural resources persons in this section facilitates the presentation of knowledge from an idiographic perspective.

Confederate Clients. Volunteers who represented members of visible minority racial and ethnic groups were selected based on their interest in the research project and their commitment to the area of multicultural understanding, as well as their ability to serve as bicultural contextualizers (Pedersen, 1994), roles which require an

understanding of both majority and minority perspectives and strong communication skills. Individuals representing five of Canada's ethnic and racial minority groups: First Nations, African, Pacific-Rim, Asian and Caribbean were selected to reflect to some degree the multi-ethnic and racial composition of the Edmonton area. The cultural resource persons consisted of five two-person teams, matched in gender, age, and cultural background with the exception of one mixed gender team. The volunteers were diverse in terms of age, educational background, length of residence in Canada, and current occupation. The resource persons, termed 'confederate clients' by Pedersen (1976), consisted of three males and seven females, 18 - 55 years of age, with educational backgrounds that ranged from one year of college to a completed doctorate degree. Three of the volunteers were students, two were international student centre employees, two were teachers, one was a post-doctoral researcher, one a municipal assessor, and one a provincial agriculturalist.

Multicultural Knowledge Scenarios. For the knowledge component of the training workshop, the triad model (Pedersen, 1988, 1994) was adapted. Utilizing this framework, each volunteer was asked to identify a problem typically faced by a person of similar cultural background and develop a scenario of this issue that could be presented in a counselling role play situation. The volunteers worked with team members during this aspect of the program development and provided the program designer with a written summary of their selected situation. To provide the resource persons with the cultural knowledge framework incorporated in the workshop, they were given an outline of Ramsey's (1994) Personal Cultural Perspective Profile (PCPP), a conceptual tool

consisting of 14 cultural continua to be used as a background reference in identifying the cultural lessons in the scenarios. Consistent with Ramsey's guidelines, a minimum of seven to nine cultural continua were incorporated in the context of the scripts prepared by the coached client teams.

The following provides a brief outline of each of the ten scenarios or presenting problems that were developed by the teams of cultural resource persons. While the program writer and confederate clients attempt to provide a description of what the anticounsellor or procounsellor may say, each situation will vary to some degree depending upon the counsellor's approach to the client.

In the case of the procounsellor condition, the procounsellor acts as a facilitator of cultural understanding between the client and the counsellor. The confederate client provides verbal and nonverbal encouragement to the counsellor trainee. The procounsellor gives cultural hints to help the counsellor be more effective in the role play situation. Such feedback assists the participant address the cultural issues that might otherwise go unnoticed.

The anti-counsellor condition, on the other hand, articulates the client's internal resistance to the counselling interaction and raises implicit issues that work against an effective counsellor-client alliance. An example of an anticounsellor response may incorporate an allegation such as, "This counsellor is white and probable does not know very much about West African culture. She probably thinks that you (the client) should put yourself first and let your mother in Ghana manage on her own income." The anticounsellor model emphasizes cultural differences and stereotypes and increases their

potential for creating a cultural gap.

Written in the informal style that is consistent with Pedersen's (1988, 1994) triad model examples, the scenarios provided by the coached clients are authentic to the cultures they represent and accurately reflect potential sources of conflict or distress that individuals from these particular cultures might experience. In addition, cultural knowledge references are supplied with the cultural lesson identification.

Scenario One: " I feel ashamed, I am in pain." The confederate client portrays a dignified, educated aboriginal woman of approximately fifty years of age who is a principal in a band controlled First Nations school. The client, Ann, seeks counselling because she is experiencing difficulty with some of her teaching staff and feels that they do not respect her authority. She is concerned about some of her teachers' behavior, such as coming late to work and missing days of school as well as not keeping accurate records and not making lesson plans. The client is silent a great deal of the time and reluctant to speak to the counsellor.

The internal dialogue of the client is presented from the anticounsellor perspective, the anticounsellor points out the need to understand the experiences of the professional aboriginal person in a position of authority. She indicates that such a situation would probably best be dealt with by an elder and ultimately suggests the client seek assistance within her own community.

Lesson: Respect for indigenous forms of help. Acknowledge limitations and refer to someone from client's cultural community when appropriate. Within group differences among First Nations cultures are identified. [Atkinson et al., 1993].

Patterns of communication; verbal and nonverbal. Power/control. [Ramsey, 1994].

Scenario Two: " It's all their fault!" The confederate client is an angry First Nations mother, age 35, who lashes out at the administration and teachers of the school her children attend. She blames the school for her children's poor performance and unruly conduct. She expresses fear of discrimination and labelling of her children by the white teacher.The internal dialogue of the client is voiced in the pro-counsellor condition and the client and counsellor are assisted in working toward a mutual plan of action. The client's fears are verbalized and the counsellor may be able to validate her concerns.

Lesson: Sociopolitical realities of First Nations individuals are often based on reactions to racism and unfair treatment within the educational system. Knowledge of the history of indigenous peoples is important. Assisting this client through alternative roles (advocate, mentor) may be appropriate. [Atkinson et al.,1993].

Scenario Three: " They don't understand me..." A twenty-year old Korean female international student requests counselling to understand what is wrong with her and with the Canadian people she encounters on and off campus. Jenni describes the impatience of service providers who do not listen to people with an accent and recounts the embarrassment of having to repeatedly try to make herself understood. She is also concerned about assumptions people make about her, on campus they see her as rich and smart; while off campus, she is viewed as poor and struggling (new immigrant).

The internal voice is presented from the anticounsellor position because the white counsellor is viewed as being a member of the larger society and described as being " just like the rest of them" and certainly not without faults. The anticounsellor is, however,

able to point out the counsellor may be of some help in understanding the system.

Lesson: Knowledge of the process of acculturation and awareness of institutionalized racism is important. The client is seeking help from an individual perspective and may benefit from traditional therapy, such as cognitive behavioral to assist her to personally deal with the public's reaction to her. [Atkinson et al., 1993; Ramsey, 1994]. Knowledge of international student versus immigrant issues. [Pedersen,1988, 1991, 1994].

Scenario Four: " **How do I tell him?** "   A twenty-eight year old Taiwanese graduate student describes the dilemma she faces as her boyfriend from China plans to visit her in Canada. Since arriving in Edmonton last year, Sandra has been dating a fellow Canadian student and does not want to jeopardize that friendship but also understands that dating varies in level of commitment and is not certain how their relationship would be viewed in Canadian standards.

The confederate client's internal voice is presented from the procounsellor position in that the client feels the counsellor will be able to give her some advice and much needed answers. The procounsellor expresses a great need to be helped and does not clearly understand the role of counselling.

Lesson: Emphasis on advice versus the counselling process. [Gim, Atkinson, Kim, 1991; Pedersen, 1991b]. Acculturation and culture shock. [Atkinson et al., 1993; Pedersen, 1988, 1991, 1994]. Relationships. [Ramsey,1994].

Scenario Five: " **She is my mother - my fiancee should understand.**"   A thirty-seven year old professional male from Ghana describes a problem he is

experiencing with his fiancee who does not think he should be sending money to his mother every month. Otchere describes an African tradition and obligation that requires sons to financially support their mothers when the fathers are elderly or deceased. His fiancee fights with him over his beliefs and feels that he does not love her as much as his family. He is frustrated with her behavior and is thinking of calling off the marriage.

The anticounsellor verbalizes the client's concerns about bringing his problem to another white person who is not well acquainted with West African culture. The internal dialogue of doubt suggests the counsellor is probably going to think his fiancee is right and that Otchere should be more concerned about himself and his future wife than his mother since they do live in Canada.

Lesson: Individual versus collective culture. Family traditions. [Ramsey, 1994]. Referral of fiancee to African cultural resource person. Relationships. [Atkinson et al., 1993].

Scenario Six: " I'm really confused!" A thirty-two year old graduate student who has recently arrived from Ghana describes his difficulty dating Canadian women and communicating with women in general. This cross-cultural dating dilemma was described in the international student handbook so Kingsley feels it is okay to go see a counsellor about the problems he is having.

The procounsellor approaches the role with some much needed humour, indicating that since the counsellor is a female she should be able to give him some tips so that he does not have to remain dateless. When the counsellor is able to discuss the cultural adaptation process, the procounsellor is able to effectively verbalize the client's

relief in being understood and support the client and counsellor as they work together.

Lesson: Culture shock. International student concerns. [Pedersen, 1988, 1991b, 1994]. Gender roles. Communication patterns. Social behavior: formal versus informal. [Ramsey, 1994]. Acculturation. Non-traditional roles for helping. [Atkinson et al., 1993].

Scenario Seven: " I need a break! " A nineteen-year- old second generation East Asian-Canadian female has decided to take a year off university but her parents are very opposed to this idea. For the first time in her life Shalini feels a conflict of cultures within her home and begins to question her values.

The internal dialogue is presented from an anti-counsellor perspective and the client is warned that the counsellor will just have her make her a list of pros and cons and tell her just to make a decision and move on. The anti-counsellor tells the client that counsellors focus on the individual person and usually do not worry about the family since a university student is considered an independent adult.

Lesson: Bicultural identity. [Pedersen,1994]. Individual versus collective perspectives. Family values. Time orientation. [Ramsey, 1994]. Acculturation. [Atkinson et al.,1993].

Scenario Eight: "Why is career choice so complex? " A second year science student is questioning her goal to pursue one of the professions, medicine, dentistry, or pharmacy. She enjoyed her Arts options, anthropology and art history, more than the science courses and is considering a career in one of the social sciences or even art. Salima's parents, who immigrated to Canada from Uganda when she was three, will not

even discuss any careers that are not in the areas of science or business. Potential income and status are strong themes that seem to be prevalent in their discussions.

The internal dialogue is presented from the procounsellor perspective. The procounsellor indicates that the counsellor must have dealt with this type of problem before and perhaps will be able to help Salima discuss her career choice with her parents. The counsellor is also instructed to ask questions about the client's parents' life in Uganda.

Lesson: Value of money. Gender issues. Individual versus collective perspectives. Time orientation. Age. [Ramsey, 1994].

Scenario Nine: " **All men do it - at least all Caribbean men!** " A forty-six year old professional male of East Indian-Caribbean heritage, who immigrated to Canada in his early twenties to attend university, seeks counselling due to the difficulties he is experiencing in his relationship with his wife. He feels that he is entitled to go out to parties by himself and that his wife should not be questioning him about this. Ali stresses that he is a successful man and that he amply provides for his wife and family and that he does take them out often.

The anticounsellor position is used to verbalize the internal dialogue of this client and emphasis is placed on the fact that the counsellor probably has no idea about West Indian culture. In this scenario, the anticounsellor is able to provide the counsellor with some valuable insights into the fact that Ali really feels he is losing his identity as a Caribbean man and is exaggerating his need for independence. Additional information is also presented about the need to reconnect with some of the positive aspects of his

heritage.

Lesson: Cultural identity. [Pedersen, 1988, 1994]. Culture specific knowledge. Referral to cultural community. [Atkinson et al, 1993; Nwakachu & Ivey, 1991]. Communication. [Ramsey, 1994].

Scenario Ten: " **Everyone wants to parent me!** " A twenty-one year woman from Trinidad is staying with her aunt and uncle while she attends university in Edmonton. Kumarie seeks counselling because she feels that her relatives are too concerned about her and are interfering with her ability to make friends or to stay late to study on campus. She feels that she is old enough to have some privacy and independence but fears jeopardizing the relationship with her mother's sister and feels somewhat trapped.

The internal dialogue is presented from the procounsellor condition as the confederate client expresses relief at being able to say what she really thinks. Being able to openly discuss her concerns seems to help and the counsellor is able to a validate her need for independence and privacy. The procounsellor also provides information on the emphasis placed on the extended family by Trinidadians.

Lesson: Role of family, especially extended family in some cultures. Gender roles. Age. [Ramsey, 1994]. Acculturation. [Atkinson et al., 1993; Pedersen, 1991].

Skills

In addition to providing the content of the knowledge section, the resource persons were also trained to serve as confederate clients in the skill portion of the workshop. The volunteers were shown the triad training tape (Pedersen, 1976) to

provide them with an overview of the model and were given specific guidelines that described the role of the procounsellor and the anticounsellor and provided with examples of what someone role playing each role might do or say (Pedersen, 1994, p.235). Subsequently, they were asked to extend their scenarios so that they could be presented in either the anticounsellor or procounsellor condition. The confederate clients participated in six hours of classroom training to develop their scenarios, articulate the cultural lessons, and to practice playing their roles in the context of their chosen cultural situations. In addition, the confederate clients were also given instruction in the debriefing process which was conducted at the end of each role play situation. During the debriefing phase, the cultural resource persons were prepared to assist the trainees to identify the cultural lessons embedded in the scenarios, to discuss the counsellors cultural communication accuracy, and to provide feedback about the different interventions incorporated by the counsellor in the session.

Participants

Recruitment was primarily carried out through the dissemination of a brochure (Appendix A) advertising a multicultural training workshop. Target institutions and agencies were identified as those serving culturally diverse clients and specific departments within colleges and universities student services, including counselling and international student centres were also chosen.

Selection of the trainees was based on two major criteria, a minimum educational background and an interest in developing multicultural counselling competence. Twelve

individuals registered for the workshop, although only ten participants were able to attend the training session.

The participants ranging in age from 27 to 50 years consisted of three males and seven females, nine were Caucasian and one male was of African-Caribbean heritage. The trainees were employed in a variety of counselling roles including: four counsellor/international student advisors, one international student centre program coordinator, two college counsellors, one junior high school counsellor, one federal settlement counsellor, one municipal social worker, and one college nurse. Their educational backgrounds ranging from the minimum requirement of a bachelor's degree to some graduate education to completed Masters' degrees included counselling courses. The Human Service Demographic Data Sheet (Consulting Psychologists Press, 1986) was administered to capture additional demographic data describing this sample.

Instructor

The program designer was the principal instructor for this workshop. One of the confederate clients (cultural resource persons) volunteered to provide administrative support during the Friday evening and Saturday morning portions of the training.

Procedure

The workshop was organized in an intensive weekend format with instruction scheduled to officially commence on Friday evening and end late Saturday afternoon for

a total of nine hours of training. This time frame was consistent with Pedersen's (1988, 1994) inservice model; although it is five hours longer than the minimum time required for effective cultural sensitivity counsellor training as documented in previous studies (Hernandez, 1986; Wade & Berstein, 1991), it can be presented in two hours less than Johnson's (1987) seminal multicultural counsellor training workshop due to the idiographic theoretical perspective. Respectively, the format was considered realistic after considering program resources and other commitments of both participants and resource persons.

An agenda was planned that would incorporate a variety of instructional strategies, including didactic, participatory, and experiential techniques. The physical setting of the workshop was carefully chosen to allow for maximum interaction between the participants during the Friday evening and Saturday morning sessions, as well as accommodate the intensive role plays conducted on Saturday afternoon. The program developer was able to secure a spacious boardroom with large tables placed facing each other in an open rectangular configuration. Directly off the main boardroom were smaller breakaway meeting rooms and a lounge which were suitable for the role play exercises and the lunch break.

Information for the lectures, handouts, and group discussions used to develop the idiographic knowledge framework was synthesized from a variety of sources which are outlined in the complete workshop description which follows. The skills module consisted of video instruction on the triad model (Pedersen, 1976), lecture, and role play exercises with the confederate client teams. Advanced planning was required to outline a

sequence that provided each participant (counsellor) the opportunity to meet with each of the resource teams twice, once in the anticounsellor condition and once in the procounsellor condition. Participants would be able to alternate between counsellor and observer roles for each of the ten scenarios. It was scheduled that after role playing the counselling situation for ten minutes, the confederate clients and participants would spend five minutes debriefing the scenario and discussing the cultural lesson embedded in the scenario and the effectiveness of the strategies used by the counsellor trainee.

Each of the core components of the workshop was identified in the training session overview presented to the participants and supporting reference materials, including key journal articles were provided to augment the lectures, exercises, and discussions. In addition, a variety of reference materials were assembled for display, providing concrete examples of the types of culture general and culture specific information available to counsellors. Moreover, selections that counsellor trainees could obtain to explore their own cultural identity were also identified (Arredondo et al., 1996). As the workshop was based on an expert model, I used my own collection of resources as a model.

Evaluation

Given the shortcomings of multicultural counsellor training evaluation consistently identified in the literature (Coleman, 1996; Ponterotto, 1996; Ridley, Mendoza, & Kanitz, 1994; Sue, 1996), an evaluation of the entire program development process was conducted using Stufflebeam's (1983) CIPP Evaluation Model. Since the study proposed

was primarily a formative evaluation, the CIPP framework was chosen because it is suitable for an evaluation that purports to examine variables that are proximal to multicultural counselling training.

Whereas, "there is no research supported consensus as to how best to train counsellors for work in multicultural practice" (Ponterotto, 1996, p.261), the study was intended to provide further information about what variables contribute to multicultural counselling training effectiveness and how skills develop under certain training conditions. Moreover, the results of this formative evaluation may be recycled back into this inservice counsellor training program, serving as feedback for the continued development of instructional strategies and program designs in the field of multicultural counsellor education.

Program Contents

An overview of the prototype multicultural counsellor training program is provided in Table 1.

TABLE 1: PROTOTYPE MULTICULTURAL COUNSELLOR TRAINING PROGRAM

MODULE	CONTENT	TIME
Module I	OVERVIEW OF WORKSHOP (lecture)	10 minutes
Module II	INTRODUCTION TO MULTICULTURAL COUNSELLING (lecture)	60 minutes
Module III	AWARENESS: Understanding of self as a cultural being (exercise, discussion) Identifying attitudes toward those of other cultures (exercise, discussion)	60 minutes 30 minutes 30 minutes

Module IV	KNOWLEDGE (lecture, discussion):
	Definitions of cultural knowledge
	  * culture general
	  * culture specific
	Idiographic framework
	Sources of cultural knowledge
		60 minutes

Module V	SKILLS: Introduction to Pedersen's Triad Model (lecture) Triad Model Training (Video)	90 minutes 15 minutes 75 minutes
Module VI	CONFEDERATE CLIENT ROLE PLAYS: Anticounsellor & Procounsellor cultural lesson scenarios (role plays, debriefing)	150 minutes
Module VII	DEBRIEFING & EVALUATION (confederate & participant roundtable discussion)	30 minutes

Program Description

The following section contains a description of each of the seven modules included in this workshop.

Evening Schedule

Module I: Overview of the Workshop.

Time: 10 minutes

Content: Introduction of instructor and research project. Formal welcome of

             participants. Review of agenda and objectives.

Objective: To provide the participants with an overview of the workshop and to

             outline the agenda is followed.

Format: Agendas are handed out and the instructor provides a brief overview of

             the training process and highlights the majors sections of the workshop as

             well as the schedule to be followed. Participants complete the

             demographic questionnaire at this time.

Time: 20 minutes.

Content: Participant introductions and expectations.

Objective: To introduce participants to the group and to identify and clarify the

             participants' expectations for this training experience.

Format: Each participant is asked to introduce themselves to the group using four

             or five key words. They are asked to record these words for later use

             (see: Awareness: Who am I? exercise below). Participants are also asked

             to identify their expectations and objective for attending the workshop.

Notes: The first exercise allows the instructor and participants to learn about

             each other and to begin the group building process. Pedersen (1988,

             1994) stresses the importance of addressing the group building process in

multicultural counselling training workshops.

The second phase helps clarify what is expected and planned as well as provide the instructor with the opportunity to deal with as many of the participants' goals as possible within the constraints of the workshop format.

Module II: Introduction to Multicultural Counselling.

Time: 60 minutes.

Objective: To provide the participants with a general introduction to the area of multicultural counselling.

Content: The history and development of multicultural counselling (cross-cultural counselling) is presented, identifying well known and respected theoreticians (including Sue et al., 1982, 1992; Pedersen & Ivey, 1994; Pedersen, 1976, 1988, 1994) and common philosophical positions (Ridley, Mendoza, & Kanitz, 1994). In addition to a current comprehensive definition of multicultural counselling, the etic/emic controversy is highlighted (Das, 1995). Common motivations for multicultural counsellor training are discussed. Next, the characteristics of a multiculturally competent counsellor (Sue et al., 1982, 1992) are reviewed and Pedersen's (1988, 1994) approach for developing these competencies is explained.

Format: The material is presented in a traditional didactic method using lecture format. The use of overheads, handouts, and references is recommended.

Notes: There is a great deal of information to be covered in a brief period of time

and although it is anticipated that many workshop participants may have considerable experience working with culturally different clients, generally few are familiar with the theoretical frameworks.

Module III: Awareness.

Time: 30 minutes.

Content: Self as a cultural being.

Objective: To introduce the concept of cultural self-awareness. To sensitize counsellor trainees to their cultural heritage. To assist participants to explore their sense of cultural identity and to clarify how it impacts on them as counsellors who work with a culturally diverse population.

Format: Exercise 1: "Who am I?" Participants are asked to refer to the words used previously to introduce themselves and reflect on the extent to which they view themselves within a cultural context.

The importance of developing a cultural self-identity is discussed followed by identification of strategies, including white racial identity development (Sabnani et al., 1991) that may be used to develop a sense of self as a cultural being.

Notes: Group discussion may be used to allow participants to identify and share strategies that they may have used to gain an understanding of their own cultural identity. These may include: tracing one's family tree, travelling to their parent's or grandparent's place of birth, learning the language of their culture, reading literature about their cultural background, and participating in a local society devoted to the preservation of their

heritage. The instructor is encouraged to assist participants to take a broad view of culture, noting that in some cases culture is more regional than ethnic. For example, the culture of many rural Albertans has been very much influenced by the landscape and writings of the prairie peoples; The Perfection of the Morning by Sharon Butala (1994) offers insights into the resilience and values of the individuals who live in these areas that have sometimes been referred to as `next year country'.

Methods of operationalizing the awareness competency are identified by Arredondo et al. (1996) and will verify and expand the ideas generated by the workshop participants.

Exercise 2: CART (Cultural Attitudes Repertory Technique)

Time: 30 minutes.

Objective: To develop an awareness of the beliefs and attitudes one has about other cultural groups and how these impact the counselling process.

Format: Participants are instructed to complete the inventory in pairs (allow 15-20 minutes) and then discuss their reactions to the process in the large group. The discussion is intended to focus on the importance of being aware of one's attitudes towards individuals who are racially or culturally different from us and the impact those attitudes may have on the counselling process.

Notes: Some participants may find the CART confusing and difficult initially. They may be reluctant to identify their prejudices and stereotypes.

Although this exercise may be viewed as somewhat controversial, it does provide an opportunity for participants to discuss attitudes and assumptions that otherwise often remain implicit in their counselling interactions (Neimeyer & Fukuyama, 1984). The large group discussion is important in this process as it provides an opportunity to share insights and to develop a sense of group cohesiveness.

Identification of strategies that the group members have found helpful in developing awareness of other cultures also provides an effective transition to the knowledge section of the workshop. Participants are encouraged to list and discuss several means of developing cultural awareness which often include: travel, work, or volunteer abroad experiences; and second and third language study. Arredondo et al. (1996) identifies additional ideas such as attending conferences and workshops on race and ethnicity; enrolling in ethnic studies courses; and engaging a mentor from a culture different from your own and from a population that is relevant to your work as a counsellor (p. 75 - 76).

Full Day Schedule

Introduction and review of the content covered the previous evening. Participants are encouraged to ask any questions they may have.

Time: 15 minutes.

Module IV: Knowledge.

Time: 60 minutes.

Objective: To define cultural knowledge and to differentiate between culture general

and culture specific approaches. To present the idiographic framework for obtaining cultural knowledge. To identify sources of cultural knowledge and encourage participants to seek cultural knowledge specific to their clients.

Content: Overview and definition of cultural knowledge (Ramsey, 1994). Culture general and culture specific perspectives (Das, 1995). Importance of multicultural issues including: racism, acculturation, and racial identity (Atkinson et al., 1993; Helms, 1994; Miranda, 1996). Explain idiographic approach (Ridley, Mendoza, & Kanitz, 1994).

Format: The information is presented in lecture format which is supplemented with overheads and handouts. Small group discussions may be used to generate a list of resources that the participants find useful in their work. Books and other reference materials should be available for the participants to consult.

Notes: In this section there is a great deal of information that must be presented in a short period of time; however, the goal is not to have the participants retain specific information (avoiding advocating the cookbook approach), it is primarily to motivate them to acquire the cultural knowledge that is necessary to work effectively with clients. Emphasis is placed on the importance of building a general knowledge base regarding multicultural issues and normative behavior from an emic perspective after gaining an understanding of universal cultural variables. Participants are also

introduced to the idiographic approach which they will have an opportunity to practice in the skills section of the workshop.

Module V: Skills.

Time: 15 minutes.

Content: Introduction to Triad Model.

Objective: To provide participants with an overview of the triad model for multicultural counsellor training.

Format: Lecture and discussion.

Notes: It is important to provide a clear introduction to the triad model so that the training tape will be clearly understood.

Time: 75 minutes.

Content: Demonstration of Triad Model.

Objective: To show the triad model in the anticounsellor and procounsellor conditions.

Format: Participants view training tape, discuss model, and review the procedure that will be used for the practice role play with confederate clients.

Notes: The training tape is a approximately twenty years old, is in black and white, and of poor technical quality but is still a very effective means of illustrating Pedersen's approach. As some participants may find the triad model confusing at first, it is important to allow for sufficient time to discuss the procedure and perhaps even to accommodate participant only role plays.

Break: Lunch may be served to participants at this point.

Confederate clients may join the workshop at this time but are requested to limit their interactions with the participants.

Module VI: Role Plays with Confederate Clients.

Time: 150 minutes.

Content: Practice role plays, five in anticounsellor and five in procounsellor condition. Ten cultural scenarios are presented by the coached client teams.

Objective: To provide participants with the opportunity to interact with five cultural resource teams who represent to some extent the diversity of Edmonton and to practice their multicultural counselling skills in an environment where they will receive immediate feedback, be able to practice their recovery skills, and gain insight into the internal dialogue of the client.

Format: Participants work in pairs and are instructed to alternate between counsellor and observer roles. Each participant pair meets with each confederate team in the anticounsellor condition and then in the procounsellor condition. After each ten minute role play, the groups are allotted five minutes to debrief. In the debriefing exercise, participants are instructed to identify the cultural lesson contained in the scenario, to discuss other relevant cultural information, and to provide feedback about the accuracy and effectiveness of the counsellor's approach.

Notes: The challenge for the instructor in this phase of the workshop is to keep

track of the time and ensure that the groups keep on schedule.

Module VII: Debriefing and Evaluation.

Time: 30 minutes.

Objective: To provide an opportunity for the participants and confederate clients to

meet each other and to comment on the training experience. To allow

both groups to provide feedback in an informal way. To obtain a written

evaluation from the counsellor participants.

Format: Each individual is given the opportunity to speak to the group in a round

table discussion.

Notes: Immediate feedback from all members of the training project is obtained.

Participants and coached clients share their reactions to the workshop

experience.

In closing the session, the instructor should thank both counsellor trainees and

cultural resource persons for their participation. After the workshop, the instructor may

wish to remain in the room to answer questions or receive additional comments.

CHAPTER IV

PROGRAM EVALUATION

This chapter consists of a description and implementation of an evaluation approach developed by Stufflebeam (1983) and Stufflebeam and Shinkfield (1985) for assessing program effectiveness.

Program Evaluation Model

Stufflebeam's (1983) evaluation framework, commonly referred to as the CIPP Evaluation Model, consists of four categories of evaluation: Context, Input, Process, and Product evaluations. Each of the evaluation categories may be implemented separately or in conjuction with one another. Stufflebeam refers to the potential synergistic nature of the entire evaluation model.

Stufflebeam (1983) suggests: a full implementation of the CIPP approach would yield information to use in addressing the following questions:

1. What needs were addressed, how pervasive and important were they, and to what extent were the project's objectives reflective of assessed needs (addressed in context information)?

2. What procedural and budgeting plan was adopted to address the needs, what alternatives were considered, why was it chosen over them, and to what extent was it a reasonable, potentially successful, and cost effective response to the assessed needs (addressed by input information)?

3. To what extent was the project plan implemented, and how and for what reasons did it have to be modified (addressed by process information).

4.   What results - positive and negative as well as intended and unintended- were observed, how did the various stakeholders judge the worth and merit of the outcomes, and to what extent were needs of the target population met (addressed by product information)?
(Stufflebeam, 1983, p.126)

" The CIPP approach is based on the view that the most important purpose of program evaluation is not to prove, but to improve" (Stufflebeam, 1983, p.117). Stufflebeam (1983) suggests evaluation is intended to promote growth and feedback is to help make programs better for the people they are intended to serve. The CIPP method was chosen to evaluate this program because it has been designed for use in formative evaluations (Worthen, 1987) and it allows for a rich array of background data against which to interpret and understand outcomes (Stufflebeam, 1983). Although it does not make special provisions for formulating and testing hypotheses, it outlines and records the program development process which is provided for consideration of other program developers or the general public (Stufflebeam, 1983, p.128). The CIPP evaluation method is most often used for ongoing evaluations in an institutional settings, however, its components are adaptable to a specific project, in this case, the evaluation of a prototype multicultural counselling training program.

CIPP Evaluation Categories

Each of the four types of evaluation are briefly described, highlighting the objectives, methods, and uses of the evaluation category. After each category is defined, the evaluation process is applied to the appropriate aspect of the multicultural

counselling training program developed in this study.

Context evaluation

The objective of the context evaluation is:

" To define the institutional context, to identify the target population and assess their needs, to identify opportunities for addressing the needs, and judge whether proposed objectives are sufficiently responsive to the assessed needs (Stufflebeam, 1983, p. 129)."

The methodology of a context evaluation may involve a variety of measurements and various types of analysis. Interviews may be conducted to determine the target populations perceptions of strengths, weaknesses, and problems.

The context evaluation is similar to a needs assessment which often provides information to serve "planning decisions" (Worthen, 1987, p.78). In this decision-making model, the first category in the CIPP model from a formative orientation guides the choice of objectives and assignment of priorities for the program under review (Stufflebeam & Shinkfield, 1985, p.164).

Training needs. For the proposed program evaluation, the institutional context was expanded to include a larger target, practicing counsellors in Northern Alberta. Based on the my personal experience with my colleagues and with a variety of professional associations, including the Psychologists Association of Alberta, the Alberta Student Services Association, and the Canadian Bureau for International Education, it seems apparent that most practicing counsellors are not adequately prepared for their

roles with an increasingly diverse client population. Responses to clients who are culturally different range from avoidance or referral to another agency or professional to approaching all clients from a generic theoretical perspective and disregarding the importance of cultural issues. Others who express interest in multicultural counselling, appear to utilize a `cookbook' approach, relying on one of the limited number of references such as Cross-Cultural Caring (Waxler-Morrison, Anderson, & Richardson, 1990) without incorporating that knowledge in a comprehensive framework.

During the initial stage of the context evaluation, an interview was conducted with Paul Gronnerud, a Calgary psychologist specializing in counselling clients from a variety of cultural backgrounds and in developing multicultural counsellor training approaches, who was at that the time the Chair of the Multicultural Task Force for the Psychologists' Association of Alberta. This task force was established to examine whether there was a need to respond to the ethical concerns requiring psychologists to be prepared to effectively serve a population that was rapidly changing demographically. Gronnerud attested to the importance of developing a training program for Alberta counsellors and endorsed the writer's decision to explore the efficacy of Paul Pedersen's (1976, 1988, 1994) Triad Model.

Pope-Davis and Ottavi (1994) advise the need to prepare training materials that are specifically designed for the retraining of practicing counsellors. Robertson (cited in Wehrly, 1995) realizes Canadian counsellors require preparation for their roles with clients who are culturally different and concludes that: "The need for training in cross-cultural counselling among counsellors and counsellor educators is high (p.98)".

Similarly, LaFromboise and Foster (1992) assert "... that we must recognize the need for each of us to be prepared, through formal training or employment experience, to respond sensitively and skilfully to ethnic and cultural diversity (p.472)". Thus, the findings of the context evaluation were incorporated into a dissertation proposal that was presented to my doctoral thesis supervisory committee consisting of educators with a wealth of experience in counsellor education and awareness of multicultural counselling education issues.

The committee chair and co-chair and other members provided feedback to help set the priorities for the program, identified potential problems associated with incorporating pencil-and-paper multicultural counselling assessments noting their questionable relationship to the objectives of the proposed training program, and recommended expanding the role of the cultural resource persons, confederate clients, in the knowledge section of the curriculum. Acknowledging the needs identified within the context evaluation of this study, existing models for retraining of counsellors are examined in the input evaluation.

Input Evaluation

The main objective for the input evaluation is: "To identify and assess system capabilities, alternative program strategies, procedural designs for implementing strategies, budgets, and schedules (Stufflebeam, 1983, p. 129)".

In addition to the advocacy team technique which Stufflebeam (1983) mentions as a possible strategy if an appropriate approach is not available, there are a variety of

methods suggested for the implementation of this evaluation category. Most input evaluations begin with a review of the literature to determine if any potentially acceptable strategies exist. If relevant approaches are available they are examined for potential application; the best features of existing strategies are often combined.

Although Stufflebeam (1983) identifies a number of applications for input evaluations, the chief application is often the preparation of a proposal for funding or policy approval. From an internal perspective, however, the input evaluation primarily guides choice of program strategy and plan "to serve structuring decisions" (Worthen, 1987, p. 78).

Barriers, constraints, and resources. An extensive review of the literature was conducted and revealed that there was a great deal of information available about multicultural counsellor training. Although it would be challenging, selected aspects of effective approaches could be incorporated into an inservice training format; however, in my capacity as a post-secondary counsellor, I was at the same time cognizant of an attitude within the Alberta system that indicated a lack of commitment and support for the field of multicultural counselling in general and that in many cases, it was still relegated to a sub-speciality field or viewed as what international student counsellors do.

In addition, I was also aware of the trend toward shrinking resources for professional development and felt that the program developed must be both appealing and reasonably priced. Initial consideration was given to asking one of the local professional organizations to include this workshop as part of a regional meeting or annual conference; however, discussions with my employer, a community college,

indicated that they were willing to assist by providing the physical space and clerical and administrative support for the workshop as well as authorizing the use of my faculty development funds for this project, thereby, enabling me to conduct this multicultural training program without any other assistance.

The preliminary budget was developed and consisted of the following:

Expenses anticipated-

Advertising (layout and printing of brochures)	$ 350
Mailing of brochures	75
Training materials (video tape & handouts)	150
Honorariums for cultural resource persons	500
Refreshments and lunch for participants	250
Refreshments for cultural resources persons	100
Total Estimated Expenses	**$1425**

Revenue possible-

Income from participant registration fees	$ 900
Faculty development funds available	525
Total Estimated Resources	**$1425**

Moreover, I welcomed the opportunity to utilize my knowledge and experience to develop the training package and to personally implement the project. In addition, there were articulate resource persons available who indicated an interest and willingness to participate in the proposed training project.

Program model. The general framework of the inservice training approach outlined by Pedersen (1988, 1994) was selected for this program development project because it incorporates the multicultural counsellor competencies identified by (Sue et al., 1982, 1992) and contains a clear developmental sequence of the process of developing the awareness, knowledge, and skills essential to multicultural counsellor competence. This model has been utilized in counsellor training workshops since 1976 and is still recognized by counsellor educators today as an effective training strategy (Irvin & Pedersen, 1995; Strous et al., 1993). While retaining the categories of awareness, knowledge, and skills, the program writer utilized resources from other counsellor educators to develop the content of the first two sections of the workshop. Instruments and strategies developed by Paradis (1981) and Neimeyer and Fukuyama (1984) formed the basis of the awareness component. An intentional approach was used to structure the content of the knowledge section by using Ramsey's (1994) PCPP to evaluate the cultural lessons conveyed in the scenarios created by the cultural resources persons. Moreover, the theoretical perspective utilized in the workshop, especially the knowledge area, was clearly articulated as idiographic, highlighting the role of client as source of cultural information. In addition, the context of general multicultural and culture specific perspectives were defined. The skills component of the workshop was consistent with the Triad Model (Pedersen, 1988, 1994) and the instructions provided were carefully followed to ensure that the process would be effective and authentic. The confederate clients were trained according to Pedersen's method and advanced planning allowed the opportunity for each of the workshop participants to work with each of the

coached client teams in both the anticounsellor and procounsellor conditions.

Process Evaluation

The third category of evaluation, process, is intended: " To identify or predict, in process, defects in procedural design or its implementation, to provide information for the pre-programed decisions, and to record and judge procedural events and activities (Stufflebeam,1983, p.129)."

The methodology for this category involves documenting and recording the implementation of the program and comparing the program delivered with the one that was planned. In addition to describing the actual process, an account of the various costs incurred in the research project are outlined. The program evaluator also interacts with the participants and observes their reactions throughout the program.

The main purpose of the process evaluation is to provide a log of the actual process for later use in interpreting outcomes and refining program design and procedure (Stufflebeam, 1983, p.129). Moreover, process evaluations help others learn what was done in the program in case they want to conduct a similar training project.

Thus, process evaluations essentially address "implementing decisions" (Worthen, 1987, p.78).

Training exercise. The actual delivery of the workshop was consistent with the proposed outline provided in Chapter III (p. 78). The workshop developed for this program evaluation study was conducted the last weekend of June, beginning on Friday evening at 6:30 p.m. and ending on Saturday afternoon at 4:30 p.m., incorporating nine

hours of training.

While individuals wishing to replicate this multicultural counselling training program are invited to follow the prototype program as outlined, the following observations that I was able to make in my capacity as both instructor and program evaluator may assist others in further understanding the training process that occurred.

The opening evening of the training experience consisting of Modules I, II, and III which provided the framework for the workshop, introduced the field of multicultural counselling, and examined the first component of multicultural counselling competency, awareness, was greatly enhanced by the enthusiastic level of participation by the counsellor trainees. The large group discussions were very animated and participants identified may strategies that could be used to gain a better understanding of their own cultural identity. While the methods of operationalizing the awareness component multicultural counselling development were consistent with the ideas cited by Arrendondo et al. (1996), the group appeared to feel validated because they were able to generate these ideas through their own discussion. As Pedersen (1994) indicates, the initial attention to the group building process is important to creating an atmosphere where trainees feel comfortable and motivated to share and participate.

Some participants indicated that they found the CART somewhat confusing and difficult. Others seemed reluctant to identify their prejudices and stereotypes. Although this exercise may be viewed as somewhat controversial, comments made by the participants at the end of the workshop indicate that it does create an opportunity to examine and discuss attitudes and assumptions that otherwise often remain implicit in

their counselling interactions. Finishing this exercise with a large group discussion provided an opportunity to share insights and develop a sense of group cohesiveness. As I had used the CART in previous workshops I anticipated that some participants would react negatively to this exercise and was prepared to provide examples and answer questions as the trainees completed this task. Instructors who have not adequately familiarized themselves with this approach may find that they will be uncomfortable with participant responses and may wish to select another activity to achieve this objective.

The full day of the workshop began with a brief review of the previous evening prior to the lecture and discussion of cultural knowledge for Module IV. As outlined in the workshop plan, this module contains a great deal of information that is covered in a brief period of time. Although the participants were attentive and participated actively in the discussions, future workshops could be enhanced by providing some readings ahead of time.

Modules V and VI were probably the sections of the workshop most enjoyed by the participants. As each trainee team had the opportunity to meet the confederate clients in the anticounsellor and procounsellor conditions, in my capacity as instructor and program evaluator I had the opportunity to observe the triads in progress and conclude that each scenario was presented and received in a thoughtful and serious manner.

The level of enthusiasm and participation resulted in Module VI requiring more time than was originally scheduled and the workshop ran approximately twenty minutes overtime. In order to create a more relaxed atmosphere in future workshops, fewer

scenarios should be used and more time should be allowed for the debriefing process and to move between coached client teams.

The immediate feedback from all members of the group was positive; there appeared to be genuine excitement about the experience and a consistent theme clearly conveyed by both participants and resource persons that the experience was worthwhile and worth continuing. One participant commented on the genuine effort of all to "cross cultures".

Additional comments regarding the training process are contained in the product evaluation that follows.

Product Evaluation

The purpose of a product evaluation is to measure, interpret, and judge the attainments of a program (Stufflebeam, 1983, p. 134)". Stufflebeam identifies the objective of a process evaluation as: "To collect descriptions and judgements of outcomes and to relate them to objectives and to context, input, and process information; and to interpret their worth and merit (p.129)".

One of the common methods used in the product evaluation is to collect judgements of outcomes from stakeholders. Reactions are solicited from as many sources as possible and should address intended and unintended outcomes, both positive and negative. Stufflebeam (1983) suggests that more detailed information about outcomes may be obtained by conducting case studies of a selected a sample of participants.

A product evaluation is generally used to decide whether a particular program is worth continuing, repeating, refocusing and/or extending to other settings. This evaluation category also provides direction for modifying the program so that it can better meet the needs of the target population. Moreover, the record of the program implementation and evaluation can assist other program developers to decide whether they wish to adopt the program design. Ultimately, program "termination, continuation, modification, and installation" are guided by the product evaluation" (Worthern, 1987, p.78).

Program results. There were three primary sources of judgements regarding the results of the program, the participants, the cultural resource persons, and the program evaluator/developer. Intended and unintended results are included in the product evaluation.

The multicultural counselling workshop was designed to help participants gain a further understanding of multicultural counselling competencies and provide them with an opportunity to facilitate the development of those counselling skills through an experiential training experience. An overall evaluation form was completed at the end of the workshop requesting written feedback. In addition, a sample of participants was interviewed by telephone the week following the session to obtain both positive and negative outcomes of the experience. Rather than hypothesize what they may or may not have gained, the following excerpts taken from the evaluation sheets and telephone interviews provide insights into their reactions to this training experience. Evaluation data from the participants is presented in the three categories of awareness, knowledge,

and skills. Comments regarding the overall structure and process of the workshop are discussed in a general category.

Awareness. Verbatim participant comments regarding the awareness competency are reflected in Table 2 below.

TABLE 2:.... PARTICIPANT REACTIONS RE: MODULE I: AWARENESS

- This has taught me awareness of myself and others.

- Aware of own culture-boundness.

- Raised awareness. Attitude is primary.

- Treat the individual first, but respect values that have come with the client...affects interaction.

- Acknowledge differences. Value diversity. Comfortable with difference.

- More effort, attention paid to suspension of one's biases or predisposition to any stereotypes. Acknowledge that such stereotypes indeed exist.

- I am always struck at workshops like this by how we `enlightened', `broadminded' types can still carry so much baggage (assumptions, generalizations).

- Didn't like the CART - not certain of purpose.

The emphasis on the awareness component of multicultural counsellor training is always on re-evaluating the trainees' attitudes, opinions, and assumptions about his or her own culture and others cultures (Pedersen, 1994). The responses provided by the participants indicate that the program objectives of sensitizing counsellor trainees' to their own cultural identity and the cultural identity of others were addressed in the workshop.

The participant reactions suggest they increased their awareness so they are more able to sensitively articulate their own professional role in relation to the other culture (Pedersen, 1994). Given that the awareness stage emphasizes assumptions about cultural differences and similarities, it in essence as Pedersen (1994) states helps the counsellor to ask the "right questions". Comments from the participants suggest that the counsellor trainees were more aware of the need to question in areas related to culture.

Knowledge. Comments regarding the knowledge component are outlined in

Table 3.

TABLE 3:.... PARTICIPANT COMMENTS RE: MODULE II: KNOWLEDGE

- The scenarios that were played out were very real.

- All scenarios helpful - a realistic illustration of concerns.

- Need to be knowledgeable about attitudes, behaviors of different cultural groups.

- Reemphasizes the need to pay attention to body language and the meaning that is being conveyed.

- Cannot forget that there are cultures within cultures.

- Appreciate and want to do readings (about culture).

- Knowledge requires constant updating as socio-political circumstances change (e.g. war, famine).

- Learned necessity of making assumptions explicit and to bring differences out into the open.

- Incredible complexity and diversity of cultures never ceases to amaze me.

- Openness, a willingness to admit lack of knowledge and to reflect the clients feelings are important elements.

- Now aware of some valuable resources.

- Learned so many new cultural realities but they are only the tip of the iceberg.

- Avoid the temptation to jump to a conclusion - not make an assumption, e.g. ask yourself... how acculturated is the client.

The awareness aspect of multicultural counsellor training provides purpose and

motivation for learning about other cultures and as Pedersen (1994) outlines, knowledge

provides access to the "right answers". The responses provided by the participants

reflect motivation to increase their knowledge of client cultures and to challenge

themselves to update their knowledge.

It also appears that the participants found the scenarios presented by the confederate clients helpful in understanding the area of cultural knowledge and the importance of obtaining accurate information.

Skills. Skill related comments made by participants are listed in Table 4.

TABLE 4:.... PARTICIPANT REACTIONS TO MODULE III: SKILLS

- I enjoyed the observer role.

- Pro/anticounsellor role was effective because it brings into play the unspoken thoughts of the client.

- Also provides feedback indicating that the counsellor was(n't) heading in the right direction.

- Great exercise - never asked about self-talk - what is third voice saying?

- Anticounsellor interfered with the process at times (i.e., took up valuable interview time) but provided material to work with and serve as a catalyst for exploration of different areas.

- Procounsellor supportive of both client and counsellor.

- Was able to continue working through processes with less barriers, blocks, wrong turns.

- Triad model structure allows risk-taking. Will make mistakes but just super important how one is to deal with them.

- Nice to do role plays - don't get enough chances to do this - it felt good. Led to more success than you usually get in a day.

- Dealing with threats to one's competence and worth as counsellor requires practice; thank you.

- Areas in which I seem to be slipping were identified through the exercise.

The final component of training, skill development, allows the counsellor trainees to apply awareness and knowledge in multicultural counselling role plays. Responses

(Table 4) from the participants to the skill section of the workshop are consistent with the objectives for this section. Counsellor trainees identified receiving immediate feedback, gaining insight into the internal dialogue of the client, and practicing recovery skills as important aspects of developing or refining multicultural counselling competency.

Participant response to the anticounsellor and procounsellor conditions suggest that each provides the counsellor with increased understanding of the multicultural counselling process.

Training Experience. The participants offered the following general comments about the training experience.

TABLE 5:.... GENERAL COMMENTS MADE BY PARTICIPANTS

- Very useful. Very valuable. Worthwhile certainly.

- I feel renewed.

- This is a long term process.

- Increased my confidence. Feel noticeably more secure.

- Personal sharing of the group throughout the workshop was very powerful.

- Participants had an abundance of knowledge and experience. I liked the sharing.

- Useful model and adaptable to other types of situations would be possible. May use in the future.

- I'm overwhelmed.

- Confederates/contextualizers did an excellent job.

- Demystified multicultural counselling competence.

- Process of awareness, knowledge, and skills makes good sense if one is to function effectively within a culturally diverse environment.

- We need to constantly review, revise, and retool to ensure that we are current re: knowledge and hone our skills.

- Good to know others struggle and care about cultural issues in counselling.

- We all struggle with cultural diversity and assisting clients. Extensive personal experience with cultures different from our own is useful, but not a condition to be competent in this area.

- Refreshing change - great. It makes me think - I like things that make me think!

- I enjoyed it. It was what I expected; what I needed.

The training experience was designed to expose the counsellor trainees to the developmental sequence from awareness to knowledge to skill as means of assisting them in developing a greater understanding of multicultural counselling competence. The overall positive nature of the general comments received about the training experience suggest that the prototype multicultural counsellor training workshop may have provided participants with that opportunity.

Feedback from the cultural resource persons was obtained during their various training activities, at the end of the workshop, and in a telephone debriefing interview (sample only).

The coached clients overwhelmingly indicated that they enjoyed participating in the workshop and that, in many cases, it resulted in an increased awareness of their own cultural identity. Two of the individuals who had grown up in Canada were initially sceptical about the objective of the triad model and were reluctant to participate because they felt that they would be reduced to `caricatures' of their culture. They, however, reported that the experience assisted them to appreciate their bi-cultural identity and understand the implicit aspects of their culture. One resource person from the Caribbean stated: " You emmigrate, but you bring your culture with you"; this experience has reminded me that it is important to acknowledge your cultural values and celebrate your heritage.

International student confederates, on the other hand, appeared to appreciate the opportunity to tell their stories and were moved by the participants' genuine interest in

increasing their understanding of the international student experience. The international student resource persons reported that this was a validating experience for them.

Other comments made by the bicultural contextualizers, reflecting their experience as `counselling clients' focus on specific cultural lessons and emphasize the need for counsellors to: ask more specific questions about the client's culture; respect silence and avoid bombarding the client with questions; and remember that some cultures are collective and in those cases clients must be dealt with within the context of their families.

While the above comments could be classified as intended or anticipated outcomes of cultural resource persons participating in such a training experience, there were two unintended outcomes reported by the confederate clients. One of the confederates indicated that she decided to continue her Masters program and found the experience has generated some research topics that she planned to investigate further. Another resource person discovered that she was very interested in the area of intercultural communication and subsequently attended the Summer Institute for Intercultural Training at the University of Oregon.

As the program developer was also the instructor for the workshop, the following discussion is a synthesis of those perspectives and relates them to the context, input, and process evaluations discussed previously.

The multicultural counsellor training program was designed to provide practicing counsellors with the opportunity to participate in an intensive educational experience. After considering the alternate program design strategies, the program writer

implemented an adapted version of the Triad Model (Pedersen, 1988, 1994). The curriculum was developed to define the awareness, knowledge, and skills categories and cultural resource persons were recruited to assist with the knowledge and skills content areas. Ridley, Mendoza, and Kanitz' (1994) pyramidal program development framework was utilized to ensure that all essential aspects of multicultural training were incorporated in the workshop format.The workshop was conducted according to the outlined plan described in Chapter III; the agenda served as a comprehensive guide for both the instructor and the participants and the projected costs estimates were an accurate reflection of the actual expenses and revenues. Moreover, timelines were adhered to in the awareness and knowledge sections but the final module of the skills section which consisted of the role plays required twenty minutes longer than was originally planned. Thus, the large group debriefing was limited to only thirty minutes and based on the level of interest and participation exhibited in this activity at the workshop, more time should have been allowed for this process.

Reactions from both the confederate clients and participants were generally positive and indicate that both groups appear to indicate that the experience met their expectations. Their recommendations and observations can be incorporated into future workshops.

The program instructor's comments and suggestions are consistent with the other two groups. Recommendations to be considered in replications of this training program are: (a) prepare participants for the workshop by providing readings ahead of time, (b) allow more time for debriefing after the individual role plays and in the large groups at

the end of all the role plays, (c) consider reducing the number of scenarios so that participants do not feel so overwhelmed by the experience, and (d) structure the role of the observer in the debriefing sessions so that the counsellor receives more concrete feedback.

Additional observations made by the instructor would support retaining the group's size. The small group seemed optimal for this type of training because there was sufficient time for each participant to offer ideas and ask questions. This impression is consistent with Westwood (cited in Wehry, 1995) who stresses the value of small group intercultural training for counsellors. Finally, perhaps the size of the group also contributed to the level of participation and sharing by the counsellor trainees which exceeded the instructor's expectations and contributed greatly to the workshop.

Understanding the actual training process, particularly the role plays, would be greatly enhanced through videotaping the confederate client and participant interactions. Unfortunately the technical support for this was not available at the time of the experimental training and adding this component to future workshops would mean incurring additional expenses. The physical setting would also have to be suitable to introduce recording equipment without interfering with the trainees' comfort and privacy. Moreover, additional time would be required for the participants to utilize the recordings in the debriefing sessions therefore necessitating some adjustments the overall workshop process.

Evaluation information that was obtained from the written questionnaires completed by the participants is highlighted in the discussion above. Additional insights

were provided by short telephone interviews of ten to fifteen minute duration conducted with five counsellor participants. As this workshop was held the last week of June, the program evaluator was able to contact only half of the participants, the others were on holidays at that time. Those who returned to work the following weekend training had the opportunity to reflect on their experience and provided the program evaluator with some additional feedback. Two counsellors reported that they were much more aware of the need to let their clients fully describe their situation and to resist the temptation to make assumptions. Another counsellor similarly reported paying more attention to gender issues as well as cultural issues as a result of the workshop. In addition, these three counsellors also indicated that they were more aware of the tendency they had developed to advise, a response they felt was a result of time constraints in their work environments.

Another counsellor indicated that she had felt noticeably more secure and found that the workshop had provided reinforcement for what she was already doing correctly. A counsellor from a small city reported reflecting on the sociopolitical realities of his own community and being more aware of racism and the within group pressures of some ethnic communities in the client populations he served.

On the basis of the information obtained from this small sample of interviews, it appears that follow-up interviews do provide insights about the training outcomes, particularly as they apply to counsellor awareness and attitude. If refined and incorporated in future workshop evaluations, the interviews may provide a means of understanding the link between instructional strategies and anticipated outcomes (Ridley,

Mendoza, & Kanitz, 1994). This information could be utilized to develop qualitative and quantitative assessment strategies.

Summary

Overall feedback from the participants and confederate clients indicates that the multicultural counselling workshop was valuable and that with some adjustments is worth continuing and developing for application to other settings. In my capacity as the program writer, the entire experience of developing the curriculum, training the cultural resource persons, and implementing the project was personally rewarding; it provided an opportunity to bring to fruition an interest and commitment to the area of multicultural counselling. Moreover, throughout the entire program development project, I received an unanticipated level of support from both participants and cultural resource persons confirming the importance and relevance of this type of training.

Chapter V

DISCUSSION

The primary objective of this study was to develop and evaluate a multicultural counsellor training program for practicing counsellors. Given that there are few accounts of the content, process, and format of existing multicultural counselling retraining programs available (Ridley, Mendoza, & Kanitz, 1994), the development of this prototype model is timely as we as counsellors recognize the centrality of multiculturalism to our work with an increasingly changing client population (Arredondo, 1994). Offered in an intensive weekend format for its formative evaluation, the experimental training incorporated and extended the Triad Model (Pedersen, 1988, 1994). The multicultural counsellor competencies of awareness, knowledge, and skills were incorporated within the context of the MCT program development framework (Ridley, Mendoza, & Kanitz, 1994) and a program design was developed to reflect a brief training format. The program development and implementation was evaluated using the context, input, process, and product evaluation categories of the CIPP evaluation model.

Questions

The four questions that were posed at the end of the review of the literature in Chapter II provided direction for the study and are addressed below.

Question One:

Does the proposed inservice training program assist the counsellor participants in the development of the multicultural counselling competencies of awareness, knowledge, and skills that are related to effectively serving culturally diverse clients?

Based on the findings of previous research demonstrating the efficacy of brief multicultural counsellor education models which include from four to twelve hours of training (Hernandez, 1986; Johnson, 1987; Pedersen, Holwill, & Shapiro, 1987; Wade & Berstein, 1991), the program writer developed a training program nine hours in duration. Acknowledging the importance of the three major areas identified in the question above, the researcher designed and implemented an experimental training program. In doing so, the three separate yet integrated components were included to assist in the development of the participants level of multicultural awareness, knowledge, and skill. Thus, the development of the retraining process was closely linked to those competency factors thought to be critical in training counsellors in multiculturalism (Sue et al., 1982, 1992). In reference to measuring change, Arredondo (1994) observes: "if the multicultural competencies are used as the referent point...", evaluation should address the three aspects: awareness, knowledge, and skill as they relate to the participant's training experience (p. 312).

Evaluation data that emerged from this formative design appear to indicate that the counsellor trainee's feel the training experience assisted in the development of their multicultural counselling competencies. Verbatim feedback recorded in Chapter IV suggests that participants are: (a) more aware of their attitudes and beliefs about their

own culture as well as preconceived notions about the culture of others, (b) concerned about understanding the worldview and realities of those individuals who are culturally different, and (c) motivated to acquire and refine counselling skills appropriate for multicultural interventions.

Follow up interviews with a limited number of participants may imply the retraining program increased the counsellors' multicultural awareness as demonstrated by their willingness to begin evaluating their counselling interactions for cultural sensitivity.

Question Two:

Do the program evaluation results provide support for the continued used of the triad model as a methodology for training counsellors to work with culturally diverse clients?

Recognized by Johnson (1987) as one of the most effective methods of training counsellors to work with culturally different clients, the triad model has been the subject of many investigations in the United States as well as Canada and South Africa. Pedersen (1988, 1994) reports the triad model has been widely used in counsellor education programs and hundreds inservice training workshops. Participant response to this framework has been consistently favourable. Most evaluation reports on the triad model, however, including Pedersen's own seminal evaluation strategy, rely on self-reports and peer ratings of empathy as evaluation criteria. In an attempt to overcome some of the limitations in multicultural counsellor training outcome research, Hernandez (1986) developed the Cross Cultural Counselling Inventory - Revised (CCCI-R) (Lafromboise, Coleman & Hernandez, 1991), an objective measure purported to assess multicultural counselling competencies, and incorporated it in his research on the triad model. While

the results of his investigation provide support for the continued inclusion of the triad model in multicultural counsellor training efforts, the CCCI-R and other existing pencil-and-paper measures require further development before they can be confidently utilized to assess training outcomes (Ponterotto et al.,1994).

Other investigations (Irvin & Pedersen, 1995; Neimeyer et al., 1986) have compared the impact of the procounsellor and anticounsellor conditions in counsellor training experiments. The researchers' findings continue to provide evidence that the triad model is an effective means of preparing counsellors to work with clients from culturally diverse backgrounds. The procounsellor appears to be effective in teaching culture-specific information and in acquiring skills and intervention strategies; the anticounsellor variation fosters self-awareness of personal bias, sensitivity to contrasting values, and awareness of counselling in larger sociopolitical context (Hernandez, 1986). However, these results should be reexamined in the context of a full training program since participants in the original study (Neimeyer et al., 1986) and replication (Irvin & Pedersen, 1985) were exposed to the anticounsellor and procounsellor conditions for only ten minutes each in a laboratory setting. An international investigation conducted in South Africa studied the reactions of trainees to a written procedure that described the triad model as an alternative to traditional family therapy. The participants, practicing counsellors, were asked to indicate their choice between the two approaches and predict which would be more useful in their work. Thus, this study focuses on the potential application of the model rather than its actual effects.

Others (Christensen, 1989; Lefley, 1986; Wade & Berstein, 1991) utilized the

triad model in full scale training projects and reported favourable results. This investigation also included the triad model as part of a comprehensive multicultural counsellor training approach consistent with Pedersen's (1988; 1994) overall strategy for developing `multicultural awareness'. In this context, Pedersen defines multicultural awareness as the universal goal for all multicultural counsellor training. The skills training strategies in this exploratory program provided participants with the opportunity to interact with cultural resources persons who acted as confederate clients in both the anticounsellor and procounsellor conditions. Participant feedback underlines the importance of this experience and provides overwhelming support for including coached client and trainee role plays in future training endeavours.

Thus, this initial data from the evaluation questionnaires and follow up interviews provides support for the triad training model. Furthermore, the findings warrant further investigation. This process could begin with replication of this training workshop with a larger and more diverse sample and employing a more comprehensive qualitative design.

Heppner and O'Brien (1994) indicate that qualitative designs may be appropriate in addressing the question of how counsellor training programs can most effectively train multiculturally competent professionals. Similarly, an expanded qualitative study of the training procedure could assist with understanding the general process of multicultural counsellor training and more specifically, with understanding why participants feel the triad model is so effective.

Question Three:

Is the MCT program development framework a comprehensive guide for multicultural counsellor training program development?

Ridley, Mendoza, and Kanitz (1994) proposed a five level pyramidal framework to assist program developers in the development of multicultural counsellor training programs. Acclaimed as an important undertaking and milestone reference, the MCT model suggests the preparation of counsellors to work with culturally different clients should include systematic attention to: philosophy, learning objectives, instructional strategies, program designs, and evaluation.

The article outlines a stage-like progression which counsellor educators are advised to follow. While the authors supply sufficient information to assist program writers achieve their goals in the first three levels of program development, the sections on program designs and evaluation require further consideration. Writers who are concerned about the competencies of counsellors working in the field are left with the task of developing program strategies that are appropriate for the training needs of this group. Although the discussion on evaluation primarily focuses on the failings of MCT evaluation, it provides a framework which outlines directions for future evaluation research.

Given these two major limitations of the MCT program development framework, it was necessary to construct a program design to meet the retraining needs of counsellors who are currently working with culturally diverse clients; thus responding to Ridley, Mendoza, and Kanitz's (1994) invitation to focus on specific levels of the

pyramid. Moreover, the MCT framework identifies the need to explore aspects of training which are proximal to MCT training; this includes the actual process of multicultural counsellor training which is one of the primary objectives of this study.

In the process of writing the program, I found that addressing each of the five stages in the MCT framework provided valuable guidelines for the development of this experimental training project as well as the opportunity to introduce additional information to the area of program design.

Question Four:

Do the results from the CIPP Evaluation of the multicultural training program indicate that, this prototype multicultural counsellor workshop: (a) responds to the retraining needs of practicing counsellors, (b) combines effectively existing program training strategies into an integrated framework, (c) contributes to the understanding of the multicultural counsellor training process, and (d) provides a program format that is worthwhile for others to incorporate?

Two of the major criteria that must be met in preparing a multicultural counselling training program for counsellors who are currently working in the field are that it is cost-effective and in a format that can be adapted to a variety of training contexts. As most practicing counsellors today face restrictions in terms of the financial resources and time they have available for professional development, the training program developed in this study provides a viable option. The intensive workshop format allows counsellors to receive comprehensive training in the area of multicultural counselling without committing large amounts of time or money. Moreover, the program

assists counsellors to develop the competencies of awareness, knowledge, and skills by incorporating a variety of resources and instructional strategies that have been identified by multicultural counsellor education experts as effective and efficient.

The entire process of developing, implementing, and evaluating the multicultural counselling training program is described in sufficient detail to allow others to replicate and extend this framework in their training programs. Feedback from the participants and cultural resource persons suggests that this program makes a contribution related to training counsellors to effectively serve clients who are culturally different.

Given that both training opportunities and descriptions of multicultural counselling training approaches are extremely limited in Canada, the training program described in this study is one mechanism that will contribute to overcoming these deficits.

Conclusions, Recommendations, and Implications

While many of the conclusions, recommendations, and implications from this study are identified in the above discussion, it is important to emphasize that many Canadian counsellors have not been adequately prepared to work with the increasingly culturally diverse clients they serve and it is essential that steps to taken to improve their multicultural competencies. The training program described in this study could be offered as inservice training for counselling centre staff in a variety of settings. Although it would involve advanced planning, centre personnel could recruit culturally different students and community members from their target populations to ensure that the

training was specific to the context of the agency or institution receiving training. The brief format of this training model would also lend itself to adaptation by professional associations and organizations such as Alberta Teachers' Association, Psychologists' Association of Alberta, Association of Canadian Community Colleges, Canadian Guidance and Counselling Association and would be appropriate as a one or two day pre-conference workshop or continuing education program.

In addition, the training model could also be adapted to meet the training needs of other business and education professionals who are increasingly faced with demands to function effectively in a global market place or address the issues of diversity and internationalization within their organizations and institutions.

Summary

The primary objective of this research project was to produce a training program that would contribute to the challenge of training counsellors to work effectively with clients from diverse cultural backgrounds. It is hoped that the multicultural counselling training program outlined and evaluated in this study will assist in some way with this process in Canada.

Future Research and Evaluation

This program development project represents a first step in the process of preparing multicultural training strategies, and features a design that can be utilized in future research to further our knowledge in the area. While the present study details the development and implementation of a prototype multicultural counselling training

program, the program evaluation data is not substantive.

Direct follow-up research to this project, besides a replication study with a larger sample, should focus on the summative aspects of program development. Evaluation of future multicultural counselling training programs should determine whether the long-term objectives of the participants were met. By conducting interviews with the counsellor trainees before and after the training, researchers will be able to learn about the application of the training to the counsellor's work environment.

As the goal of all multicultural counsellor training is to assist each counsellor to understand individuals who are different from themselves and respond in an appropriate way to all individuals in the increasingly diverse client population, the counselling profession must continue to research effective strategies of preparing its members to meet those objectives.

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APPENDICES

Counselling Across Cultures:

Training for Effectiveness
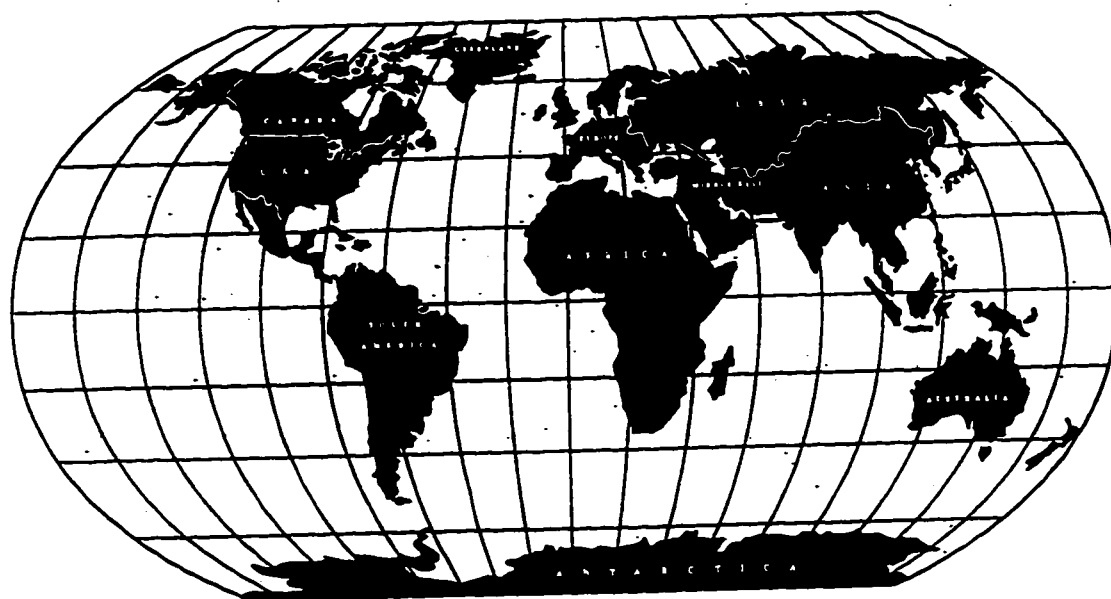
Counsellor Education Workshop
June 23-24, 1995

10700 - 104 Avenue
Edmonton, Alberta

<u>Counselling Across Cultures: Training for Effectiveness</u> - cont'd

Counsellor Education Workshop
June 23 - 24, 1995
Friday, 6:30 - 9:30 p.m.
Saturday, 9:00 a.m. - 4:00 p.m.

The current cultural diversity that characterizes
Canadian society and its projected increase have
heightened the attention given to the issues involved
in cross-cultural counselling. The majority of
counsellors, however, have not been specifically
trained to respond to the needs of culturally
different clients. In keeping with professional and
ethical obligations to respond effectively to the
needs of all individuals, numerous counsellor training
models have been developed in North America.

This intensive workshop has been designed to
provide professional participants with an overview
of current cross-cultural counselling research,
theory, and practice. Trainees are provided with the
unique opportunity to interact with racially and
ethnically dissimilar confederate clients within the
framework of counselling role plays to facilitate the
immediate application of theory to practice.

Designed For
Professional counsellors, psychologists, social
workers, teachers, and other professionals or
graduate students who offer personal assistance to
clients from diverse cultural backgrounds. The
purpose of this workshop is to develop participants'
cross-cultural counselling expertise. Enrollment will
be limited to a maximum of 25 participants.

Fees:
· Professional - $75.00 per person
  Student or Low Income - $50.00
· Registration fees include coffee break
  refreshments, Saturday's Lunch, and materials.

Resource Persons
Celia Smyth, Doctoral Candidate, Educational
Psychology (Counselling), whose principal research
area is cross-cultural counselling. Celia has had many
years of counselling experience working with
diverse client groups and has given presentations for
CBIE, ACCC, and CACUSS.

Cultural-Resource Experts representing a variety
of racial and ethnic groups including First Nations,
Pacific Rim, African, Caribbean, and Asian cultures
will serve as bi-cultural contextualizers during the
experiential portion of the workshop.

Information
If you have any questions about the workshop,
please contact Celia Smyth:
Telephone (403) 497-5819
Fax (403) 497-5001

Registration
By Mail:
Please complete the registration form and mail
together with the fee to:
Counselling Across Cultures
c/o Celia Smyth
Grant MacEwan Community College
P.O. Box 1796
Edmonton, Alberta T5J 2P2

By Fax:
Fax completed registration form to:
(403) 497-5001
Fee payment on site.

In Person:
The Counselling Department is located in
Room A112, City Centre Campus.
Regular Office Hours:
8:30 a.m. to 4:30 p.m., Monday to Friday.

Counselling Across Cultures: Training for Effectiveness - cont'd

Counselling Across Cultures: Training for Effectiveness Counsellor Education Workshop
Friday, June 22, 1995, Evening and Saturday, June 23, 1995, Full Day
REGISTRATION FORM

Name _____   Institution _____

Address _____   _____

_____   Position _____

_____   Education _____

Postal Code _____   Interest or experience in cross-cultural counselling _____

Telephone No. ( ) _____   _____

Fax No. ( ) _____   _____

Please note: Evaluation of the effectiveness of this training workshop is part of a research project and the participants will be asked to complete pre and post training questionnaires during the session.

I am interested in participating in the workshop evaluation and understand that I have the option of not participating if I so choose.

Signature _____