

**MULTICULTURAL COUNSELING COMPETENCE OF SCHOOL COUNSELORS:
RELATIONSHIP TO MULTICULTURAL BEHAVIORS AND PERCEIVED SCHOOL
CLIMATE**

by

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ABSTRACT

Diversity in the United States is steadily increasing with racial and ethnic groups traditionally called minorities expected to account for over 50% of the U.S. population by 2050 (U.S. Census Projections, 2009). At the same time, the school age population is expected to consist of 60% students from “minority” backgrounds. Yet, school counselors are mostly from White, European backgrounds and are projected to continue to come from that background (Brown, Parham, & Yonker, 1996; Pack-Brown, 1999; Vaughn, 2007). This creates frequent cross-cultural counseling relationships within schools necessitating that school counselors have multicultural competence. Multicultural counseling competence (MCC) has been related to awareness of privilege (Mindrup, Spray, & Lamberghini-West, 2011). This research investigates that connection and the connection of self-reported MCC of school counselors to their multicultural school counseling behavior. The research also examines the connection with school climate, which has been connected in previous literature to academic achievement. This research indicates relationships between the self-reported MCC of school counselors and awareness of privilege and oppression. Results indicated a predictive relationship between MCC and awareness of privilege and oppression on multicultural school counseling behavior. Furthermore, results indicated a predictive relationship between MCC and awareness of privilege and oppression on perceived school climate. Results also indicate a relationship between reported multicultural school counseling behavior and perceived school climate. Selected demographic factors were also examined, indicating differences in the constructs of interest based on gender, ethnicity, and having taken a multicultural class. Relationships and differences remain after accounting for social desirability.

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CHAPTER 1

Introduction

Given that the United States is becoming more diverse, the necessity of multiculturally appropriate counseling is becoming more important and more recognized. The importance of multicultural competence for the counseling profession was brought to practitioners' attention when Sue and colleagues (1982; 1992) challenged the profession to develop and utilize multicultural counseling competencies. As a result of this call to the profession, the Association for Multicultural Counseling and Development developed 31 competencies, which were also adopted by the American Counseling Association as a part of their ethical code (ACA; 2014). ACA's ethical standards (2014) require multicultural competence in order to be a competent and ethical counselor.

Being multiculturally competent is becoming increasingly necessary as the population of the United States changes and diversity increases. Specifically, the population of people from non-white and/or Hispanic backgrounds (traditionally called minorities) is anticipated to account for over fifty-percent of the total population by 2050 (US Census, 2009). During the same time period, children and adolescents from diverse, non-white backgrounds will account for approximately 60% of the school age population (US Census, 2009). In contrast to the diversity of students, the majority of school counselors are from white, European American backgrounds and are anticipated to continue to come primarily from that background (Brown, Parham, & Yonker, 1996; Pack-Brown, 1999; Vaughn, 2007). This creates cross-cultural counseling relationships, which necessitate the need for school counselors to have competence with counseling diverse students. The prevalence of cross-cultural counseling relationships in schools, and therefore the need for cultural competence, has resulted in the American School Counseling

Association (ASCA) stating that school counselors need to be prepared to proactively address the needs of all diverse students (ASCA, 2010). In order to ethically meet the needs of all students during a time of increasing diversity and to deliver effective school counseling programs, school counselors must have multicultural counseling competence (MCC).

School counselors, like all school personnel, are held accountable for the academic achievement of students (ASCA, 2012). Therefore the behaviors of school counselors, including their MCC, should be looked at in relationship to school factors, such as school climate, that are related to academic achievement. The relationship between school climate and academic achievement has been established through multiple studies (e.g. Brand, Felner, Shim, Seitsinger, & Dumas, 2003; Cohen McCabe, Michelli, & Pickeral, 2009; MacNeil, Prater, & Busch, 2009; National School Climate Council, 2007; Sherblom, Marshall, & Sherblom, 2006; Sterbinsky, Ross, Redfield, & Stewart, 2006; Thapa, Cohen, Guffey, & Higgins-D'Allesandro, 2013). Furthermore, school counselors' work to develop and support comprehensive school counseling programs (CSCPs) has been linked to school climate (Lapan, Gybers, & Sun, 1997). The level of implementation of the CSCP was positively related to the climate of the school.

This chapter will start by exploring the academic needs of diverse students, including the achievement gap between minority and White students. Academic achievement has been linked to school climate in multiple studies and school climate is critical for minority students who tend to rate school climate more negatively than White peers so this chapter will follow academic achievement with a look at school climate and the relationship between school climate and the academic achievement of all students. This chapter will then address one aspect of school climate, specifically culturally competent schools, and move into the multicultural competence of school counselors. Given that one part of multicultural competence is awareness of privilege

and oppression, this chapter will look at why this awareness is important and conclude with a discussion of the multicultural behaviors of school counselors.

Academic Needs

Academic achievement is a widely discussed concern within the United States as evidenced by policies such as No Child Left Behind (NCLB; 2001). All school personnel, including school counselors have a responsibility to ensure the academic achievement of all students (ASCA, 2012). Yet, during a time of increasing diversity within the United States, the achievement gap between minority and white students continues to be an area of concern (Barton & Coley, 2010; McKinsey & Company, 2009). Specifically, the increasing diversity in the United States is evidenced by census projections stating that the population of people from white and/or Hispanic backgrounds is anticipated to account for over fifty-percent of the population by 2050 (US Census, 2009). Within that same time period, children and adolescents from diverse, non-white backgrounds will increase to 60% of the school age population (US Census, 2009).

Despite a substantial closing of the achievement gap throughout the 70s and 80s, this progress essentially halted in the 90s (Barton & Coley, 2010). Though the achievement gap began to close again with the enactment of NCLB, the data indicates that the legislation had a minimal effect on closing the achievement gap (Reardon, Greeneberg, Kalogrides, Shores & Valentino, 2012) unlike the 70s and 80s when the gap closed by at least half. The achievement gap continues to be significant with the average Black or Latino student currently being two to three grade levels behind the average white student regardless of what achievement measurement is used (i.e. achievement testing, graduation rates, etc.; McKinsey & Company, 2009) or type of school evaluated (i.e. private or public; Simms, 2012). Minority students' lower scores cannot be attributed to a lack of effort such as absenteeism or not studying (Allensworth & Easton,

2007) indicating a systemic issue rather than an individual lack of work. Lack of academic progress leads to ongoing problems the impact of early achievement on many areas of later achievement, including high school graduation rates, and furthermore to success in college (Allensworth & Easton, 2007; McKinsey & Company, 2009). Academic achievement or lack thereof has both individual and societal impacts. For example, degree attainment levels are correlated with lifetime achievement, even when factoring in the cost of the education (McKinsey & Company, 2009). On the other hand, lower educational attainment is associated with such things as lack of insurance and reliance on public resources for medical help (McKinsey & Company, 2009). Furthermore, factors such as incarceration rates are negatively correlated with educational attainment, as are negative health conditions (i.e. smoking and obesity). Therefore early educational achievement has been associated with lifetime consequences, which emphasizes the need for all school personnel, including school counselors, to be involved in increasing academic achievement for all students and closing the achievement gap. There are multiple factors associated with academic achievement including the impact of school safety, which is one aspect of school climate (Barton & Coley, 2010).

School Climate

School climate is positively related to academic achievement (Brand et al., 2003; Cohen et al., 2009; MacNeil et al., 2009; National School Climate Council, 2007; Sherblom et al., 2006; Sterbinsky et al., 2006; Thapa et al., 2013) and to the implementation of CSCPs (Lapan, Gybers, & Sun, 1997). School climate can be defined as the culture and feel of a school based on patterns and relationships established by the norms, common goals, values, everyday patterns of behavior, and organizational structures within the school (National School Climate Center, 2007). A positive school climate results in higher school attendance, a sense of safety for students and

school personnel, and greater learning as evidenced by academic achievement. A positive school climate, by definition, creates a safe place for all students to be present and learn. There is a respect for diversity that exists in a school with a positive climate for all students.

School climate can be conceptualized systemically through four main areas (Cohen et al., 2009). The four main areas of school climate discovered by Cohen and colleagues (2009) during their review of relevant literature were (a) safety, (b) teaching and learning, (c) relationships, and (d) environmental-structural. These four aspects of school climate are all areas that can be affected by the work of school counselors (ASCA, 2012) through the CSCP.

“Safety” in a school involves both physical safety and social-emotional safety. The physical safety of students can be impacted positively through lessons on bullying and a systemic addressing of bullying in a school. Social-emotional safety is related to attitudes about bullying and the school’s responses to bullying, how conflicts are resolved, and how school rules are followed. School counselors should be involved in the social emotional safety of students through teaching lessons on diversity and acceptance, lessons to prevent bullying, advocating for policies that protect students, conflict resolution lessons and intervention, being involved in teacher in-service lessons about recognizing and responding to bullying, and contributing to rules that are fair and enforceable that students are able to buy in to.

The area of “teaching and learning” as it relates to school climate (Cohen et al., 2009) includes high expectations for achievement including respecting varied learning styles. This area also includes social/emotional learning, which is congruent with the responsibilities of the school counselor according to the personal/social domain of the ASCA national model (ASCA, 2012). The social/emotional safety of students and the social/emotional aspects of teaching and learning, impact the relationships within a school.

The third area of school climate, “relationships” includes all relationships within a school from friendships between students to adult/student interactions. As schools become more diverse, many of the relationships within a school are diverse and many are cross-cultural. The area of relationships involves a need for respecting diversity throughout the many and varied relationships within the school, particularly adult-student relationships. Adult-student relationships have an unequal power differential due to the power afforded to adults societally and within the school. An abuse of that power, adversely affects the school climate. This will be discussed further in the context of oppression and privilege.

The final aspect of school climate, the “environmental-structural” area, refers primarily to the actual space of the school (i.e. cleanliness, upkeep, space/size, materials available, etc.; Cohen et al., 2009). The aesthetics and function of the space provided for learning can either enhance or detract from the learning experience. Furthermore, the physical learning space, its aesthetics and upkeep can also communicate a valuing or conversely a devaluing of the students who are expected to learn there. The school counselor can impact the “environmental-structural” area through advocacy to improve the physical learning environment and aesthetics of the school. In sum, the school counselor can and should be involved in impacting each of these four areas through the school counselor’s role in the school (ASCA, 2012). Schools that have a positive school climate also respect the diversity of all students. Schools where all students feel safe to learn and meet the learning needs of all students are referred to as culturally competent schools.

Culturally competent schools have a positive school climate for all students and a respect for the diversity of all students (Nelson, Bustamante, Wilson, & Onwuegbuzie, 2008). Culturally competent schools are necessary to ensure that white and non-white students are offered the same opportunities for academic achievement (National Association of State Boards of

Education [NASBE], 2005). According to the NASBE (2005) non-white students tend to be placed disproportionately into lower-tracks and special education and that schools with a majority non-white student population tend to be underfunded and have less qualified teachers. The over representation of minority students in lower tracks supports the need for culturally competent schools that encourage the success of all students (McKinsey & Company, 2009) especially in areas such as closing the achievement gap. One can conclude that, culturally competent school personnel are required to ensure culturally competent schools.

Multicultural Counseling Competence

In contrast with the increasing numbers of students in schools who are from non-white and Hispanic backgrounds, the majority of school counselors are from white, European-American backgrounds. (Brown et al., 1996; Pack-Brown, 1999; Vaughn, 2007). This difference in the background of counselors and students makes cross-cultural counseling relationships a necessity, requiring that school counselors have competence with counseling diverse students in order to perform their jobs ethically.

Culturally competent school counselors are an integral part of culturally competent schools (Hernandez & Seem, 2004). ASCA (2009) recognized the need for school counselors to be culturally competent in a position statement that advocated for school counselors to embrace the cultural diversity of all students and other stakeholders in the school (i.e. parents, teachers, and administrators). ASCA (2010) along with other counseling organizations (e.g. ACA, 2014) and the Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2009) have recognized the need for multicultural counseling competence (MCC) for counselors (ACA, 2014) and school counselors specifically (ASCA, 2010). For example, according to the ACA ethical codes, multicultural counseling competence is part of practicing as an ethical

counselor (ACA, 2014), including professional school counselors. Further more, ASCA ethical codes (2010) describe multicultural practices and behaviors specifically for practicing school counselors. Finally, CACREP (2009) requires accredited programs that train counselors and school counselors to provide professional development in multicultural counseling through at least a one-semester multicultural counseling class and infuse multicultural counseling throughout the curriculum. Thus, the counseling profession has recognized the importance of multicultural counseling competence and has begun to clarify and assess this construct.

As stated previously, Sue and colleagues brought multicultural competencies in counseling to the awareness of the profession in 1982. The Association for Multicultural Counseling and Development (AMCD) precipitated the call to the profession for multicultural competencies in 1992 (Arredondo, 1996; Sue et al., 1992). AMCD then requested additional clarification and operationalization, which was provided by Arredondo (1996). In the operationalization of these competencies, Arredondo defined multicultural as applying to five distinct cultural groups: African-American (Black), Asian, Caucasian/European (White), Hispanic/Latino and Native American or indigenous. This definition of multicultural mirrors the definition offered by Sue and colleagues (1992) which included four main racial and ethnic groups in the United States (i.e. African Americans, American Indians, Asian Americans, and Hispanics/Latino(a)s). The only difference was the addition of Caucasian/European (White) in Arredondo's 1996 definition. Sue and colleagues (1992) acknowledged that in some cases there is a broader definition of diversity utilized that would include such things as gender, religion, and socioeconomic background but they felt that this would, in their opinion, muddy the concept of multicultural by minimizing the oppressive experiences of ethnic minority individuals in the

United States. Therefore they maintain a focus on race/ethnicity in their definition, which restricts the term multicultural to racial/ethnic diversity.

In the original call for multicultural counseling competencies, the point was made that many counseling relationships involve a White, European-American counselor with a visible racial, ethnic minority group member (VREG; Arredondo, 1996; Helms, 1990; Sue et al, 1992). Sue and colleagues' (1992) call to the profession included a reference to the multiplicity in the definition of the concept multicultural and emphasized the need to understand the sociopolitical reality of minority clients' lives as a part of MCC; including oppression and oppressive experiences. A counseling relationship between a white counselors and a minority client could potentially lead to the re-creation of the sociopolitical experiences of minorities, such as oppression, through the counseling relationship, if the counselor does not have MCC (Hays, 2005). Multicultural competence combined with working knowledge of sociopolitical concerns (e.g. privilege and oppression) can prevent the counseling relationship from becoming a product of an unfair system. Thus it is vitally important for the wellbeing of minority clients that the counselor has multicultural competence. Despite the many self-report measures to assess MCC, few of them address oppression or privilege, though those constructs are specifically mentioned in the operationalization of the multicultural competencies (Arredondo et al., 1996). Assessment of MCC in general is moving towards assessing prejudicial attitudes and awareness of the oppression faced by marginalized groups (Hays, 2008). Assessing awareness of oppression is especially needed when assessing the MCC of school counselors due to the inherent position of privilege that school counselors are in as adults who have power in the school and because the current assessments of privilege and oppression have not been utilized with school counselors at this time.

Privilege and Oppression

Oppression and prejudicial attitudes that harm others have been recognized as detrimental in the multicultural counseling literature (Arredondo, 1996; Arredondo, 1999; Hays, 2005; Sue et al., 1992). When one group is oppressed another group is receiving an unfair advantage or privilege (McIntosh, 1984). The constructs oppression and privilege are interconnected and both are part of the recent developments in MCC assessment (Hays, 2008), yet neither has been studied with school counselors.

As mentioned previously, a White counselor counseling a client from a VREG, runs the risk of recreating oppressive sociopolitical realities of minorities within the counseling relationship (Hays, 2005). Oppression, as a construct, can be difficult to understand especially when the word is overused such as the claims that oppressors are oppressed by oppressing (Frye, 1983). For example, if it is accepted that men continue to have societal power as supported by more men in positions of power and that men make more money than women at the same jobs, then the claim that men are oppressed by not being able to cry, stretches the meaning of oppression. In order to more fully explain the construct oppression, Frye (1983) introduces and explains the concept of a double bind. A double bind restricts the oppressed group through restricting choices or punishing any choice that is made. Despite the harm of double-bind scenarios, a single restriction is not solely responsible for the oppression any group. An extension of the double bind is the image of a cage that through a series of systemic restrictions essentially constricts the available choices of the group that is oppressed (Frye, 1983). If you look solely at one bar of the cage, you will not understand why the bird does not just fly around that one bar to escape. That is like hyper focusing on one discriminatory situation or double bind and missing the systemic system or cage. One can only understand how the bird is trapped, by

widening one's perspective to view the entire cage. Much like a bird that cannot escape by flying around one bar, an oppressed group cannot escape the oppression through dealing with an individual restrictive double bind and ignoring the system.

Oppression can occur in two main modalities; oppression by force or deprivation (Hanna, Talley, & Guindon; 2000). Oppression by force involves forcing something onto someone else such as an object (e.g. a fist, bullet, etc), a label (e.g. racist terminology, harmful names for sexual minorities), a restrictive role, an experience, or favorable living conditions. The person being affected adversely can experience either negative physical or psychological impacts or a combination. On the other hand, oppression by deprivation involves denying someone else something such as an object, a label, a role, an experience, or a living condition. This can involve denying love, contact with family, ability to worship a chosen religion, or a desirable job. The modalities can exist together, with both oppression by force and deprivation affecting the same person or group of people.

Cultural oppression can occur in counseling when the worldview of the counselor is imposed on the culturally different client (Sue, 1978; Hays, 2005). Oppression can occur in multiple identities for one person or an individual can be simultaneously a member of an oppressed group based on one identity (i.e. Black, female, lesbian/gay) and a privileged group based on another identity (i.e. White, male, heterosexual; Croteau, Talbot, Lance, & Evans, 2001; Hanna et al, 2000). In a society where one or more groups are oppressed, other groups unfairly benefit from that oppression and are privileged by it (McIntosh, 1988). It is very challenging for individuals to recognize how they have been privileged by the oppression of others (McIntosh, 1988). It is similarly difficult for people to recognize and to talk about the intersections of their privileged and oppressed statuses when they are part of a privileged group

in one area and part of an oppressed group in another (Croteau et al., 2001).

There is recognition that oppression can occur within the counseling relationship and that counselors who do not have multicultural competence run the risk of recreating oppressive societal conditions within the counseling relationships (Sue, 1978). The risk may actually be heightened for school counselors due to the lack of power that minors have over their situation and conversely the increased power that school counselors have due to that. Power is another way of looking at privilege and oppression. The power within a counseling relationship can heighten the position of privilege of primarily white counselors. It is therefore especially important to investigate school counselors' awareness of privilege and oppression. That awareness has begun to be investigated with counselors (Black, Stone, Hutchison, & Suarez, 2007; Hays, 2005; Hays, Chang, & Decker, 2007; Pinterits, Poteat, & Spanierman, 2009), yet it has not been investigated with school counselors at this point.

Awareness of privilege has been positively related to levels of MCC with psychologists and social workers (Mindrup, Spray, Lamberghini-West, 2011). Despite the recognition by multicultural theorists and researchers (Sue et al., 1992; Arredondo, 1996) about the impact of privilege and oppression on multicultural competence, most of the currently available assessments for investigating MCC do not address those constructs. Assessments for studying privilege and oppression will be discussed in more detail in chapters two and three; including the inventory that measures awareness of both privilege and oppression for counselors (i.e. the Privilege and Oppression Inventory [POI]; Hays 2005, Hays et al., 2007).

School Counselors Multicultural Behaviors

Though multiple studies have looked at the MCC of school counselors (Bidell, 2011; Chao, 2013; Constantine, 2002; Constantine et al, 2001; Constantine & Yeh, 2001; Hayden-

Davis, 2006; Holcomb-McCoy, 2005; Holcomb-McCoy & Day-Vines, 2004; Holcomb-McCoy & Myers, 1999, Owen, Bodenhorn, & Bryant, 2010), there is a lack of research comparing school counselors' actual multicultural behaviors to their self-perceived MCC. ASCA ethical guidelines (2010) are clear about expectations for multicultural competence with statements such as "Develop competencies in how prejudice, power and various forms of oppression, such as ableism, ageism, classism, familyism, genderism, heterosexism, immigrationism, linguicism, racism, religionism and sexism, affect self, students and all stakeholders." Additionally, ASCA provides resources for multiculturally competent behavior such as the *20 (Self-)Critical Things I Will Do to Be a More Equitable Educator*, a resource by Paul C. Gorski for EdChange and the Multicultural Pavilion. In addition, a checklist of school counseling multicultural competence has been published but not normed (Holcomb-McCoy, 2004). This checklist, like previous assessments, looks at competence but not behaviors. Based on these resources a survey to assess the multicultural behaviors of school counselors was created for this research.

School counselors create and maintain a comprehensive school counseling program that includes classroom guidance lessons, small groups, and individual sessions with students as well as being involved in school policies and procedures (ASCA, 2012). School counselors' multicultural competence would be expected to affect their behaviors in each of these areas, with students, colleagues, and other stakeholders. The Multicultural School Counseling Behavior Survey (MSCBS) investigates school counselors' multicultural behaviors in each area. The development of the MSCBS will be described further in chapters 2 and 3.

Conceptual Framework

As stated previously, diversity throughout the United States is increasing, particularly amongst school age youth with 60% of students expected to come from minority backgrounds by

the year 2050 (US Census Projections, 2009). At the same time, the population of school counselors is projected to remain fairly consistent and to consist primarily of those from White, European backgrounds (Brown et al., 1996; Pack-Brown, 1999; Vaughn, 2007). This creates an increase in cross-cultural counseling relationships within schools, necessitating that school counselors be multicultural competent to practice ethically (ACA, 2014; ASCA, 2010).

Awareness of privilege and oppression has been significantly related to MCC in prior research (Mindrup et al., 2011) but that connection has not been explored specifically with school counselors. Those two constructs, (i.e. self-perceived MCC and awareness of privilege and oppression), will provide a clearer picture of the actual MCC of school counselors. Yet there is still one part missing from that picture, namely the actual behaviors of school counselors based on their perceived MCC. The actual multicultural behaviors of school counselors has not been explored despite an acceptance of the need for school counselors to be multicultural competent.

Connecting the MCC of school counselors and their multicultural behaviors with an aspect of school life that has already been linked to academic achievement will provide a clearer picture of the relevance of school counselors' MCC on student success. School climate is that link between the behaviors of school counselors and student achievement due to school counselors' work affecting many aspects of school climate (ASCA, 2012; Hernandez & Seem, 2004; Lapen et al, 1997). Thus, diversity in schools necessitates that school counselors have MCC, which is connected to awareness of privilege and oppression. School counselors' MCC and their multicultural counseling behaviors has not yet been investigated nor has the subsequent connection of MCC, awareness of privilege and oppression, and multicultural school counseling behaviors to school climate. This research investigated those connections. To facilitate understanding of the constructs investigated, operational definitions and abbreviations are

provided in the following section. The research questions guiding the investigation follow the definitions and abbreviations.

Operational Definitions and abbreviations

Achievement Gap – The documented gap between the achievement of White and minority students on many measures of achievement (e.g. grades, testing, dropout rates, retention and pass rates).

American School Counselor Association (ASCA) National Model – Published by ASCA (2012), the National Model is a framework for developing and administering a comprehensive school counseling program (CSCP). The model incorporates the foundation, delivery, management, and accountability for the implementation of a CSCP.

Comprehensive School Counseling Program (CSCP) – CSCPs are data-driven, standards based programs that address the needs of all students in a school in three main areas (i.e. academic, personal/social, and career). A CSCP is needs based and ensures equitable access for all students. The CSCP is delivered systematically by a state-certified school counselor (ASCA, 2012).

Cultural Pluralism – Diversity within and between cultural groups. Referred to in the Inventory of School Climate - Teacher (ISC-T) specifically as Support for Cultural Pluralism, which indicates the level of acceptance of many diversities (Brand, Felner, Seitsinger, Burns, & Bolton, 2007).

Multicultural Counseling Competence (MCC) – The ability of a counselor to engage therapeutically with someone from a different cultural background than their own. This includes awareness of one's own culture, biases, and impact on the counseling relationship, knowledge of

other cultures and how that relates to counseling, and the skills to engage effectively and therapeutically in a cross-cultural counseling relationship.

Oppression – Being unfairly denied psychologically, physically, or politically based on membership in a particular cultural group (Hanna, et al., 2000). This oppression must extend beyond an individual instance to systemic barriers to basic rights or success (Frye, 1984).

Privilege – Benefitting from another group’s oppression by virtue of belonging to a particular cultural group (Croteau et al., 2001; McIntosh, 1988).

School Climate - The culture and feel of a school based on patterns and relationships established by the norms, common goals, values, everyday patterns of behavior, and organizational structures within the school (National School Climate Center, 2007).

Title 1 School – Schools where at least 40% of the student population is living below the poverty level as federally defined. Often quantified by utilizing the number of students who qualify for free or reduced meals (U.S. Department of Education. 2014).

Research Questions

There were five research questions and hypotheses that guided this research. The research questions were:

- (a) What is the relationship between school counselors’ MCC and their awareness of privilege and oppression?
- (b) What are the impacts of school counselors’ MCC and awareness of privilege and oppression on their workplace-based multicultural behaviors?
- (c) What is the relationship between school counselors’ multicultural competence, awareness of privilege and oppression, and perceptions of school climate?

- (d) What is the relationship between school counselors' workplace-based multicultural behaviors and their perceptions of school climate?
- (e) Is there a difference between female and male school counselors' MCC, awareness of privilege and oppression, and multicultural behaviors across grouping by selected demographic factors (ethnicity, having taken a multicultural class, and number of years' experience)?

The corresponding hypotheses were:

- (a) School counselors' MCC will be positively related to their awareness of privilege and oppression.
- (b) School counselors' MCC and awareness of privilege and oppression will have a significant impact on their workplace-based multicultural behaviors.
- (c) There will be a significant positive relationship between school counselors' multicultural competence, awareness of privilege and oppression, and perceptions of school climate.
- (d) There is a significant relationship between school counselors' workplace-based multicultural behaviors and their perceptions of school climate.
- (e) There is a difference in male and female school counselors' MCC, awareness of privilege and oppression, and multicultural behaviors across grouping by selected demographic factors (ethnicity, having taken a multicultural class, and number of years' experience)?

Analysis

Each of the above research questions was answered through the use of self-report measures. This type of research design is considered correlational due to the lack of researcher manipulation of the variables being studied (Heppner, Wampold, & Kivlighan, 2008). All data was collected and analyzed using the Statistical Package for the Social Sciences (SPSS). More

information about the research design, data collection, and data analysis will be provided in Chapter 3, including participant recruitment and information about instruments.

Summary

Increasing diversity in the United States, particularly amongst the school age population, coupled with projections that school counselors will continue to come from White, European backgrounds creates an increasing number of cross-cultural counseling relationships within schools. These cross-cultural counseling relationships necessitate that school counselors have multicultural competence. Though awareness of privilege has been linked with MCC neither privilege nor oppression have been investigated with school counselors in connection with MCC. Additionally, multicultural school counseling behaviors have not been investigated and the MCC of school counselors has not been quantified in relationship to multicultural school counseling behaviors. In fact, there does not appear to be an instrument for that construct, therefore one was created for this research. Connecting the MCC of school counselors, with their multicultural behaviors is a necessary piece of this research. In addition, the behaviors of school counselors can directly impact school climate and school climate impacts students. That piece was also investigated in relation to the other constructs of interest. Each of these was a part of the research questions outlined above and will be further discussed in the following chapters.

CHAPTER 2

Review of Literature

Diversity within the United States is increasing, with people from ethnic minority backgrounds expected to account for 50% of the United States population by 2050 and 60% by 2100 (US Census projections 2009). These projections indicate a stark change in diversity from 2000 when 70% of the U.S. population was comprised of non-Hispanic Whites (U.S. Census Bureau, 2000). There are similar population trends anticipated for the school age population with students from non-white and/or Hispanic backgrounds (traditionally referred to as minority students) expected to account for 60% of the school age population by 2050 (U.S. Census projections 2009). Based on these demographic trends, it is important that all counselors, including school counselors, be competent in working with culturally diverse clients. In contrast to the anticipated ethnicity of students, school counselors are projected to continue to be mostly from White, European, non-Hispanic backgrounds (Brown et al., 1996; Pack-Brown, 1999; Vaughn, 2007). This mirrors the typical counseling relationship as described by Sue and colleagues (1992), which involves a White/ European-American counselor with a client from a VREG. This contrast between the ethnic and racial backgrounds of school counselors and the students they serve necessitates that school counselors be competent in working with students from backgrounds that are different from their own.

The ethical standards of ASCA reflect the need for school counselors to have multicultural competence with a section on multiculturalism and behaviors that school counselors should engage in to be ethically responsible in working with culturally diverse students and stakeholders (2010). Additionally, ASCA released a position statement in 2009 that urged school counselors to address the varying needs of diverse students and other stakeholders.

Furthermore, ACA's ethical codes (2005) require that all counselors, including school counselors, have MCC and reflect the guidelines of AMCD. Building on the work of counseling organizations, CACREP also recognized the need for multicultural competency in their guidelines for accreditation (2009). CACREP guidelines (2009) require that accredited counselor preparation programs offer at least a one-semester multicultural counseling course to counselors in training and infuse multiculturalism into the counseling curriculum.

This chapter will explore the concept of MCC and the development of that construct. Then the assessment of MCC with counselors and school counselors will be described. Given that the MCC of school counselors has not been compared directly to their behaviors, the multicultural behaviors of school counselors will also be discussed and the development of the MSCBS. Additionally, since school counselors can directly affect school climate through their work with the CSCP (Lapan et al, 1997) and school climate is the aspect of the conceptual framework that connects the MCC of school counselors to student outcomes, school climate will be discussed. Furthermore, school climate is especially important for minority students who often rate the school climate at their schools more negatively than their White peers (Thapa et al., 2013), it is therefore especially important that school climate, as a construct and a part of the conceptual framework, be discussed in this chapter, including relevant research. Finally, since the historical definition of MCC included a focus on oppression (Sue et al, 1982) and the direction for assessing MCC is moving towards assessing awareness of oppression and privilege (Hays, 2008), this chapter will also look at oppression and privilege as constructs and at the assessment of oppression and privilege in the counseling literature.

Multicultural Counseling Competence

Definitions of cultural competence are grounded in the Tripartite Model of Multicultural

Competency, which includes multicultural awareness, knowledge, and skills (Sue et al., 1982). According to this definition, counselors who have multicultural competence are aware of their own cultural background, aware of their own potentially biased attitudes, aware of the cultural background of the client, and how those affect the counseling relationship. Additionally counselors with MCC have knowledge of other cultures, the ability, and willingness to gain further knowledge as necessary. Furthermore counselors with MCC also have the ability to utilize their awareness and knowledge with the skills needed to work effectively with clients from a variety of cultural backgrounds that are different from their own.

The Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition (MAKSS-CE; D'Andrea, Daniels, & Heck, 1991) was based on and seemed to support the original three dimensions (awareness, knowledge, and skills). However other research has found different models that involved varying numbers of factors. In opposition to the three dimensions proposed previously, other researchers (LaFramboise, Coleman, & Hernandez; 1991) discovered three factors that were slightly different (i.e. sociopolitical awareness, cultural sensitivity, and cross-cultural counseling skills) from the three dimensions of the tripartite model (Sue et al, 1982). In addition to the three dimensions of the original tripartite model, Sadowsky, Taffe, Gutkin, and Wise (1994) found a four-factor model. Furthermore, Holcomb-McCoy and Myers (1999) found a five-factor model that made up the AMCD competencies. Additionally, Holcomb-Myers and Day-Vines (2004) discovered a three-factor model that varies from the original tripartite model as well.

The three-factor model that included sociopolitical awareness, cultural sensitivity, and cross-cultural counseling skills (LaFromboise et al., 1991) was discovered in the development and validation of the Cross-Cultural Counseling Inventory-Revised (CCCI-R) utilizing three

individual studies, reported in one publication. The four-factor model was discovered during the development and validation of the Multicultural Counseling Inventory (MCI; Sadowsky et al., 1994). The new instrument was utilized in two different studies with two different groups of research participants totaling almost a thousand participants all together. After exploratory and confirmatory factor analyses a four-factor model emerged, which included the three original dimensions (i.e. multicultural awareness, multicultural knowledge, and multicultural skills) and the additional factor, multicultural counseling relationships.

The five-factor model discovered by Holcomb-McCoy and Myers (1999) was developed through survey research using the Multicultural Counseling Competence and Training Survey (MCCTS) that included 151 participants. A principal components factor analysis revealed a five factor model, which included the original three dimensions of the tripartite model (awareness, knowledge, and skills; Sue et al, 1982) and two others factors (i.e. definitions and racial identity development). In contrast to the four and five-factor models, other research (Kim, Cartwright, Asay, D'Andrea, 2003) confirmed the dimensions of the Sue and colleague's (1992) original tripartite model through exploratory and confirmatory factor analyses with 328 participants during a revision of the MAKSS-CE. Kim and colleagues (2003) revised the MAKSS-CE due to psychometric concerns with the original version. Specifically, the skills subscale was significantly correlated with social desirability (Constantine & Ladany, 2000) and low internal reliability was evidenced by Cronbach's alphas (.62, Constantine & Ladany, 2000; .60 Kim et al., 2003).

The revision of the MCCTS allowed the measure to be utilized with school counselors, which resulted in the MCCTS-R. In the development of the MCCTS-R, Holcomb-McCoy and Day-Vines (2004) sent the measure to 510 school counselors with a usable response of 209

(41.8%). Factor extraction and factor rotation resulted in three factors (i.e. Factor 1: Multicultural Terminology, Factor 2: Multicultural Knowledge, and Factor 3: Multicultural Awareness). Those three factors differ from the tripartite model (Sue et al., 1982) with no skills dimension and the addition of Multicultural Terminology. Further information on these and other assessments of MCC, including psychometric properties, will be presented and discussed in the section Assessment of Multicultural Competence.

Just as the subscales in many of the instruments to measure MCC have challenged the tripartite model of multicultural competence (Sue et al., 1982), the definition of multicultural has also varied. Initially the conversation surrounding multiculturalism and multicultural competence involved a more specified definition of multicultural, which referred primarily to differences in race and ethnicity (Arredondo, 1996; Sue et al., 1982; Sue et al. 1992). This more narrow definition referred to visible racial and ethnic differences and referred to either four (Sue et al., 1992) or five (Arredondo, 1996) main racial and ethnic groups in the United States. Both definitions included African Americans/Blacks, American Indians, Asian Americans, and Hispanics/Latino(a)s. The latter definition included White/European Americans as well. The term VREG has been utilized to refer to the four groups from the first definition (Helms, 1990; Sue et al, 1992; Sue & Sue, 2012). Another definition of multicultural is much broader and includes further aspects of diversity such as gender, sexual orientation, religion, and socioeconomic status. Sue and colleagues' (1992) call to the profession included a reference to the multiplicity in the definition of the concept multicultural and referred to the need to focus on and understand the sociopolitical reality of racial/ethnic minority clients' lives as a part of MCC; including oppression. Sue and colleagues (1992) made the argument to utilize the narrower definition of multicultural as referring solely to race and ethnicity in order to not minimize or

overlook the sociopolitical oppressions faced by VREGs. A distinction between the terms multicultural and diversity was then made (Arredondo et al, 1996). That distinction between the terms multicultural and diversity consisted of defining multicultural more narrowly as referring to racial and ethnic differences and defining diversity more broadly as meaning the other myriad aspects of identity outside of race and ethnicity such as gender, religion, sexual orientation, age, ability or disability, amongst others. Despite that distinction, more recent researchers studying multicultural counseling are moving towards a broader definition of the term multicultural that would include all aspects of diversity (e.g. age, gender, sexual orientation, religion, ability or disability, language spoken, amongst others; Hays, 2008). This is exemplified by assessments that focus on aspects of diversity outside of race or ethnicity such as gender (i.e. the Counseling Women Competencies Scale [CWCS; Ancis, Szymanski, & Ladany, 2008], the Quick Discrimination Index [QDI; Ponterotto, Burkard, et al., 1995; Ponterotto, Potere, & Johansen, 2002], which focused on gender in addition to racial/ethnic diversity, and the Sexual Orientation Counselor Competency Scale [SOCCS; Bidell, 2005] which assesses counselors' attitudes, knowledge, and skills for working with sexual minority clients).

The CWCS was developed in two phases beginning with item development (Ancis et al. 2008). In phase one, items were developed based on available literature about the psychology of women and multicultural counseling theory. Phase two involved the 96 original items created at phase one being reviewed and reduced by content area experts, which resulted in a 39-item scale. The 39-item scale was utilized in phase 3 with 321 students and professionals from both counseling and psychology. Results were analyzed using Exploratory Factor Analysis, which resulted in two factors (i.e. "knowledge and skills" and "self-awareness") and a reduction of items from 39 to 20. Factor 1(Knowledge/Skills) accounted for 36.35% of variance and Factor 2

(Self-Awareness) accounted for 8.43% of variance. These numbers are quite a bit less than the 75% (Stevens, 1996), over 70% (Stevens 2002), or 75%-85% (Gorsuch, 1983) recommended by researchers (Henson, Capraro, & Capraro, 2001; Henson & Roberts, 2001). Cronbach's alphas indicated high internal reliability with .89 for Knowledge/Skills, .78 for Self-Awareness, and .90 for full-scale. When compared to an unpublished scale investigating the same construct (i.e. Therapy With Women; TWS), the CWCS was a significant and better predictor of multicultural knowledge and awareness and also more effectively predicted self-reported counseling competence with women. The CWCS is not applicable to the current research but is included as an example of the broadening of the scope of multicultural research.

Further broadening the scope of multicultural research, the QDI was developed to measure attitudes towards multiculturalism (in this particular scale multiculturalism is defined as racial diversity) and women's equality (i.e. sexism). The development and validation involved three studies. The first study involved item development based information available in current literature about prejudice and discrimination in general and racism in particular. There were initially 40 items generated that were then reduced to 28 items by the research team with half the items written in reverse to account for response bias (i.e. social desirability). To reduce bias related to the subject being assessed (i.e. discrimination), the title that appears on the actual survey given to participants is "Social Attitude Scale" rather than "Quick Discrimination Index." Through review by subject matter experts the items were further reduced to 25 items that were then reviewed by a focus group. Initial internal reliability according to Cronbach's alphas was .89 for the 25-item scale. Using principal component analysis with varimax rotation, three factors emerged that accounted for 30.3% of variance in the total scale. The QDI was then revised with items rewritten and added to bring the scale to 30 items, which was utilized with

220 adults and late adolescent participants. In this second study the internal reliability as reported by Cronbach's alpha was .88. After orthogonal and oblique rotations, a three-factor solution was discovered that accounted for 41% of the total scale variance. This is much less than the 75% (Stevens, 1996), over 70% (Stevens 2002), or 75%-85% (Gorsuch, 1983) recommended by researchers (Henson, et al., 2001; Henson & Roberts, 2001). Cronbach's alphas for the three factors were .80, .83, and .76. Study three involved 333 more adult and late adolescent participants. The Cronbach's alphas, indicating high internal consistency, were similar to study 2 with full scale reported as .88, factor 1 was .85, factor 2 was .83, and factor 3 was .65. Together, the three factors accounted for 85% of the total variance. The authors did not report the variance in full-scale scores accounted for by each factor individually. The QDI, like the CWCS, shows the expansion in the scope of multicultural counseling research and the QDI extends that scope to researching discrimination. This research will address discrimination through awareness of privilege and oppression.

Another example of the expansion of the definition of multicultural and scope of multicultural research is seen through the SOCCS (Bidell, 2005). The SOCCS was normed with 312 undergraduate psychology students, graduate level counseling students, counselor educators, and counselor supervisors who were recruited from 16 universities. The SOCCS was developed utilizing relevant literature about working with lesbian, gay, bisexual (LGB) clients to create an initial scale of 100 items. The initial 100 items were developed to measure competencies to work with LGB clients through measuring the attitudes, skills, and knowledge of counselors and future counselors. The rational-empirical approach was utilized to reduce the initial 100 items to 42. Of those 42 items, 12 measured attitude, 18 measured knowledge, and 12 measured skills in working with LGB clients. Additionally, 3 items were added to the 42 to assess social

desirability and examine divergent validity. The items were randomly ordered and 13 were negatively worded and therefore required reverse scoring. Other measures were utilized to verify convergent validity of each of the subscales through correlations. An exploratory factor analysis utilizing principal-axis factoring and oblique rotation was conducted on the 42 original items. Based on this three factors were found that accounted for 40% of the total variance with 29 items remaining. The total variance accounted for is less than the 75% (Stevens, 1996), over 70% (Stevens 2002), or 75%-85% (Gorsuch, 1983) recommended. The first factor with 11 items was named “Skills” and accounted for 24.91% of the variance. The second factor with 10 items was named “Attitudes” and accounted for 9.66% of the variance. The third factor with 8 items was called “Knowledge” and accounted for 5.41% of variance. Reliability as established by Cronbach’s alpha was .90 for full scale, .88 for Attitudes, .91 for Skills, and .76 for Knowledge. The test-retest reliability was .84 for full scale, .85 for Attitudes, .83 for Skills, and .84 for Knowledge.

These three assessments (i.e. the CWCS, the QDI, and the SOCCS) are examples of multicultural competency assessments that move away from the narrow definition of multicultural as solely about race and ethnicity. Describing these examples is not meant to minimize the impact of race and ethnicity on individuals and on the field of counseling but to offer other ways to view the concept of multicultural. Many MCC scales, which will be discussed in more detail in *Assessment of Multicultural Competence*, focus more narrowly on the impact of race and ethnicity and the ability of counselors to counsel across racial and ethnic lines. Much of the research that utilizes a more narrow definition of multicultural counseling, has investigated the impact of demographic variables on MCC.

Demographic Variables and MCC

Both the CWCS and the QDI involve investigations of gender specific concerns, specifically through competencies with counseling women or awareness of discrimination against women. Within MCC assessments that have a more narrow view of multicultural as racial and ethnic differences, gender is one of the demographic variables whose impact on MCC has been investigated. Despite an increase in research in MCC, no demographic variable, including gender, has been consistently related to MCC in prior studies. For example, more often gender has not been found to make a difference in MCC scores (Constantine, 2001; Holcomb-McCoy & Myers, 1999) yet in others (e.g. Middleton et al., 2005; Mindrup et al., 2011) there was a difference in MCC based on gender. Specifically in those studies, women had higher self-reported multicultural awareness than men.

Another demographic factor that has been inconsistently related to MCC is race/ethnicity. In some studies race/ethnicity has been found to have a relationship with MCC, specifically that counselors from minority groups have higher self-reported MCC than their White colleagues (Constantine, 2002; Constantine & Yeh, 2001, Holcomb-McCoy & Myers, 1999; Sadowsky, Kuo-Jackson, Richardson, & Corey, 1998). According to researchers, the higher scores on MCC measures for minority participants could be related to the more frequent multicultural interactions that those from minority backgrounds must engage in, due to the necessity and frequency of interacting with those from majority culture (Pope-Davis & Ottavi, 1994; Sadowsky et al., 1998). Yet in other studies (i.e. Constantine, 2001; Manese, Wu, & Nepomuceno, 2001) there is no discernable relationship between ethnicity and self-reported MCC.

This inconsistency in the connection between MCC and ethnicity in previous studies may

indicate the need for a moderating variable (Chao, 2013). Multicultural training could be that moderating variable in the relationship between MCC and ethnicity (Chao, 2013). The interaction between multicultural training, ethnicity, and MCC is further explained by including the variables racial/ethnic identity (REI) and color-blind racial attitudes (COBRA; Chao, Wei, Good, & Flores, 2010; Chao, 2013). Specifically, when counselors have less training, minority counselors have higher MCC but when counselors have had more multicultural training, the differences based on ethnicity disappeared. Furthermore, Chao (2013) found that REI mediated the association between ethnicity and MCC that was moderated by multicultural training. Multicultural training also changed the relationship between COBRA and MCC with participants who had lower levels of reported color blindness appearing to be more receptive to training and having their MCC scores rise more significantly with training (Chao, et al., 2010).

Multicultural training as a variable has also been inconsistently related to MCC in prior research. There is research that indicated a relationship between multicultural training and MCC with those who had taken a multicultural class or multicultural training having higher levels of MCC than those who had not participated in a class or training (Chao, 2013; Constantine, Arorash, Barakett, Blackmon, Donnelly, & Edles, 2001; Hayden-Davis, 2006; Holcomb-McCoy & Myers, 1999; Holcomb-McCoy, 2005). Specifically, participants who had taken a multicultural class or training had higher self-perceived MCC in the areas of multicultural knowledge (Constantine et al. 2001; Holcomb-McCoy & Myers, 1999; Holcomb-McCoy, 2005), multicultural terminology (Holcomb-McCoy, 2005), racial identity (Holcomb-McCoy & Myers, 1999), and overall MCC (Chao, 2013; Hayden-Davis, 2006). Despite the research support connecting multiple areas of MCC with prior training, other research indicated that having a prior multicultural counseling class was not related to the construct multicultural awareness

(Holcomb-McCoy, 2005) or in other cases overall MCC (Holcomb-McCoy, 2001; Manese, et al., 2001). Perhaps multicultural training is a moderating variable, as indicated by Chao's research (2013), or there may be an interactional effect with other variables such as gender. For example, multicultural training did have a significant impact for MCC in female school counselors but not male school counselors, which researchers pointed out indicated an interaction between multicultural training, gender, and MCC (Constantine & Yeh, 2001).

There appears to be some relationship between demographic variables such as gender, race/ethnicity, and multicultural training on MCC yet the research support for those relationships has been inconsistent. Thus there may be an interaction between several demographic factors or there may be mediating variables at play. Either way, the impact of demographic factors, specifically the three mentioned (i.e. gender, ethnicity, and multicultural training) should be investigated when researching MCC.

Assessment of Multicultural Competence

There is much overlap between many of the assessments for MCC due to their common base of conceptualizing multicultural competence utilizing the tripartite model (i.e. multicultural awareness, multicultural knowledge, and multicultural skills; Sue et al., 1982; Sue et al. 1992). These assessments include the Cross-Cultural Counseling Inventory-Revised (CCCI-R; LaFramboise, Coleman, & Hernandez, 1991), the Multicultural Awareness Knowledge and Skills Survey-Counselor Edition (MAKSS-CE; D'Andrea, et al., 1991; Kim, et al., 2003), the Multicultural Counseling Inventory (MCI; Sadowsky et al., 1994), the Multicultural Counseling Knowledge and Awareness Scale (MCKAS; Ponterotto et al., 1996), and the Multicultural Counseling Competence and Training Survey (MCCTS; Holcomb-McCoy & Myers, 1999). All of these, except the CCCI-R, were developed as self-report assessments and even the CCCI-R

has been adapted since its initial development to be used as a self-report assessment as well. Three of them (i.e. the CCCI-R, the MCI, and the MCKAS) were developed using the American Psychological Association (APA) Division 17's recommendations (Sodowsky et al. 1994). In contrast, the development of Multicultural Counseling Competence and Training Survey (MCCTS; Holcomb-McCoy & Myers, 1999) was based on recommendations from a counseling organization (i.e. AMCD's multicultural competencies and explanatory statements for use with professional counselors) to create the items to quantify self-perceived MCC. The reported psychometric properties of MCC assessments are varied and more research is needed to support their reliability and validity (Hays, 2008). Adding to the literature on the psychometric properties of MCC instruments is outside of the scope of this research but the following will highlight the development and psychometric properties of some of the major MCC assessments.

The CCCI-R, developed by LaFramboise and colleagues (1991), was first developed for supervisors to assess the MCC of their supervisees. In the initial development of the CCCI, 22 items were generated for the inventory based on the American Psychological Association (APA) Division 17 recommendations. The items were organized according to awareness, knowledge, and skills in alignment with Sue and colleagues recommendations (1992). Redundant items were either combined or eliminated resulting in 18 items. A pilot study with 50 students was conducted that involved watching a section of a videotaped counseling session and rating the counselor using the CCCI. Internal reliability was high and two factors emerged (general counseling skills and awareness of environmental obstacles). The revised version of the scale, the CCCI-R, included 20 items and was validated through three studies (LaFramboise et al., 1991). The 20-item CCCI-R is a 6-point Likert scale with responses options ranging from 1 (*strongly disagree*) to 6 (*strongly agree*), which resulted in a full-scale range from 20 to 120.

The instructions on the CCCI-R were to rate the extent to which a counselor showed a particular competency during the videotaped session. The three studies supported the content validity of the instrument and high internal reliability. The first study had eight participants who were graduate students in educational and counseling psychology PhD programs. The results from the first study indicated an alpha of .92 for reliability and the researchers reported that content validity was indicated by 80% agreement across raters with a kappa of .58 and the level of agreement by chance expected to be only .089. Though this is actually interrater reliability, the researchers utilized it and reported it as a sign of content validity.

In the second study, three expert raters viewed 13-videotaped counseling vignettes, each lasting 15-20 minutes and rated them utilizing the CCCI-R. In this study, the reliability of an individual rater was .54 and across the three raters reliability was .78. One tape had particularly poor agreement across raters and when that tape was taken out of analysis, the reliability of an individual rater rose to .63 and the reliability across the three raters rose to .84. In the third study the reliability of the 20-item scale was an alpha of .95. In study three, the authors again listed interrater reliability as a sign of content validity. The factor structure of the CCCI-R was explored using an orthogonal factor model. Items were intercorrelated and extracted using a principal components technique. One factor was discovered that accounted for 51% of the variance in full-scale scores. Given the basis of the tripartite model (Sue et al., 1982), a principal-factors solution with iterations to a terminal solution was utilized. The three-factor solution accounted for 63% of the variance in full-scale scores. This variance accounted for is also less than recommendations by researchers (i.e. 75% [Stevens, 1996], over 70% [Stevens 2002, or 75%-85% [Gorsuch, 1983]). Furthermore, there were some discrepancies with factor loading and the authors caution against global use of this instrument until further studies can be

done with larger and more diverse samples. The problems with factor loading are complex. The first factor analysis indicated a unidimensional factor but the researchers speculate that this was due to the high intercorrelation of counseling tasks. An alternate possibility is that only one counselor was used in the videos and that would restrict the range of responses viewed. A third possibility is that the model on which the instrument was based (i.e. the tripartite model) does not have conceptually distinct components. In other words, there may be overlap between the dimensions of the tripartite model (i.e. multicultural awareness, multicultural knowledge, and multicultural skills). Trouble with factor loadings and discovering distinct factors, in addition to the caution of the authors, are the reasons the CCCI-R was not chosen for this research.

Like the CCCI-R, the MAKSS-CE (D'Andrea, et al., 1991; Kim, et al., 2003) was developed based on the tripartite model of multicultural competence (Sue et al., 1982). There were 90 participants enrolled in three multicultural counseling courses taught by the principal investigator. Initial internal consistency/ reliability scores according to Cronbach's alphas were .75 for multicultural Awareness, .90 for multicultural Knowledge, and .96 for multicultural Skills. The scale developers hypothesized that the lower reliability coefficient on the awareness subscale could indicate that the construct awareness is more diverse than the other two constructs (i.e. Knowledge and Skills). This hypothesis was tested and was somewhat confirmed with a factor analysis using principal axis extraction and orthogonal (varimax) rotation, which indicated potentially three dimensions within the Awareness subscale due to three negative factor loadings and two loadings that were near-zero. The potential three-factor solution produced positive loadings all above .30. Validity of the MAKSS-CE was explored through comparing survey items with instructional objectives in a multicultural counseling course. Content validity was also checked by comparing the Awareness subscale with the Multicultural Counseling

Awareness Scale (MCAS; Ponterotto, Sanchez, & Magids, 1990) with 18 of 20 items from the MAKSS-CE matching items on the MCAS. No other validity measures were reported.

The MAKSS-CE was later revised due to psychometric concerns (Kim et al., 2003) that were documented in follow up studies utilizing the instrument. For example, the subscale Skills was significantly correlated with social desirability in at least one study (Constantine & Ladany, 2000) and there was evidence of low internal reliability with inadequate Cronbach's alphas (.62, Constantine & Ladany, 2000; .60 Kim et al., 2003) in multiple studies. The revision of the MAKSS-CE was completed with two studies. The first included 338 participants. Reliability coefficients were .60 for Awareness, .78 for Knowledge, and .91 for Skills. An exploratory factor analysis with principal components analysis indicated that the three factors accounted for 17.06%, 7.53%, and 5.21% of variance respectively and together accounting for 29.80% of variance in the full-scale. Due to those numbers, items were reduced and items were only kept if they had a structure coefficient greater than .30. The revised scale, the Multicultural Awareness, Knowledge, and Skills Survey – Counselor Edition – Revised (MAKSS-CE-R) included 33 items on the three scales (10 Awareness items, 10 Knowledge items, and 13 Skills items). The Cronbach's alphas indicating reliability for the revised instrument were .71 for Awareness-R, .85 for Knowledge-R, .87 for Skills-R, and .82 for the full-scale. The new, revised instrument did not appear to be correlated with social desirability. The scale indicated differences between students who had taken a multicultural counseling and those who had not with students who had taken a multicultural counseling course having significantly higher scores on the MAKSS-CE-R, specifically the Awareness-R and Knowledge-R subscales, than students who had not taken a multicultural counseling course. The researchers did not report variance accounted for by the subscales with this sample.

The second study conducted with the MAKSS-CE-R (Kim et al., 2003) included 137 participants. The reliability from this sample according to reliability coefficients was .80 for Awareness-R, .87 for Knowledge-R, .85 for Skills-R, and .81 for the full scale. Construct validity was established through correlations with the MCI. Construct validity was further examined through correlations between the subscales and the full-scale scores with correlations between .21 and .30 for Knowledge-R, Skills-R, and MAKSS-CE-R total scores. Correlations for Awareness-R indicated a lack of relationship. Construct validity was further established through correlations with other measures. The variance accounted for by the subscales of MAKSS-CE-R only accounted for 29.80% of the variance of the original 60-item MAKSS-CE. Again, the researchers did not report the variance accounted for by the subscales. The MAKSS-CE-R was not selected for this research due to its development with students and not professional counselors or school counselors. Additionally the wording of the scale would need to be adapted for use with school counselors (e.g. changing client to student). Furthermore, the authors failed to report the variance accounted for by the subscales with each sample the revised scale was normed with.

The MCI (Sodowsky et al.1994) is another self-report instrument for examining MCC. The MCI was developed through utilizing the instrument with two different samples reported within the original article. The first sample was 604 psychology students, psychologists, and counselors. The second sample was 320 randomly selected university counselors. The MCI is based on Sue and colleagues 1982 proposed cross-cultural competencies. The MCI, the CCCI-R, and the MAKSS cover similar domains conceptually due to their common base of APA's Division 17 competency report (Sue et al., 1982). Despite similar characteristics, the MCI was developed separately from the others and utilized larger pool of items to attempt to have items

that better represent the multicultural competencies. The researchers wanted to investigate quantitatively whether more constructs exist than the three suggested (i.e. multicultural awareness, multicultural knowledge, and multicultural skills). The data from the original sample was analyzed using principal-axis factor analysis, which resulted in four factors (Factor 1: Multicultural Counseling Skills, Factor 2: Multicultural Awareness, Factor 3: Multicultural Counseling Relationship, and Factor 4: Multicultural Counseling Knowledge) with 40 items being retained from the original 87-item pool. The four factors mentioned accounted for 36.1% of the total variance and was the most interpretable solution with prior research and conceptual support. The variance accounted for by each factor individually was 19.30%, 7.40%, 5.50%, and 3.90%.

With the second sample, the researchers used confirmatory factor analysis (CFA) to assess six potential factor models. Specifically, a principal-axis factor analysis was used with the data. Once again a four-factor model emerged but this one was slightly different. Three of the factors were comparable to the competencies defined by Sue and colleagues (1982): Multicultural Counseling Skills, Multicultural Awareness, and Multicultural Counseling Knowledge. The fourth factor, Multicultural Counseling Relationship, may highlight a need in multicultural training to focus more on the interaction that takes place between counselor and client within the multicultural counseling relationship. The variance accounted for by the four factors was 18.10%, 7.20%, 5.70%, and 4.20%, respectively with the total variance accounted for reported as 35.3%. This variance accounted for is very small when considering that the recommended variance is at least 70% (Gorsuch, 1983; Henson et al., 2001; Henson & Roberts, 2001; Stevens, 2002). The internal consistency/ reliability was indicated by Cronbach's alphas of .81 for Multicultural Counseling Skills, .80 for Multicultural Awareness, .67 for Multicultural

Counseling Relationship, .80 for Multicultural Counseling Knowledge, and .86 for full-scale MCI scores. A limitation of these studies and one mentioned by the researchers is the possibility of socially desirable response tendencies that is a weakness of self-report measures. The MCI was not selected for this research due to low variance accounted for (35.3%) by the subscales.

Unlike the previously described instruments, which were based on APA Division 17's recommendations, the MCCTS, developed by Holcomb-McCoy and Myers (1999), was based on the Multicultural Competencies developed by AMCD. The MCCTS was sent to a stratified sample of 500 ACA members. To ensure a representation of ethnic minority counselors, 250 of the 500 were recruited from the membership of AMCD, the division of ACA that tends to have the highest number of minority members. In an attempt to have participants who are recent graduates of CACREP accredited programs, 125 of the 250 participants recruited from ACA were ACA members who joined after 1992. In total, 151 counselors responded to the survey for a useable response rate of 30%. Using a principle components factor analysis, there were 5 factors identified that accounted for 63% of the variance in the full scale. Those items are Factor 1: *Knowledge* of multicultural issues, Factor 2: *Awareness*, and Factor 3: *Definitions* and included items that asked for multicultural counseling terms, Factor 4 is *Racial Identity Development*, and Factor 5 is *Skills*. The overall variance accounted for is less than the at least 70% suggested (Stevens 2002), however it is the highest of the scales described so far. The internal reliability as evidenced by Cronbach's alphas ranged from .66 to .92. Overall, counselors rated themselves as between competent and extremely competent on all 5 factors with no significant differences between graduates of CACREP accredited programs and graduates of non-CACREP accredited programs in terms of their perception of their own MCC. The only difference found between graduates of CACREP accredited and non-CACREP accredited programs is on their perceptions

of their multicultural training on the knowledge factor. There were no significant differences between the graduates of the two types of programs on the other four factors.

Though this study contributes valuable information, self-report measures can be problematic due to the tendency of responses to reflect a response tendency such as socially desirability. Social desirability is a desire to appear competent or likable rather than actual competence. A socially desirable response tendency can also be due to a participants desire to please the researcher and try to give the right answers. The tendency of self-report measures to be affected by response tendencies that detract from the intended measurement of the construct of interest can be a major weakness in all studies that utilize self-report measures and in particular, the development of the MCCTS. Adding a measure of social desirability could resolve this limitation.

The MCCTS was then revised for use with school counselors (Holcomb-McCoy, 2001). The language in the scale was changed to reflect school counselors' work with students rather than clients and some sections were completely removed. In general, school counselors in this study perceived themselves to have multicultural competence. Specifically, school counselors in this study were most competent in the areas of multicultural terminology and awareness. Interestingly, neither taking a multicultural class nor years of school counseling work experience were significantly related to the self-reported MCC of school counselors.

As of 2004, the MCCTS-R was the only MCC instrument designed specifically for use with school counselors (Holcomb-McCoy & Day-Vines, 2004). The MCCTS-R was utilized with a national sample of school counselors drawn from the ASCA membership. Three factors emerged through two stages of factor analysis, factor extraction and factor rotation, as opposed to the four and five factors found previously. As part of the first stage, in order to ascertain the

number of extracted factors, eigenvalues and a scree plot were obtained based on a principal component solution. Those three factors were Multicultural Awareness, Multicultural Knowledge, and Multicultural Terminology. The three factors accounted for 55.12% of variance in full-scale scores. This scale, like the other MCC assessments, has lower reported variance accounted for by the subscales than researchers recommend (i.e. 75% [Stevens, 1996], over 70% [Stevens 2002, or 75%-85% [Gorsuch, 1983]). Cronbach's alphas indicated high internal consistency ranging from .81 to .95. Specifically Multicultural Terminology had an alpha coefficient of .97, Multicultural Knowledge was .95), and Multicultural Awareness was .85. The MCCTS-R was utilized in this study due to being developed specifically from competencies in the counseling field (i.e. recommendations from AMCD), its specificity for assessing MCC with school counselors, and its psychometric properties. All the currently available scales for assessing MCC would benefit from further strengthening psychometrically (Hays, 2008).

MCC is widely recognized as necessary for counselors and for school counselors and, overwhelmingly, research has focused on self-report measures of this construct (i.e. Holcomb-McCoy & Day-Vines, 2004; Kim, Cartwright, Asay, & D'Andrea, 2003). Some of the most widely recognized of those instruments are the Multicultural Counseling Inventory (MCI; Sadowsky, Taffe, Gutkin, & Wise, 1994), the Multicultural Counseling Knowledge and Awareness Scale (MCKAS; Ponterotto et al., 1996), the Multicultural Counseling Competence and Training Survey (MCCTS; Holcomb-McCoy & Myers, 1999), and the Cross-Cultural Counseling Inventory – Revised (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991), which was developed for use by supervisors to rate the MCC of supervisees.

The MCC of school counselors has been systematically studied separately from the MCC of counselors with conclusions being similar. Many of the studies cited in the previous examples

had school counselors as participants (i.e. Chao, 2013; Constantine, 2002; Constantine & Yeh, 2001; Hayden-Davis, 2006; Holcomb-McCoy, 2001; Holcomb-McCoy, 2005). There is more research needed in this area however, particularly with the actual multicultural behaviors of school counselors.

Multicultural Counseling Competence with School Counselors

MCC has been studied with school counselors primarily utilizing self-report measures. Holcomb-McCoy (2001) adapted the Multicultural Counseling Competence and Training Survey (MCCTS; Holcomb-McCoy & Myers, 1999) for use with school counselors. The updated survey was administered to 81 Elementary School Counselors who attended the district's meeting and 78 participated. Overall, the results indicated that elementary school counselors perceive themselves to be multiculturally competent. Specifically, school counselors in this study were most competent in the areas of multicultural terminology and awareness. Interestingly, neither taking a multicultural class nor years of school counseling work experience were statistically significantly related to the self-reported MCC of school counselors. This is lack of connection between school counselors MCC, taking a multicultural class, and/or work experience was found again with the use of the MCCTS-R with a larger sample (Holcomb-McCoy & Day-Vanes, 2004). It is interesting to note that school counselors in the 2001 study, like counselors in Holcomb-McCoy and Myers' previous research (1999), had very little knowledge about theories of racial/ethnic identity development.

Another scale that has been used to assess the MCC of school counselors is the Cross-Cultural Counseling Competence Inventory-Revised (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991). The CCCI-R was developed for used as an other-report measure for supervisors to assess the MCC of their supervisees. Constantine and Yeh (2001) used a version

of the CCCI-R that was revised for self-report measure in their research of the MCC of school counselors in relation to multicultural training and self-construal. They found that the number of multicultural counseling courses taken was predictive of MCC in female school counselors. Regarding the relationship of MCC with self-construal the Constantine and Yeh found that male school counselors reported significantly higher interdependent self-construals than their female peers. Self-construal is the impact of cultural on sense of self. Those with interdependent self-construals, place value on connections to others, social relationships, and family values. In contrast individuals with independent self-construals, place more value on self-definition, their own uniqueness from others, and separation of self from others (i.e. independence). Researchers (Constantine and Yeh, 2001) also discovered that higher independent self-construal scores were significantly predictive of self-reported MCC in female school counselors. It is interesting to note that though the number previously taken multicultural counseling courses was related to MCC in female school counselors, those results were not the same for male school counselors, which indicates that gender is a factor that affected the relationship between multicultural training and MCC.

Hayden-Davis (2006) utilized the Multicultural Counseling Inventory (MCI; Sodowsky, Taffe, Gutkin, & Wise, 1994) to look at the MCC of school counselors in relation to ethnicity, gender, and prior multicultural training. The researcher found that the largest predictor of the MCC of school counselors was prior multicultural training, which accounted for 20.8% of variance in their MCC. Gender and ethnicity were the least relative contributions to the MCC of school counselors in this particular research.

Holcomb-McCoy and Day-Vines utilized the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R) with a larger group of school counselors in 2004. The

revised version involves the use of language specific to school counselors. The authors refer to an unpublished manuscript for the first use of this version of the survey. In that study, which took place in 2001, Holcomb-McCoy utilized the MCCTS-R with two hundred and fifteen school counselors. A principal component analysis revealed the following components of multicultural counseling: multicultural knowledge, multicultural terminology, multicultural awareness, and multicultural skills. The first published study with the new version of scale was Holcomb-McCoy and Day-Vines (2004) when they sent the MCCTS-R with a self-addressed stamped envelop to a systematic stratified sample of 510 professional school counselors, drawn from the ASCA membership. Of the 510 surveys sent out, 209 usable surveys were returned. The factor analysis discussed in previous section on MCC assessments revealed three factors rather than the five found previously in Holcomb-McCoy and Myers (1999) and the unpublished work by Holcomb-McCoy (cited in Holcomb-McCoy & Day-Vines, 2004). Knowledge of Racial Identify Development and Multicultural Skills, which were both factors in the 1999 and 2001 research were no longer found to be factors, leaving Multicultural Terminology, Multicultural Knowledge, and Multicultural Awareness as the three subscales. It is interesting to note that multicultural skills drops off as a factor in this use of the scale with school counselors. It therefore highlights the need for the multicultural skills and multicultural behaviors of school counselors to be assessed in another way. Skills cannot be directly assessed through self-report. However, the behaviors of school counselors can and should be quantified. There was not an available assessment for multicultural behaviors at the time of this research. The need to assess school counselors' multicultural behaviors led to the researcher created MSCBS.

Multicultural School Counseling Behaviors

The multicultural behaviors of school counselors have been described in places such as

the ASCA ethical codes (2010) and the ASCA position statement on diversity (2009) but an instrument for assessing and quantifying school counselor multicultural behaviors had not been developed at the time of this research. This could be due to the emphasis on self-report MCC that has not included skills or behaviors (i.e. Chao, 2013; Constantine et al., 2001; Holcomb-McCoy, 2000; Holcomb-McCoy & Day-Vines, 2004; Holcomb-McCoy, 2005; Owens, Bodenhorn, & Bryant, 2010). The lack of focus on multicultural skills or behaviors could also be related to the absence of a multicultural skills subscale or factor in the main MCC assessment utilized with school counselors (i.e. the MCCTS-R; Holcomb-McCoy & Day-Vines, 2004).

The reason that it is important to quantify multicultural school counseling behaviors is that school counselors' actions (behaviors) provide the connection between their MCC and how their MCC benefits students. Students are only benefitted by what school counselors are doing (i.e. their behaviors) in their schools. This research intended to fill the need to quantify school counselors' multicultural behaviors with the creation of a survey to quantify the multicultural behaviors of school counselors and to compare behaviors with self-reported MCC. The decision was made to utilize a self-report survey to quantify behaviors in conjunction with a self-report measure of MCC in order to add to the body of literature on school counselors' MCC, which has been primarily self-report in nature (Chao, 2013; Constantine, 2001; Constantine & Yeh, 2001; Constantine et al., 2001; Holcomb-McCoy, 2000; Holcomb-McCoy, 2001; Owens et al. 2010). Both the limitations and implications of this decision will be discussed in Chapter 5.

The ASCA ethical codes (2010) describe the expectations for school counselors in terms of cultural competence in section E.2. Multicultural and Social Justice Advocacy and Leadership (see Appendices). Section E.2. describes the requirement that school counselors have multicultural competence and additionally, develop competencies in how various forms of

oppression and power affect students, families, other stakeholders, and the school counselor themselves. The section goes on to describe education and training needed to improve MCC with specific populations and the multicultural behaviors that are expected of school counselors to be ethical. Some of the behaviors described in the ASCA ethical code section E.2 include behaviors such as affirming all cultural and linguistic identities of multiple stakeholders, using culturally inclusive language, providing trainings for others, and working as advocates within their schools.

Additionally ASCA's position paper on cultural diversity (2009) also addresses the expected behavior of school counselors in relation to the diversity among students within their schools and furthermore with all stakeholders (e.g. teachers, staff, and parents). According to ASCA, as stated in the cultural diversity position paper (2009), school counselors are expected to address the needs of all students and help create a school climate that welcomes all people, regardless of cultural background. School counselors are a part of creating and supporting a school environment that fosters the success of all students and actively celebrates cultural diversity (ASCA, 2009).

The MSCBS was developed based on the ASCA ethical guidelines (2010), ASCA's position paper on cultural diversity (2009), and a checklist on multicultural competence of school counselors by Holcomb-McCoy (2009). The purpose of the MSCBS was to explore the frequency of multicultural behaviors of school counselors as a part of the research on MCC with school counselors that included awareness of privilege and oppression and perceptions of school climate. This survey was created because there was no published assessment that specifically quantified school counselors' multicultural behaviors despite the need to understand their multicultural behaviors to provide the connection between MCC and the effect on students. The

researcher developed the initial pool of 36 items utilizing the ASCA ethical guidelines (2010), a position paper from ASCA (2009) that advocated for school counselors to be competent with diverse stakeholders, and a multicultural competence checklist (Holcomb-McCoy, 2004). Content area experts in the field of school counseling reviewed the initial pool of 36 items. Specifically five counselor educators and counselor education doctoral students reviewed the items and provided feedback on content, wording, and potential responses. From the initial review, some of the items were reworded, combined, or dropped, resulting in 31 items. The survey items were presented with answer choices in a Likert-type format. There were six possible responses (i.e. Never, Infrequently [less than once a school year], Yearly, Several times a school year, Monthly, and Weekly). An even number of answer responses was used for statistical purposes (Crocker & Angina, 2006) and based on feedback from reviewers. The answer choices were also modified based on reviewer feedback. More specifics about the MSCBS are in chapter 3 and the full survey is in the Appendices.

School Climate

Research indicates that the behavior of school counselors' directly affects school climate through the implementation of a CSCP (Lapan et al., 1997). Schools that implement more comprehensive school counseling programs seem to have more positive school climates. This connection is logical given that school counselors' roles according to ASCA (2012) can be tied to the four areas of school climate (i.e. safety, teaching and learning, relationships, and environmental-structural; Cohen et al., 2009). These four areas were explained in detail in chapter 1 and will be reviewed in this section in relation to school counseling behaviors.

In addition to the multicultural behavior of school counselors, both the ASCA position statement on cultural diversity (2009) and the ASCA ethical guidelines (2010) refer to

expectations that school counselors will positively impact school climate at their schools in the area of cultural diversity. The ASCA position statement (2009) specifically states that “Professional school counselors collaborate with stakeholders to create a school and community climate that embraces cultural diversity and helps to remove barriers that impede student success” and that “Professional school counselors assist in creating a school climate where cultural diversity is celebrated” (p. 1).

School climate can be defined in many ways and has been in recent literature. Definitions have changed since school climate has been discussed for over 100 years (Perry, 1908 as cited in Cohen et al., 2009) though educators’ systemic exploration of school climate really began in the 1950s. Researchers have differentiated between the terms school climate and school culture with school culture being more ambiguous and school climate being more easily quantifiable (MacNeil et al., 2009). In the current research the definition that will be used is drawn from the National School Climate Center (2007) and states that school climate is the culture and feel of a school based on the relationships and patterns within a school that are established by community norms, common goals, school values, everyday behaviors that become patterns and the organizational structure and hierarchy of the school. Overwhelmingly, school climate research has connected positive school climate with academic achievement as evidenced by the multiple articles and studies cited by researchers (e.g. Cohen et al., 2009; Thapa et al., 2013).

The framework to conceptualize school climate in this research is based on review of the school climate research (Cohen et al., 2009) and involves four main areas of school climate. According to this research, school climate can be conceptualized through the areas of *safety*, *teaching and learning*, *relationships*, and *environmental-structural*. The sense *safety* of a school

involves both “physical safety” (e.g. clear and understandable rules and regulations, having a crisis plan, consistent responses to rule violations, attitudes towards violence, and how physically safe members of the school community feel) and “social-emotional safety” (e.g. acceptance of all students, how bullying is prevented and addressed, how violations are enforced). The area of *teaching and learning* can be divided into four main areas “quality of instruction” (e.g. expectations of how students will perform, valuing of all learning styles, engaging students through materials, encouraging student participation, varied teaching styles to match learning styles), valuing “social-emotional-ethical learning” such as is provided in classroom guidance lessons by school counselors (ASCA, 2012), “professional development” that is systemic and encouraged (e.g. standards for ongoing development, data-driven decisions, and evaluation of schools and systems), and “leadership” that honors all in the school, is accessible, and communicates expectations. *Relationships* within a school, as a part of school climate, involved a respect for diversity and positive interactions between all populations within a school (i.e. between administrators and teachers, teachers and students, administration and students, parents with each previously mentioned group, etc), collaboration between people and groups, parents being welcomed and participating, and a feeling of connection and belonging (Albert, 2003). The *environmental-structural* area of school climate shows a valuing of the school members through the actual structure of their teaching/learning environment (e.g. the physical structure of the school, aesthetics, and curricular/extracurricular opportunities).

Prior research has connected school climate to academic achievement (Brand et al., 2003; MacNeil et al., 2009; National School Climate Council, 2007; Sherblom et al., 2006; Sterbinsky et al., 2006). In the development of the Inventory of School Climate-Student (ISC-S) three studies were utilized with the 3rd study focused on the degree to which differences on the social

climate aspect of the ISC-S were related to differences in academic achievement and other variables between schools (Brand et al. 2003). The entire study took place over 3 years with 188 schools participating in the 1st year and completing all instruments, 278 in the 2nd year (204 completed all instruments), and 300 in the 3rd year (278 completing all instruments). Overall, higher academic achievement across all three samples as measured by higher grades, greater teacher expectations of achievement, higher aspirations academically, and greater academic efficacy were related to higher school climate measures as evidenced by higher levels of teacher support, more structure, more positive peer interactions, higher levels of instructional innovation, and more safety at school.

School climate as measured by the Organizational Health Inventory (OHI) was related to academic achievement as measured by the Texas Assessment of Academic Skills (TAAS; MacNeil et al., 2009). The OHI in that study was administered to 1727 teachers within 29 schools. School climate and academic achievement were statistically connected with school that had higher academic achievement also having higher measures of school climate.

School climate research has also connected the school climate ratings of adults (in this case teachers) with those from students (Brand, et al., 2007). Teachers in a school are one set of adults that can rate the school in terms of school climate. School counselors are another group. School counselors' behaviors through their support of a CSCP are related to school climate ratings (Lapan et al., 1997). School counselors' perceptions of school climate in this research will be measured using a scale designed for use with teacher, the Inventory of School Climate-Teacher (ISC-T) due to the development and validation with large numbers of schools and participants.

The ISC-T was developed to assess teachers' perceptions of school climate and explore the connection between teachers' perceptions of school climate and students' perceptions of school climate. The development and validation of the ISC-T involved using large samples of schools to develop the teacher measure and compared teacher perceptions to student perceptions. The data collection began with two studies, a pilot study and a larger study with a more diverse sample. For the first study, Brand and colleagues (2007) reduced the number of items from 60 to 41 then to 38. There were two samples utilized within the first study. After the first sample took the ISC-T, the number of items was reduced to 38 items. This revised assessment was given to the second sample. After the factor analysis, a factor structure of six factors was found and the number of items was further reduced to 29.

The second study was utilized with a larger sample of schools and utilized confirmatory factor analysis to further analyze the factor structure of the instrument. The CFA confirmed the six-factor model indicated in the first study. In the second study, the researchers found moderate to high levels of internal reliability according to Cronbach's alphas, which ranged from .57 to .86. Specifically, for Peer Sensitivity ($\alpha = .84$), Disruptiveness ($\alpha = .86$), Teacher-Pupil Interactions ($\alpha = .76$), Achievement Orientation ($\alpha = .84$), Support for Cultural Pluralism ($\alpha = .78$), and Safety Problems ($\alpha = .57$). Scores on the subscales are computed through sums of items with higher score equating to higher levels of perceived school climate. Therefore the items on the disruptiveness scale were reverse coded prior to being added to the total score. Total scale had high levels of internal reliability with Cronbach's alpha of .89. Temporal stability was also looked at with re-testing after 1 year and again after 2 years. At both the 1-year and 2-year marks, moderate to high levels of stability were reported. The reliability is as follows for year 1 and year 2 respectively. Peer Sensitivity ($r = .58, r = .53$), Disruptiveness ($r = .63, r = .65$),

Teacher–Pupil Interactions ($r = .46$, $r = .48$), Achievement Orientation ($r = .62$, $r = .67$), Support for Cultural Pluralism ($r = .72$, $r = .65$), Safety Problems ($r = .70$, $r = .53$), and Climate Total ($r = .61$, $r = .62$). The scale developers did not report the variance accounted for by each subscale.

Validity was indicated by relationships between teacher reports and student perceptions.

Validity was also looked at in relationship to the ISC-T's predictions of academic achievement.

A third study compared the teachers' data to students' perceptions of school climate. When looking at the relationships between students' scores and teachers' scores, there were statistically significant correlations reported with stronger relationships amongst scales for constructs that were similar in meaning between the samples. The important thing to note is that there is consistency in rating of school climate, even when the measurement comes from different sources (i.e. teachers and students). This is why this scale was chosen due to the relationship between the ratings of school climate from adults at the school (i.e. teachers) and ratings of school climate from students at the school.

In addition, school climate, as measured by the ISC-T, was related to academic achievement. Specifically, after accounting for socioeconomic status, the subscale Academic Orientation accounted for 10.7% of variance between schools on mathematics scores. The scale developers report that the relationship between teachers' report of student achievement orientation and students' performance on standardized achievement tests is both robust and consistent.

Furthermore, multiculturalism as an aspect of school climate seems to have a positive impact particularly for minority students (Brand et al., 2003; Chang & Le; 2010). Schools with higher levels of cultural pluralism, as rated by minority students, also had minority students with better adjustment as evidenced by higher achievement aspirations, fewer incidences of

delinquency, lower rates of substance abuse, and healthier social-emotional outcomes (Brand et al., 2003). Additionally, multiculturalism is related to ethno cultural empathy for both Asian and Hispanic youth, though the two are only related to academic achievement for Hispanic students (Chang & Le, 2010). These two studies indicate the importance of multiculturalism's impact on school climate for minority students and therefore on academic achievement. This is particularly important given that minority students rate school climate in more negative terms than their White peers (Thapa et al., 2013). Additionally, research with 7281 gay, lesbian, bisexual, and transgender (GLBT) students indicated that a negative school climate has serious implications for GLBT students including negatively affecting self-esteem which was related to academic achievement (Kosciw, Palmer, Kull, & Greytak, 2013).

The school counselor's role in a school is directly tied to academic achievement as referenced in the ASCA National Model (2012), the ASCA ethical codes (2010), the ASCA website. Academic achievement of all students has been directly related to school climate in multiple studies (e.g. Brand et al., 2003; MacNeil et al., 2009; National School Climate Council, 2007; Sherblom et al., 2006; Sterbinsky et al., 2006) and in reviews of school climate literature (Cohen et al., 2009; Hernandez & Seem, 2004; Thapa et al., 2013). Additionally, there appears to be a connection between race, gender, and school climate with African American, female, and poor students describing school climate more negatively than their counterparts (White, male, more affluent peers respectively; Thapa et al, 2013). Thus it is particularly salient that school climate be looked at in conjunction with the MCC of school counselors, especially given that minority students rate school climate more negatively than their peers and that there continues to be a gap between the achievement of white and minority students (Barton & Coley, 2010; Center on Education Policy [CEP], 2010)

Achievement gap

The achievement gap in American schools has long been a source of concern. The gap between white students and their minority peers was closed by half or more in many areas throughout the 70s and 80s, yet the progress in closing the gap essentially stopped in the 90s (Barton & Coley, 2010). The achievement gap is significant with the average Black or Latino student falling two to three grade levels behind the average white student across multiple assessments of achievement (e.g. graduation rates, achievement testing, among others; McKinsey & Company, 2009). The achievement gap cannot be explained by a lack of effort or the innate ability of minority students. It therefore seems more likely that this disparity is a sign of the continued oppression of minorities affecting the achievement of minority students.

Though there have been some gains in achievement of African American students since the inception of No Child Left Behind in 2002, achievement gaps still remain with many non-White students not prepared adequately for success (CEP, 2010). Additionally, African American students tend to perform more poorly in areas with more racially isolated schools where 90% or more of the enrollment are African-American students (CEP, 2010). Despite the narrowing of the achievement gap in many areas since 2002, African American students as a group had the lowest national percentage proficient in 2008 (CEP, 2010). Other statistics indicate that after the stall in the narrowing of the achievement gap in the 90s, the gap started to close again between 1999 and 2004 but that this improvement halted again in 2004 with no statistically significant changes since that time (Barton & Coley, 2010). The achievement gap is one sign of the continued disparity between whites and VREGs, which could be an indication of the continued privileged status of whites and therefore the oppression of non-whites (Barton & Coley, 2010). Looking simply at educational achievement or income disparity is an incomplete

view of continued racial inequality (Barton & Coley, 2010) however educational disparity is one reason it is critical that the awareness of privilege and oppression of school counselors be assessed in conjunction with other aspects of their MCC.

In conclusion, school climate is an area that school counselors can impact (Lapan et al. 1997) and that has significant effect for students academically (Brand et al., 2003; Cohen et al., 2009; Hernandez & Seem, 2004; MacNeil et al., 2009; National School Climate Council, 2007; Sherblom et al., 2006; Sterbinsky et al., 2006) and for minority students in particular (Chang & Le, 2010; Kosciw, et al, 2013; Thapa et al., 2013). Given that school counselors, through their schools' CSCPs, should have a positive impact on student outcomes such as academic achievement (ASCA, 2012), and school climate is related to academic achievement, connecting school counselors competence and behaviors to school climate is one way to establish the connection between school counselors and student outcomes. Furthermore, the increasing diversity in schools, in conjunction with a continued achievement gap, further emphasizes the need for school counselors to be aware of the socio-political realities of the students they serve such as oppression and privilege.

Privilege and Oppression

Knowledge of privilege has been associated with higher MCC for both psychologists and social workers (Mindrup, et al., 2011). One would expect that the same would be true with counselors and school counselors, yet that relationship has not been examined at this point. Oppression and privilege are two constructs that are tied together in both practice and definition. As constructs both oppression and privilege are salient for school counselors. According to the ASCA ethical code (2010) school counselors should “ Develop competencies in how prejudice, power and various forms of oppression, such as ableism, ageism, classism, familyism, genderism,

heterosexism, immigrationism, linguicism, racism, religionism and sexism, affect self, students and all stakeholders” (p.5). As adults and school employees, school counselors already have a degree of power that students in their schools do not have. Additionally, the majority of school counselors are white and the student population is projected to be increasingly non-white. This adds another layer of privilege that school counselors need to be aware of and to navigate. This section will start with a definition of oppression and then progress into a discussion of privilege.

As described in Chapter 1, the feminist theorist Frye (1983) provides a thorough and understandable definition of the construct oppression that can be generalized to oppression in many forms, not simply the oppression of women. This definition of oppression rests primarily on the concept of the double bind. The example of the double bind offered by Frye is based on the restrictions and judgments about women’s sexuality and whether or not a woman is sexually active. Either choice can result in judgment and in censure. Neither option can be assured of being the correct one. Another example is whether or not women work outside the home when they have children. If women work, they may be judged for not spending enough time with their children but if they choose not to work, they may be judged for not providing financially or not providing an example of a strong working mother. The balance of work and home life is something women are often asked about but men rarely are. Double binds can be found for any group that is victimized by prejudice and oppression. A person in an authority position can use a double bind to place blame on those with less power, which may restrict their help seeking. For example, in medicine, a doctor may blame a patient with intense symptoms for not coming in sooner yet also blame a patient with less dramatic symptoms of drug seeking or being a hypochondriac. Counselors, as helping professionals, must be careful to avoid creating a double bind for those who seek their help.

The double bind alone does not result in oppression. This can fully be conceptualized as a cage. Each double bind can be thought of as one wire on a cage. When looking at one bar of the cage, it is difficult to understand why the bird does not just fly around the bar. Systemic oppression can only be understood by looking at the entire cage or the entire oppressive system. This definition of oppression is both clear and salient for women and can be applied to other groups who face oppression as well (e.g. racial minorities, LGBT individuals, amongst others).

If one group is oppressed then another group is unfairly privileged. The concept of male privilege has long been accepted by feminists but this concept was broadened by McIntosh as she describes its counterpart, White privilege (1984). McIntosh likens her inability to see White privilege to men's inability to see and acknowledge male privilege. She uses the metaphor of an invisible, weightless knapsack to describe this unearned privilege and thus begins unpacking that knapsack. This resulted in a list of ways that she has unearned privilege based solely on the color of her skin.

Understanding privilege and oppression are important aspects of multiculturalism. Though Sue and colleagues (1992) intended for the competencies that they outlined in their call to the counseling profession to be applied to four main racial/ethnic groups (e.g. African Americans, Native Americans, Asian Americans and Latino/Hispanics), they acknowledge the application of the competencies to other oppressed groups. The controversy about how to define multicultural can be considered a tension within multicultural counseling. There are differences of opinion (e.g. Sue et al., 1992, Hays, 2008) about whether to define culture narrowly as visible racial ethnic minority groups or more broadly to include gender, religion, and sexual orientation, amongst other aspects of diversity. It is a challenging topic because a narrow definition excludes other aspects of diversity that result in oppression but a broader definition may minimize the

sociopolitical experiences of racial and ethnic minority individuals including oppressive experiences that occur because of those visible differences (Sue et al, 1992).

Though there are scales that address the construct of privilege such as the Social Privilege Measure (SPM; Black, Stone, Hutchison, & Suarez, 2007) and the White Privilege Attitudes Scale (WPAS; Pinterits, Poteat, & Spanierman, 2009) most do not also address the related construct, oppression. The SPM assesses privilege through the construct of social privilege. Social privilege is broader than privilege based solely on either gender or race. Racial privilege is a subset of social privilege and is the most impactful in terms of culturally competent counseling so it is this construct that is focused on with the SPM (Black et al., 2007). The WPAS takes this a step further to focus solely on privilege related to race, specifically white privilege (Pinterits et al., 2009). Despite the existence of scales within the counseling profession that assess privilege, only one measures awareness of both privilege and oppression. The Privilege and Oppression Inventory (POI; Hayes et al., 2007) assesses participants' existing knowledge of both privilege and oppression. The POI has been normed with counselors but had not yet been utilized with school counselors.

The POI was developed and validated over two phases. The first phase involved establishing content validity with assistance from multicultural experts and clarifying items through a pilot study with 10 participants completing the inventory. In initial item development, 107 items were developed based on existing multicultural literature and two qualitative studies (i.e. Hays, Chang, & Dean, 2004; Hays, Dean, & Chang, 2007). After expert review, 83 items were retained and administered to the 10 participants. The use of the POI with the 10 participants led to removing 1 item and retaining 82.

The next phase in development of the POI involved using two samples for validation purposes. Sample 1 included 428 counseling students and was utilized for exploratory factor analysis. The 2nd sample was 206 counseling students and was used for cross-validation with confirmatory factor analysis. The exploratory factor analysis, specifically a principle axis extraction, followed by a promax oblique rotation, yielded four factors, which accounted for 51.80% of the variance. Specifically, Factor 1 (White Privilege Awareness) had 13 items and accounted for 36.04% of the variance, Factor 2 (Heterosexism Awareness) had 10 items and accounted for 6.56% of the total variance, Factor 3 (Christian Privilege Awareness) had 8 items and accounted for 4.86% of the variance, and Factor 4 (Sexism Awareness) had 8 items and accounted for 4.34% of total variance. The total variance accounted for is less than recommended by researchers (i.e. 75% [Stevens, 1996], over 70% [Stevens 2002, or 75%-85% [Gorsuch, 1983]) but is comparable to other MCC assessment and stronger than many. Cronbach's alphas were utilized for internal consistency and resulted in .92 for White Privilege Awareness, .81 for Heterosexism Awareness, .86 for Christian Privilege Awareness, and .79 for Sexism Awareness, which are sufficient. The POI was chosen to assess awareness of privilege and oppression in the current research due to it being developed for use with counselors, being the only scale to assess both privilege and oppression, and its adequate psychometrics.

Social Desirability

Self-report measures are a beneficial tool to get information about a given sample's perceptions, yet self-report measures are also susceptible to response biases such as social desirability. According to researchers (Constantine & Ladany, 2000; McBride & Hays, 2012) counselor trainees are susceptible to responding to assessments in socially desirable ways particularly when the assessments are on sensitive topics such as MCC or oppression. Also,

participants may respond to assessments in ways that they think are pleasing to the researcher in an effort to appear more likeable or more competent (Crowne & Marlowe, 1960). In addition, self-report MCC in particular has been significantly related to social desirability scores in a prior study (Constantine & Ladany, 2000). For example, higher scores on the MCC area knowledge was related to higher social desirability scores on the Marlowe-Crowne Social Desirability Scale (MCSDS; Constantine & Ladany, 2000; Crowne & Marlowe, 1960), a widely used and validated scale to assess the construct of social desirability (Barger, 2002). Given the possibility of participants responding to self-report measures in socially desirable ways and to minimize the length of time needed to complete the assessments, the 13-item shorter version of the MCSDS (Reynolds, 1982) was chosen for the current research.

The Marlowe-Crowne Social Desirability-Short Form (MCSD-SF; 1982) consists of only 13 items as opposed to the full scale, which contains 33 items (Reynolds, 1982). The short form of the scale was developed to provide a valid and reliable version of the original 33-item scale (Crowne & Marlowe, 1960) for easier administration and less time required from participants. The initial short form of the Marlowe-Crowne was developed utilizing factor analysis. A factor loading of .40 was required as the minimum for inclusion on the initial short form. Using a principal factor analysis, researchers found a first factor that accounted for 15.9% of the total variance. This 11-item factor was the initial Marlowe-Crowne short form (M-C Form A). Through item analysis, two additional forms were created (M-C Form B and M-C Form C). The three short forms developed for that research and the three forms developed by Strahan and Gerbasi (1972), were compared to each other and to the Marlowe-Crowne 33-item scale and the Edwards Social Desirability Scale. Overall in terms of reliability and validity the M-C Form C and the 20-item form (M-C Form XX) developed by Strahan and Gerbasi (1972) were the

strongest. Due to small psychometric differences from the M-C Form XX and 1/3 fewer items, the 13-item MCSDS-SF is recommended for use as a viable short form to assess social desirability. Concurrent validity for the MCSDS-SF was established through correlation with the original 33-item scale. The 13-item measure was highly correlated with the original scale with a Pearson product-moment correlation coefficient of .93.

Though there are other valid scales to assess for social desirability (e.g. the Social Desirability Scale – 17 [SDS-17]; Blake, Vladiserri, Neuendorf, & Nerneth, 2006) they are also related back to the Marlowe-Crowne 33-item scale for validity. The SDS-17's correlations with the Marlowe-Crowne, though significant are not as high as the MCSDS-SF's correlations. The SDS-17's correlations with the Marlowe-Crowne fell between .70 for honest responding and .91 for faking good responses). With fewer items and comparable psychometrics when compared to the Marlowe Crowne, the MCSDS-SF was chosen to account for a potential socially desirable response tendency.

Conclusion

The population of the United States, including the school-age population is becoming increasingly diverse, yet the backgrounds of school counselors remain essentially the same (i.e. White, European). This will result in increasing cross-cultural counseling relationships within schools and necessitate that school counselors have MCC to practice ethically. MCC has been researched both with counselors and school counselors using primarily self-report measures due to the ease of use and value of the information gained. In general school counselors regard themselves as having multicultural competence but the link between that and other areas of MCC has not been established. Specifically, the links between (a.) MCC and awareness of privilege and oppression. (b.) MCC and school counselors' multicultural behaviors, and (c.) MCC,

multicultural behaviors, and school climate. This research will connect those pieces. In addition many of the studies using self-report measures to assess MCC did not include a social desirability scale despite the recommendation that social desirability be assessed when using self-report measures due to their susceptibility to response biases such as a socially desirable response tendency (American Educational Research Association, 1999) so this research includes a measure for social desirability. Future chapters provide details of the current study. Specifically, Chapter 3 describes the method, Chapter 4 reports the results, and Chapter 5 includes discussion of results, limitations, and implications.

CHAPTER 3

Method

The relationship between the constructs of interest (i.e. MCC, awareness of privilege and oppression, school climate, and multicultural school counseling behaviors) were analyzed utilizing statistical analyses as detailed in this chapter and the software package Statistical Software for the Social Sciences (SPSS). This chapter details participant recruitment, data collection, instrumentation (including the development of the MSCBS survey), and analyses used.

Research Questions

As stated in Chapter 1, there are five research questions and hypotheses that guided this research. Those research questions and hypotheses are built on and follow a conceptual framework. The base of that conceptual framework is built on the increasing diversity among the school age population (minorities will account for over 60% of the school age students by 2050 according to US census projections, 2009). That increase in student diversity in conjunction with school counselors continuing to come from primarily White/European backgrounds (Brown et al., 1996; Pack-Brown, 1999; Vaughn, 2007) will result in increased cross-cultural counseling relationships necessitating that school counselors have MCC to ethically do their jobs (ACA, 2014; ASCA 2010). The MCC of school counselors is projected to be related to their awareness of privilege and oppression based on similar research with social workers and psychologists (Mindrup et al., 2011). Furthermore, the multicultural behaviors of school counselors have not been assessed and they are projected to be related to both MCC and awareness of privilege and oppression and provide a connected to school climate. The research

questions based on this conceptual framework are restated here for clarity. The research questions are stated first, followed by their respective hypotheses:

- (RQ1) What is the relationship between school counselors' MCC (as measured by the MCCTS-R) and their awareness of privilege and oppression (as measured by the POI)?
- (H1) School counselors' MCC (as measured by the MCCTS-R) will be positively related to their awareness of privilege and oppression (as measured by the POI).
- (RQ2) What are the impacts of school counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on their workplace-based multicultural behaviors (as measured by the researcher-created MSCBS)?
- (H2) School counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) will have a significant impact on their workplace-based multicultural behaviors (as measured by the researcher-created MSCBS).
- (RQ3) What is the relationship between school counselors' MCC (as measured by the MCCTS-R), awareness of privilege and oppression (as measured by the POI), and perceptions of school climate (as measured by the ISC-T)?
- (H3) There will be a significant positive relationship between school counselors' MCC (as measured by the MCCTS-R), awareness of privilege and oppression (as measured by the POI), and perceptions of school climate (as measured by the ISC-T).

- (RQ4) What is the relationship between school counselors' workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) and their perceptions of school climate (as measured by the ISC-T)?
- (H4) There is a significant relationship between school counselors' workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) and their perceptions of school climate (as measured by the ISC-T).
- (RQ5) Is there a difference between female and male school counselors' MCC (as measured by the MCCTS-R), awareness of privilege and oppression (as measured by the POI), and multicultural behaviors (as measured by the researcher-created MSCBS) across grouping by selected demographic factors (ethnicity, having taken a multicultural class, and number of years' experience)?
- (H5) There is a difference in male and female school counselors' MCC (as measured by the MCCTS-R), awareness of privilege and oppression (as measured by the POI), and multicultural behaviors (as measured by the researcher-created MSCBS) across grouping by selected demographic factors (ethnicity, having taken a multicultural counseling class, and number of years' of work experience).

Participants

Participants were obtained through the American School Counseling Association (ASCA) membership online directory. The online directory contains email addresses of members who have given permission for their addresses to be posted. ASCA membership was chosen due the variety of the membership and therefore the ability to represent the population of school counselors. In addition, ASCA offers liability insurance with membership, which makes membership advantageous for school counselors. This makes it professionally advantageous to

be a member. Furthermore, individuals who are members of a professional organization are more likely to be involved in the profession and be up-to-date on current issues, which may make them more likely to respond to research requests. There are currently 124,590 school counselors employed in Elementary and Secondary schools in the United States according to the Bureau of Labor Statistics of the United States Department of Labor (United States Department of Labor, 2013). Of those, approximately 30,000 are members of ASCA, which is the largest professional organization for school counselors. ASCA membership represents all geographic regions of the United States with members in the Mid-West ($n = 6,164$, 22%), South ($n = 10,236$, 36%), North-Atlantic ($n = 6,185$, 22%), and West ($n = 5,345$, 19%). There are even international members ($n = 498$, 2%)

According to Qualtrics (2013), for a 95% confidence interval, 385 participants would have been needed. For a 90% confidence interval, 271 participants would have been needed. When using g-power to calculate sample size, 84 participants were needed for a moderate effect size for a correlation. Utilizing g-power, a sample size of at least 49 was needed to run a multiple regression with 3 predictor variables. There were 18,744 names and emails available on the online ASCA membership list. Of those 17,978 were usable email addresses. From those, 1090 started the survey and 702 “completed” the survey according to Qualtrics (2013). There were ten participants who were not school counselors and so their data were factored out. After factoring out those who did not complete the social desirability scale, there were 689 participants with usable data resulting in a 3.8% usable response rate. There were an adequate number of participants to perform all analyses anticipated. Details of participant demographics are provided in Chapter 4.

Procedures

The Tailored Design Method was utilized in the delivery of the assessment package to the identified sample (Dillman, Smyth, & Christian, 2009). The Tailored Design Method started as the Total Design Method for use with mail and telephone surveys (Dillman, 1978 as cited in Dillman et al., 2009). That method increased responses to surveys utilized at that time and one method that was applied to both phone and mail research. As the internet began being used for survey research, Dillman refined the Total Design Method into the Tailored Design Method in the second edition of the book (Dillman, 2007 as cited in Dillman et al., 2009). The Tailored Design Method described how to tailor survey research to the mode employed to disseminate the surveys such as phone, mail, or internet research. In both the Total Design Method and the Tailored Design Method, social exchange theory was utilized to increase participation. Social exchange theory involves three main things: (a) increasing the rewards for responding, (b) reducing the costs of participating, and (c) establish trust so that participants believe that the rewards of participating outweigh the costs. In the delivery of the survey instruments, social design theory through the Tailored Design Method was used increase participation.

The first step in the process of using social exchange theory is to increase the likelihood of responding by making it more rewarding. One way to increase the perceived reward of responding and increase participation is to include as much information as possible about the survey and how it will benefit participants either directly or benefit others whose wellbeing they care about (Dillman et al., 2009). To provide all needed information, the Explanation of research will be attached to emails to garner interest and request participation. There is no anticipated benefit given directly to participants but they will be informed of benefits to the field. According to the developers of the Tailored Design Method (Dillman et al., 2009), asking for help is

another way to increase the perceived reward for participants because people feel good about helping other people. In order to build on that feeling of helping others, an incentive was offered for completed, usable surveys. The incentive offered was a donation of \$1 to be made for every usable survey completed to Court Appointed Special Advocates (CASA) for children, up to \$250. CASA provides volunteers that advocate for children who are victims of abuse or neglect, when their cases go to court. Everyday, 1900 children are abused or neglected. The majority (60%) of children who would benefit from a CASA advocate to represent their interests in court do not have access to one. The purpose of this particular incentive was to encourage school counselors, who chose helping children as a profession, to participate in the research. Other aspects of social exchange theory (i.e. positive regard and appreciation) were also utilized to increase positive regard. Participants were shown positive regard through polite respectful language and thanked in advance for considering participation.

The next step is to minimize the cost of participating. This was done by minimizing the number of surveys and choosing ones that were shorter when possible while gathering needed data, being honest about the length of time the surveys are expected to take, and using a tracking bar at the bottom of the electronic surveys so that respondents know how far they are into the process of completing the surveys. In addition, as recommended by Dillman and colleagues (2009), subordinating language in all correspondence with participants was avoided. There are no anticipated risks to answering any of the surveys and no identifying information was collected.

The third part of social exchange theory involves garnering trust. Notifications were done electronically. Part of garnering trust through electronic notification was to identify the researcher and the institution in the emails. The identification of the institution was also done through the university provided Qualtrics accounts, which are branded with the university logo.

This establishes legitimacy and increases trust. To garner interest and encourage participation, potential participants were first emailed to alert them to expect a link to an electronic survey. A second email was sent to potential participants with the link to the electronic survey. A reminder was sent out after the link to encourage those who had not yet participated to participate and to express gratitude to those who had participated. Trust was hopefully gained through the full information being sent out, stressing the importance of participation, and ensuring participants confidentiality by not asking for personal information in connection with the survey information.

The online survey system, Qualtrics (2013), was utilized to send out a packet of assessments that includes a demographic form, the Multicultural Counseling Competence and Training Survey – Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004), the Privilege and Oppression Inventory (POI; Hays 2005; Hays, Chang, & Decker, 2007), the Inventory of School Climate – Teacher (ISC-T; Brand, et al., 2007), the Marlowe Crown Social Desirability Scale – Short Form (MCSDS-SF; Reynolds, 1982) and the researcher-created Multicultural School Counseling Behavior Survey (MSCBS). To provide all needed information, the Explanation of research will be attached to emails garnering participation and included on Qualtrics prior to proceeding to the surveys. The text from the three emails (the 1st one to elicit interest, the 2nd email that included the survey link, and the 3rd email to thank those that had participated and to remind those who had not) is included in the appendices.

The data was collected and downloaded using Qualtrics (2013) online survey software. The anonymity of participants was insured by not collecting identifying information with the survey data.

Instruments

The following instruments were chosen to test the constructs of interest based on prior research and the psychometric properties of each scale, which are detailed in this section.

Multicultural Counseling Competence and Training Survey – Revised The MCCTS-R is the only available MCC instrument that was developed based on counseling standards from AMCD (Holcomb-McCoy & Day-Vines, 2004; Holcomb-McCoy & Myers, 1999) as compared to other scales (i.e. the MCI and the CCCI-R; LaFromboise et al., 1994; Sadowsky et al., 1991), which were developed using guidelines from APA Division 17. Additionally, as of 2004, the MCCTS-R was the only MCC instrument designed specifically for use with school counselors (Holcomb-McCoy & Day-Vines, 2004). For these reasons, ease of use, and adequate psychometrics the MCCTS-R was chosen to assess self-reported MCC in this research.

The MCCTS-R (Holcomb-McCoy & Day-Vines, 2004) is a self-report measure made up of 32 items in which answers are elicited based on a 4 point Likert-type scale (ranging from “1” being “*not competent*” to “4” being “*extremely competent*”). Sample items from the MCCTS-R include: “I am aware of how my cultural background and experiences have influenced my attitudes about psychological processes” and “I can identify my negative and positive emotional reactions toward persons of other racial and ethnic groups.” The MCCTS-R has three factors (Multicultural Awareness, Multicultural Knowledge, and Multicultural Terminology) and is scored by computing mean scores and mean subscale scores as indicated in the scoring instructions; with higher scores indicating higher levels of multicultural counseling competence. Since mean scores are used, scores range from 1 to 4. The MCCTS-R has adequate to high internal consistency ($\alpha = .85 - .97$) according to the developer. Specifically, reliability was .97 for Multicultural Terminology, .95 for Multicultural Knowledge, and .85 for Multicultural

Awareness. The three factors accounted for 55.12% of variance in full-scale scores. Though this variance accounted for is less than the 75% (Stevens, 1996), over 70% (Stevens 2002), or 75% - 85% (Gorsuch, 1983) recommended by researchers (Henson, et al., 2001; Henson & Roberts, 2001). It is higher than the variance accounted for by factors in many MCC instruments, which would benefit from stronger psychometrics (Hays, 2008). Reliability for this sample was high with a Cronbach's Alpha of .97 for full scale and Cronbach's Alphas ranging from .92 to .97 for subscales. Specifically Cronbach's Alphas were .97 for Multicultural Terminology, .96 for Multicultural Knowledge, and .92 for Multicultural Awareness, which are actually a bit higher than those reported by the scale developers.

Privilege and Oppression Inventory The POI (Hays 2005; Hays, Chang, & Decker, 2007) is a self-report instrument with 39 items and answers given on a 6-point Likert-type scale (with responses ranging from "1" being "Strongly Disagree" to "6" being "Strongly Agree"). Sample items on the POI are "The lighter your skin color, the less prejudice and discrimination you experience." and "Women lack power in today's society compared to men." The POI has four subscales: (1) White Privilege Awareness, (2) Heterosexism Awareness, (3) Christian Privilege Awareness, and (4) Sexism Awareness. The POI is scored by computing the mean score for each of the subscales and the mean score for the full scale. The Cronbach's alpha for internal consistency was high (.95) according to Hays and colleagues (2007). Cronbach's Alphas for the subscales ranged from .81 to .92, specifically being .92 for White Privilege Awareness, .81 for Heterosexism Awareness, .86 for Christian Privilege Awareness, and .79 for Sexism Awareness, which are sufficient. The four factors accounted for 51.80% of the variance. Specifically, Factor 1 (White Privilege Awareness) had 13 items and accounted for 36.04% of the variance, Factor 2 (Heterosexism Awareness) had 10 items and accounted for 6.56% of the total variance, Factor 3

(Christian Privilege Awareness) had 8 items and accounted for 4.86% of the variance, and Factor 4 (Sexism Awareness) had 8 items and accounted for 4.34% of total variance. The test-retest reliability was also high with a statistically significant relationship ($r = .91, p = .01$) between total scores in both administrations (Hays et al, 2007). Though the overall variance accounted for by the factors is less than the researcher recommendation of at least 70% (Stevens, 2002) or more (Gorsuch, 1983; Stevens, 1996) of full variance be accounted for by factors, the POI is the only scale assessing the awareness of both privilege and oppression with counselors.

Furthermore, Hays and colleagues strengthened the validity measured by establishing convergent validity through comparing scores from the POI with the Miville-Guzman Universality-Diversity Scale-Short Form (M-GUDS-S; Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000) and the Quick Discrimination Index (QDI; Ponterotto et al., 1995). Convergent validity was established through correlations with the M-GUDS-S total score being statistically significantly correlated with White Privilege Awareness ($r = .30$), Heterosexism Awareness ($r = .35$), Christian Privilege Awareness ($r = .28$), Sexism Awareness ($r = .32$), and total ($r = .41$). The QDI subscale Cognitive Racial Attitudes was also statistically significantly correlated with White Privilege Awareness ($r = .68$), Heterosexism Awareness ($r = .50$), Christian Privilege Awareness ($r = .41$), Sexism Awareness ($r = .44$), and total score ($r = .69$). The range of scores on each of the subscales is from 13 to 88 for White Privilege Awareness, from 10 to 60 for Heterosexism Awareness, from 8 to 48 for Christian Privilege Awareness, and from 55 to 330 for total scale (Hays, 2005). The prior ranges are based on sums for scores of the POI yet the scoring key provided by the author indicated to calculate means for each subscale and full scale. In that case, ranges would be from 1 to 6. With the current sample, reliability was high as indicated by a Cronbach's Alpha of .97 for full scale and Cronbach's Alphas ranging from .89

to .94 for the subscales. Specifically, Cronbach's Alphas for subscales were .94 for White Privilege Awareness, .92 for Heterosexism Awareness, .93 for Christian Privilege Awareness, and .89 for Sexism Awareness.

Inventory of School Climate-Teacher (ISC-T) For use in this study, the ISC-T (Brand et al., 2007) was utilized for use with school counselors. The researcher anticipated a need to adapt the measure due to it have been developed for use with teachers, however the language in the inventory did not require adaptation to be appropriate for use with school counselors. This measure was chosen due to psychometric properties and the correlation between its use as for teacher perceptions of school climate to student perceptions and both to academic achievement. In the first study to explore the ISC-T the number of items was reduced to 38. This revised 38-item assessment was given to the second sample and the number of items was further reduced to 29.

In the first study, the researchers found moderate to high levels of internal reliability according to Cronbach's alphas with the six subscales, which ranged from .57 to .86. Specifically, for Peer Sensitivity ($\alpha = .84$), Disruptiveness ($\alpha = .86$), Teacher-Pupil Interactions ($\alpha = .76$), Achievement Orientation ($\alpha = .84$), Support for Cultural Pluralism ($\alpha = .78$), and Safety Problems ($\alpha = .57$). Scores are computed through sums of items with higher scores equating to higher levels of perceived school climate. The negatively worded scale, Disruptiveness, must be reverse coded prior to being added to the total score and looking at full-scale reliability. The total scale had high levels of internal reliability with Cronbach's alpha of .89. Temporal stability was also looked at with re-testing after 1 year and 2 years. At both the 1 and 2-year marks, moderate to high levels of stability were reported. The reliability is as follows for year 1 and 2 respectively. Peer Sensitivity ($r = .58, r = .53$), Disruptiveness ($r = .63,$

$r = .65$), Teacher–Pupil Interactions ($r = .46, r = .48$), Achievement Orientation ($r = .62, r = .67$), Support for Cultural Pluralism ($r = .72, r = .65$), Safety Problems ($r = .70, r = .53$), and Climate Total ($r = .61, r = .62$). With this sample, a Cronbach’s Alpha of .87 with the full scale indicated high internal reliability. For the subscales Cronbach’s Alphas ranged from .56 to .89. Specifically, Cronbach’s Alphas were .89 for Peer Sensitivity, .89 for Disruptiveness, .83 for Teacher–Pupil Interactions, .88 for Achievement Orientation, .74 for Support for Cultural Pluralism, and .56 for Safety Problems. These internal reliability scores were very similar to those reported by the scale developers.

A third study compared the teacher’s data to student perceptions. When looking at the relationship between student and teacher scores, there were statistically significant correlations between constructs that were similar in meaning between the two populations. The important finding is the consistency in the rating of school climate between two distinct populations within the school (i.e. teachers and students). The relationship between the ratings of school climate from adults at the school (i.e. teachers) and ratings of school climate from students at schools. influenced the choice of this scale. The predictive relationship with academic achievement was part of this decision as well.

Marlowe Crowne Social Desirability Scale – Short Form The MCSDS-SF is a 13-item scale consisting of true-false questions such as “It is sometimes hard for me to go on with my work if I am not encouraged.” and “I am always courteous, even to people who are disagreeable.” The short form of the scale was developed by Reynolds (1982) to provide a valid and reliable version of the original 33-item scale by Crowne and Marlowe (1960) that would be easier to administer and require less time from participants. The 13-item measure’s reliability was acceptable with a correlation coefficient of .76. Concurrent validity for the MCSDS-SF was established through

correlation with the original 33-item scale. The 13-item measure was highly correlated with the original scale with a product-moment correlation coefficient of .93. Reliability with this sample was adequate with a Cronbach's alpha of .71.

This measure of social desirability was chosen due to the high reliability and validity scores of the original scale. In addition the short form was desirable due to the length of other instruments in the assessment packet and the ease of use with true-false questions. Social desirability is being measured due to the potential risk that self-report measures could be affected by a socially desirable response tendency. When scores from the MCSDS-SF are correlated with scores on other scales, there is an indication that scores may be affected by a socially desirable response tendency. When that occurs, scores on the MCSDS-SF can be used as a covariate to decrease the effect of a socially desirable response tendency on other variables of interest (i.e., reported MCC, awareness of privilege and oppression, multicultural school counseling behaviors, and perceived school climate).

Multicultural School Counseling Behavior Survey (MSCBS) The MSCBS was created from recommended school counseling multicultural behaviors according to the ASCA ethical guidelines (2010), an ASCA position paper advocating for competence with diverse students and other stakeholders (2009), and a multicultural competence checklist by Holcomb-McCoy (2004). There were initially 36 items created from the documents reviewed. These items were then reviewed for face validity by content area experts in the field of school counseling. Specifically, five counselor educators and counselor education doctoral students reviewed the items. From the initial review, some of the items were reworded, combined, or dropped, resulting in a 31-item survey. The survey items were presented with answers in a Likert-type format. An even number of answer responses was used based on feedback from reviewers and for statistical reasons

(Crocker & Angina, 2006). There were six possible responses, which were also modified based on reviewer feedback. (i.e. Never, Infrequently (less than once a school year), Yearly, Several times a school year, Monthly, and Weekly). The MSCBS has high internal reliability with Cronbach's alpha of .91.

Demographic information Demographic information was gathered through a demographic form that was included in the online assessment packet. The demographic form asked about demographic variables and factors that have been explored in prior studies of MCC (i.e. age, gender, ethnicity, years of experience, having taken a multicultural class, accreditation of program [specifically CACREP or not], highest education level, and satisfaction with cultural knowledge). Other items on the demographic form were included to assess other types of school diversity (i.e. environment of the school [urban, suburban, or rural] and Title 1 status of the school). Additionally, religious affiliation was asked due to a possible interaction with Christian Privilege Awareness, a subscale of the POI. The geographic region of the school was asked about to check the sample for national representativeness. Current or past work as a school counselor was asked about to ensure eligibility to participate.

Data Analysis

A correlational design was utilized for this research because the variables of interest were investigated as they occur naturally without manipulation by the researcher (Heppner, Wampold, & Kivlighan, 2008). In addition the primary questions of the investigation were to determine the relationships between the constructs of interest as outlined in the research questions and hypotheses. Data were collected utilizing Qualtrics (2013). They were then compiled and analyzed using the Statistical Package for the Social Sciences (SPSS). Analyses included correlations, multiple regressions, hierarchical regressions, and a Multivariate Analysis of

Variance (MANOVA). The relationship between social desirability (as measured by the MCSD-SF) and the other self-report measures were analyzed using Pearson product–moment correlations. The relationship(s) between MCC (as measured by the MCCTS-R), school counselors’ awareness of privilege and oppression (as measured by the POI), the perceived school climate (as measured by the adapted ISC-T), and school counselors’ multicultural behaviors (as measured by the researcher created Multicultural School Counseling Behavior Survey (MSCBS).

Methods Summary

The participants for this study were accessed utilizing the ASCA’s online membership data base and are either currently working as professional school counselors or have worked as school counselors in the past. The data were collected using the online survey software, Qualtrics (2013). All scales and survey are self-report in nature (i.e. MCCTS-R, POI, ISC-T, MSCBS) but a socially desirable response tendency was also investigated using the MCSDS-SF. Limitations were addressed to the extent possible and will be discussed further in Chapter 5.

CHAPTER 4

Results

This chapter describes the results of this study. Specifically, demographics of the participants are reported first. Then the analyses utilized to answer the research questions are detailed including the results of each analysis.

Participants

As predicted and in agreement with prior research, participants were mostly women ($n = 609$, 88.4%) with the rest identifying as male ($n = 80$, 11.6%). No participants self-identified as “other.” This mirrors the full ASCA membership, which is 86% female and 14% male. Also, as predicted, participants were mostly Caucasian/White and Non-Hispanic ($n = 545$, 79.1%; see Table 1 below). Other ethnic/racial groups represented were African-American/Black (Non-Hispanic; $n = 72$, 10.4%), American Indian ($n = 3$, 0.4%), Asian ($n = 9$, 1.3%), Biracial/Multiracial ($n = 7$, 1%), Hispanic/Latino(a) ($n = 36$, 5.2%), and Pacific Islander ($n = 4$, 0.6%). Twelve participants (1.7%) self-identified as “other” and one participant (0.1%) declined to respond to this question. When ethnicity was recoded into White and Minority participants to mirror previous MCC research, there were 144 (20.9%) minority participants.

Table 1: Ethnicity

Race/Ethnicity	Frequency	Percent
African American / Black (Non-Hispanic)	72	10.4
American Indian	3	.4
Asian	9	1.3
Biracial / Multiracial	7	1.0
Caucasian / White (Non-Hispanic)	545	79.1
Hispanic / Latino	36	5.2
Pacific Islander	4	.6
Other	12	1.7
Total	688	99.9
Missing	1	.1
	689	100.0

Participants identified mostly as Christian ($n = 465$, 67.5%; see Table 2 below) with the next largest group being much smaller with 90 (13.1%) self-identifying as “spiritual but not religious.” Forty-four participants (6.4%) self-identified as “other,” 37 (4.6%) as unaffiliated, 32 identified as “not religious or spiritual,” 13 (1.9%) as Jewish, one (0.1%) as Buddhist, one (0.1%) as Muslim, and six participants (0.9%) did not respond to that question. When religious affiliation was recoded into self-reported Christians in one group and self-reported non-Christians in the second group, there were 224 (32.5%) participants who did not identify as Christian.

Table 2: Religious Affiliation

Religious identity	Frequency	Percent
Buddhist	1	.1
Christian	465	67.5
Jewish	13	1.9
Muslim	1	.1
Spiritual but not religious	90	13.1
Not religious or spiritual	32	4.6
Unaffiliated	37	5.4
Other	44	6.4
Total	683	99.1
Missing	6	.9
Total	689	100.0

Current or prior work experience, as a school counselor, was an eligibility requirement for participation. In this sample, after the 10 who were not school counselors were removed, 652 (94.6%; see Table 3 below) of participants are currently working as school counselors and 37 (5.4%) had prior work experience in school counseling. Many participants ($n = 272$, 39.5%) had more than 10 years of work experience (see Table 3 below), 204 (29.6%) had 5-10 years of experience, 94 (13.6%) had 3-5 years of experience, 106 (15.4%) had 1-3 years of experience, and 13 (1.9%) had less than 1 year of work experience as a school counselor.

Table 3: Years of Work Experience

Work Experience	Frequency	Percent
Less than 1 year	13	1.9
1-3 years	106	15.4
3-5 years	94	13.6
5-10 years	204	29.6
More than 10 years	272	39.5
Total	689	100.0

Participants had varying levels of educational attainment though almost all ($n = 688$, 99.9%) had completed at least a masters degree. Only one participant's (0.1%) highest degree was reported as a bachelor's degree. The vast majority of participants' ($n = 584$, 84.8%) highest

degree was a masters degree (see Table 4 below). Followed by Educational Specialist (Ed.S.) with 57 participants (8.3%) completing an Ed.S. as their highest degree and 47 participants (6.8%) completing a doctorate (Ph.D. or Ed.D). Most participants ($n = 529$, 76.8%) graduated from a CACREP accredited counseling program with 155 participants (22.5%) graduating from programs that are not CACREP accredited and 5 participants (0.7%) not responding to the question. Even more participants ($n = 604$; 87.7%) had taken a multicultural counseling class in their graduate program with only 85 participants (12.3%) not having taken a multicultural class in their graduate counseling program.

Table 4: Highest Degree Completed

Degree	Frequency Percent	
B.A. / B.S.	1	.1
M.A. / M.S. / M.Ed.	584	84.8
Ed.S.	57	8.3
Ph.D. / Ed.D.	47	6.8
Total	689	100.0

The participants in this sample were from various geographic regions with 247 participants (35.8%) from the South (see Table 5 below), 171 participants (22.1%) from the Northeast, 152 participants (22.1%) from the Midwest, 116 participants (16.8%) from the West, and 3 participants (0.4%) who did not identify a geographic region.

Table 5: Current Geographic Region

Region	Frequency	Percent
Northeast	171	24.8
Midwest	152	22.1
South	247	35.8
West	116	16.8
Total	686	99.6
Missing	3	.4
Total	689	100.0

The sample participants are also currently in a variety of environments as far as urban development with 293 participants (42.5%) living in suburban environments, 201 (29.2) living in rural environments, and 195 participants (28.3%) living in urban environments. The participants' schools, where they are employed, vary in regard to the socioeconomic status of students with 370 participants (53.7%) working at schools with Title 1 status, 317 (46%) working at schools without Title 1 status, and 2 (0.3%) non-respondents. Title 1 provides funding for schools with high numbers/percentages of students from low-income families, usually those eligible for free or reduced meals (U.S. Department of Education. 2014). Title 1 schools are those schools with at least 40% of their students qualifying for free or reduced lunches. In other words, those students are living below the poverty level as defined federally.

Overall, participants describe themselves as happy with their level of multicultural knowledge with 307 (44.6%) who reported being "Very satisfied" with their level of cultural knowledge and 353 (51.2%) reported being "Somewhat satisfied," which results in 660 (95.8%) of participants being satisfied with their level of cultural knowledge. Of the remaining participants, 21 (3.0%) were "Somewhat dissatisfied" and 8 (1.2%) were "Very dissatisfied,"

which overall, results in 29 (4.2%) of participants being dissatisfied with their level of cultural knowledge (see Table 6 below).

Table 6: Satisfaction with Cultural Knowledge

Satisfaction	Frequency	Percent
Very Dissatisfied (e.g., not aware of cultures, including own, and not knowledgeable about culturally responsive counseling)	8	1.2
Somewhat Dissatisfied (e.g., hardly aware of others cultures, including own, and not as knowledgeable about culturally responsive counseling skills)	21	3.0
Somewhat Satisfied (e.g., somewhat aware of others cultures, including own, and knowledgeable about culturally responsive counseling skills)	353	51.2
Very Satisfied (e.g., very aware of others cultures, including own, and knowledgeable about culturally responsive counseling skills)	307	44.6
Total	689	100.0

The research questions were designed to investigate aspects of reported MCC and their relationship to awareness of privilege and oppression, perceived school climate, and reported multicultural school counseling. The following sections explain the statistical analyses utilized and the results of those analyses to address the research questions. Also, the relationship between the constructs of interest (i.e. perceived MCC, awareness of privilege and oppression, perceived school climate, and reported multicultural school counseling behaviors) has been investigated, including the impact of a socially desirable response tendency on the research questions.

First the relationship between social desirability and the constructs of interest will be described, followed by the results of the statistical analyses of each research question. The

relationship with social desirability is being described first due to the potential impact that a socially desirable response tendency can have on self-report measures.

Social Desirability

A socially desirable response tendency was assessed using the MCSDS-SF. Data was analyzed using full-scale scores. Scores on MCSDS-SF ($M = 20.41$, $SD = 2.80$) were significantly correlated with all of the full-scale scores: MSCBS ($r = .107$, $p < .01$; 1.1% of variance explained), MCCTS-R ($r = .183$, $p < .001$; 3.4% of variance explained), POI ($r = -.160$, $p < .001$; 2.6% of variance explained), and ISC-T ($r = .187$, $p < .001$; 3.5% of variance explained). The effect sizes according to the correlations (.11, .18, -.16, .19) were between small and medium with .10 indicating a small effect size and .30 indicating a medium effect size (Cohen, 1970; Cohen, 1992). In addition, the amount of variance explained by social desirability is using r^2 (.011, .034, .026, and .035) is small. Interestingly, the relationship between scores on the MCSDS-SF and the POI is a negative relationship (see Table 7 below).

Table 7: Correlations between Social Desirability and Full-Scale Scores

	MCSDS-SF Total	
MSCBS Mean Scores	Pearson Correlation	.107
	Sig. (2-tailed)	.005
	N	685
MCCTS Mean Scores	Pearson Correlation	.183
	Sig. (2-tailed)	.000
	N	684
POI Mean Scores	Pearson Correlation	.160
	Sig. (2-tailed)	.000
	N	678
ISC_T Total Score	Pearson Correlation	.187
	Sig. (2-tailed)	.000
	N	689

Scores on the MCSDS-SF were also significantly correlated with the three subscales of the MCCTS-R: Multicultural Terminology ($r = .147$, $p < .001$; 2.2% of variance explained),

Multicultural Knowledge ($r = .159, p < .001$; 2.5% of variance explained), and Multicultural Awareness ($r = .192, p < .001$; 3.7% of variance explained). As with full-scale scores, the effect sizes were between small and medium as calculated with r (.15, .16, .19) with .10 indicating a small effect size and .30 indicating a medium effect size (Cohen, 1970; Cohen, 1992). Here as well, the amount of variance explained by social desirability is small (see Table 8 below).

Table 8: Correlations between Social Desirability and MCCTS-R Subscales

	MCSDS-SF Total	
MCCTS Multicultural Terminology	Pearson Correlation	.147
	Sig. (2-tailed)	.000
	N	689
MCCTS Multicultural Knowledge	Pearson Correlation	.159
	Sig. (2-tailed)	.000
	N	684
MCCTS Multicultural Awareness	Pearson Correlation	.192
	Sig. (2-tailed)	.000
	N	687

Scores on the MCSDS-SF were statistically significantly negatively correlated with scores on the four subscales of the POI: White Privilege Awareness ($r = -.154, p < .001$; 2.4% of variance explained), Heterosexism Awareness ($r = -.141, p < .001$; 2.0% of variance explained), Christian Privilege Awareness ($r = -.147, p < .001$; 2.2% of variance explained), and Sexism Awareness ($r = -.113, p < .001$; 1.3% of variance explained). With the POI as well, the effect sizes of the relationship with social desirability was between small and medium as indicated by r (-.15, -.14, -.11) with .10 indicating a small effect size and .30 indicating a medium effect size (Cohen, 1970; Cohen, 1992). The amount of variance in awareness of privilege and oppression that is explained by social desirability is very small and in this case, the relationships are negative (see Table 9 below).

Table 9: Correlations between Social Desirability and POI Subscales

	MCSDS-SF Total	
POI White Privilege Awareness	Pearson Correlation	-.154
	Sig. (2-tailed)	.000
	N	678
POI Heterosexism Awareness	Pearson Correlation	-.141
	Sig. (2-tailed)	.000
	N	682
POI Christian Privilege Awareness	Pearson Correlation	-.147
	Sig. (2-tailed)	.000
	N	680
POI Sexism Awareness	Pearson Correlation	-.113
	Sig. (2-tailed)	.003
	N	682

Scores on the MCSDS-SF were additionally correlated with of the subscale scores on the ISC-T: Peer Sensitivity ($r = .143, p < .001$; 2.0% of variance explained), Positive Student-Teacher Interactions ($r = .184, p < .001$; 3.4% of variance explained), Achievement Orientation ($r = .077, p < .05$; 0.6% of variance explained), Safety ($r = -.139, p < .001$; 1.9% of variance explained), and Cultural Pluralism ($r = .079, p < .001$; 0.6% of variance explained). The effect sizes according to the correlations were between small and medium with .10 indicating a small effect size and .30 indicating a medium effect size (Cohen, 1970; Cohen, 1992). However, the amount of variance explained by social desirability is very small with at most, 3.4% of variance explained. In other words, 96.6% of variance is explained by other reasons.

Table 10: Correlations between Social Desirability and ISC-T Subscales

	MCSDS-SF Total	
ISC-T Disruptiveness	Pearson Correlation	-.050
	Sig. (2-tailed)	.187
	N	689
ISC-T Positive Student-Teacher Interactions	Pearson Correlation	.184
	Sig. (2-tailed)	.000
	N	689
ISC-T Achievement Orientation	Pearson Correlation	.077
	Sig. (2-tailed)	.042
	N	689
ISC-T Cultural Pluralism	Pearson Correlation	.079
	Sig. (2-tailed)	.039
	N	689
ISC-T Safety	Pearson Correlation	-.139
	Sig. (2-tailed)	.000
	N	689

Though the correlations between social desirability and the other scales were between small and medium and the variances explained were small, these relationships should not be completely ignored even though they are small (Lorenzo-Seva & Ferrando, 2012) so the relationship with social desirability was accounted for through hierarchical regressions.

MCC and Awareness of Privilege and Oppression

Research question 1: What is the relationship between school counselors' MCC (as measured by the MCCTS-R) and their awareness of privilege and oppression (as measured by the POI)?

Hypothesis 1: School counselors' MCC (as measured by the MCCTS-R) will be positively related to their awareness of privilege and oppression (as measured by the POI).

This question is related to the first part of the conceptual framework and provides the basis of understanding MCC in school counselors. To assess the relationship between self-reported MCC (MCCTS-R) and awareness of privilege and oppression (POI), a Pearson product-

moment correlation was utilized. A statistically significant relationship was found between full-scale scores on the MCCTS-R ($M = 2.94$, $SD = 0.53$) and full-scale scores on the POI ($M = 4.40$, $SD = 0.81$; $r = .132$, $p < .01$; 1.7% of variance explained). The effect size is between small (.10) and medium (.30) according to Cohen (1970; 1992) but can be considered small.

There was also a statistically significant relationship between full-scale scores on the MCCTS-R and each of the subscales of the POI; White Privilege Awareness ($r = .130$, $p < .01$; 1.7% of variance explained), Heterosexism Awareness ($r = .117$, $p < .01$; 1.4% of variance explained), Christian Privilege Awareness ($r = .084$, $p < .05$; 0.7% of variance explained), and Sexism Awareness ($r = .134$, $p < .001$; 1.8% of variance explained). The effect sizes were small for White Privilege Awareness and Sexism Awareness and negligible for Christian Privilege Awareness.

Table 11: Correlations between MCCTS-R and POI Subscales

	MCCTS Mean Scores	
POI White Privilege Awareness	Pearson Correlation	.130
	Sig. (2-tailed)	.001
	N	674
POI Heterosexism Awareness	Pearson Correlation	.117
	Sig. (2-tailed)	.002
	N	677
POI Christian Privilege Awareness	Pearson Correlation	.084
	Sig. (2-tailed)	.029
	N	676
POI Sexism Awareness	Pearson Correlation	.134
	Sig. (2-tailed)	.000
	N	677

There were also statistically significant relationships between full-scale POI scores and two of the subscales of the MCCTS-R; specifically Multicultural Knowledge ($r = .114$, $p < .01$; 1.3% of

variance explained) and Multicultural Awareness ($r = .149, p < .001$; 2.2% of variance explained). Each of these had a small effect size. There was not a statistically significant relationship between full-scale POI scores and Multicultural Terminology ($r = .075, p > .05$).

Table 12: Correlations between POI and MCCTS-R Subscales

		POI Mean Scores
MCCTS Multicultural Terminology	Pearson Correlation	.075
	Sig. (2-tailed)	.051
	N	678
MCCTS Multicultural Knowledge	Pearson Correlation	.114**
	Sig. (2-tailed)	.003
	N	674
MCCTS Multicultural Awareness	Pearson Correlation	.149**
	Sig. (2-tailed)	.000
	N	676

To further look at the relationship between MCC and awareness of privilege and oppression, a multiple linear regression (MLR) analysis was applied to the outcome variable, full scale mean MCCTS-R scores and the predictor variables, the four subscale mean scores from the POI: White Privilege Awareness ($M = 4.18, SD = 0.98$), Heterosexism Awareness ($M = 4.55, SD = 0.87$), Christian Privilege Awareness ($M = 4.34, SD = 0.98$), and Sexism Awareness ($M = 4.65, SD = 0.78$). Overall the predictor variables had a statistically significant impact on full-scale mean scores on the MCCTS-R, $F(4, 669) = 3.64, p < .01$, and accounted for 2.1% ($R^2 = .021$) of the variance MCCTS-R scores. None of the predictor variables had statistically significant beta coefficients and the effect sizes are overall small. This variance is small leaving 97.9% of variance unaccounted for.

In addition, a MLR analysis was applied to the outcome variable full scale mean POI scores ($M = 2.94$, $SD = 0.53$) and the predictor variables: Multicultural Knowledge ($M = 2.65$, $SD = 0.65$) and Multicultural Awareness ($M = 3.39$, $SD = 0.47$). The predictor variables had a statistically significant impact on full-scale mean scores on the POI; $F(3, 670) = 7.93$, $p < .001$, and accounted for 2.3% ($R^2 = .023$) of the variance in POI scores. Additionally, Multicultural Awareness had a statistically significant beta coefficient with the beta weight suggesting that for every unit increase in Multicultural Awareness there was a .14 unit increase in POI ($\beta = 0.136$, $p < .01$). This beta coefficient did not indicate much increase in score on the POI for each increase with the Multicultural Awareness. Additionally the variance accounted for was small leaving 97.7% of variance unaccounted for.

Social desirability Due to the correlations between social desirability scores on the MCSDS-SF and full-scale MCCTS-R scores, and the small effect sizes noted in the regressions, a hierarchical regression (also called sequential multiple regression) was run to see if social desirability explained the variance in the impact of the four subscales of POI (White Privilege Awareness, Heterosexism Awareness, Christian Privilege Awareness, and Sexism Awareness) on full-scale scores on the MCCTS-R after accounting for social desirability. MCSDS-SF was entered at Step 1, explaining 3.4% ($R^2 = .034$) of the variance in MCCTS-R, $F(1, 672) = 23.71$, $p < .001$. After entry of scores for White Privilege Awareness, Heterosexism Awareness, Christian Privilege Awareness, and Sexism Awareness at Step 2, the total variance accounted for by the entire model (including MCSDS-SF) was 6.4% ($R^2 = .064$), $F(5, 673) = 9.08$, $p < .01$. The subscales of the POI (White Privilege Awareness, Heterosexism Awareness, Christian Privilege Awareness, and Sexism Awareness) explained an additional 3% (R^2 change = .030) of the variance in MCCTS-R after accounting for social desirability, F change (4, 668) = 5.28, $p < .001$. Only

MCSDS-SF had a statistically significant beta coefficient indicating that any change was most likely due to the small relationship with social desirability. In other words the subscales of the POI, though statistically significant, are not practically significant.

Additionally due to the correlations between social desirability scores on the MCSDS-SF, and full-scale POI scores, and the small effect sizes noted in the regressions, a hierarchical regression analysis was applied to the outcome variable, full-scale mean scores on the POI, with predictor variables Multicultural Knowledge and Multicultural Awareness (subscales of the MCCTS-R) after controlling for social desirability using MCSDS-SF. At Step 1, MCSDS-SF was entered, explaining 2.4% ($R^2 = .024$) of the variance in POI scores. Step 2 involved entering Multicultural Knowledge and Multicultural Awareness, at which point the total variance accounted for was 5.9% ($R^2 = .059$), $F(1, 673) = 16.54, p < .001$. The two subscales, Multicultural Knowledge and Multicultural Awareness, accounted for 3.5% (R^2 change = .035) of the variance in POI, F change (2, 670) = 12.40, $p < .001$. Of the two subscales from the MCCTS-R, only Multicultural Awareness had a statistically significant beta coefficient with beta weight suggesting that for every unit increase in Multicultural Awareness there was a 0.167 increase in POI scores ($\beta = .167, t = 3.25, p < .01$). This beta coefficient did not indicate much increase in score on the POI for each increase with the Multicultural Awareness and the variance accounted for by Multicultural Knowledge and Multicultural Awareness was less than 4% leaving 96.5% of variance unaccounted for.

Multicultural Behaviors

Research question 2: What are the impacts of school counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on their workplace-based multicultural behaviors (as measured by the researcher-created MSCBS)?

Hypothesis 2: School counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) will have a significant impact on their workplace-based multicultural behaviors (as measured by the researcher-created MSCBS).

The establishment of the relationship between MCC and awareness of privilege and oppression in Research Question 1, above, led to the impact of those two constructs on the multicultural behaviors of school counselors. In this case impact was measured by the ability of the measures assessing MCC and awareness of privilege and oppression to predict multicultural school counseling behaviors. To assess the impact of MCC and awareness of privilege and oppression on school counselors' multicultural counseling behaviors, a MLR analysis was applied to the outcome variable, full scale mean scores on the MSCBS ($M = 3.20$, $SD = 0.68$) and predictor variables, full scale mean scores on MCCTS-R and POI. Overall, the predictor variables accounted for 24.1% ($R^2 = .241$) of the variance in MSCBS, $F(2, 669) = 105.89$, $p < .001$. Of the two predictor variable, only MCCTS-R had a statistically significant beta coefficient with beta weights suggesting that for every unit increase in MCCTS-R there was a 0.62 increase in MSCBS, ($\beta = .619$, $t = 7.23$, $p < .001$). The relationship between MCC (as measured by the MCCTS-R) and multicultural school counseling behaviors is confirmed by Pearson product moment correlation ($r = .494$, $p < .001$; 24.4% of variance explained). In this case the effect size is between medium and large (.49) as indicated by the correlation coefficient with .30 indicating a medium effect size and .50 indicating a large effect size (Cohen, 1970; Cohen, 1992).

To further assess the impact of self-reported MCC on reported multicultural school counseling behaviors, a MLR analysis was run with the outcome variable MSCBS and the predictor variables the three subscales of the MCCTS-R (Multicultural Terminology,

Multicultural Knowledge, and Multicultural Awareness). The three subscales accounted for 24.5% of the variance ($R^2 = .241$) in MSCBS, $F(3, 676) = 73.21, p < .001$. Both Multicultural Knowledge and Multicultural Awareness had statistically significant beta coefficients with beta weights suggesting that for every unit increase in Multicultural Knowledge there was a 0.4 unit increase in MSCBS ($\beta = .40, t = 8.47, p < .001$) and that for every unit increase in Multicultural Awareness there was a 0.11 unit increase in MSCBS ($\beta = .114, t = 2.35, p < .05$).

To further assess the impact of awareness of privilege and oppression on reported multicultural school counseling behaviors, a MLR analysis was run with the outcome variable MSCBS and the predictor variables three of the subscales of the POI (White Privilege Awareness, Heterosexism Awareness, and Sexism Awareness). The three subscales accounted for 1.8% ($R^2 = .018$) of the variance in MSCBS, $F(3, 670) = 4.19, p < .01$. The beta coefficients were not statistically significant. The 1.8% variance accounted for is negligible. The main effect on the multicultural school counseling behaviors was from the MCCTS-R and its subscales.

Social desirability Due to statistically significant correlations between social desirability scores (MCSDS-SF) and multicultural behavior (MSCBS), a hierarchical regression was utilized to assess the impact of MCC (MCCTS-R) and awareness of privilege and oppression (POI) on multicultural behavior (MSCBS) after controlling for social desirability (MCSDS-SF). MCSDS-SF was entered in Step 1 and accounted for 1% ($R^2 = .01$) of variance in MSCBS, $F(1, 668) = 6.52, p < .05$. At Step 2, MCCTS-R and POI were entered and accounted for a total of 24.1% ($R^2 = .241$) of variance in MSCBS, $F(3, 669) = 70.57, p < .001$. Separately from social desirability, MCCTS-R and POI accounted for 23.2% (R^2 change = .232) of variance in MSCBS, F change (2, 666) = 101.62, $p < .001$, which is still significant both statistically and practically according to effect size (Cohen, 1970). MCCTS-R had a statistically significant beta coefficient with beta

weights suggesting that for every unit increase in MCCTS-R, there was a 0.48 unit increase in MSCBS ($\beta = .48, t = 13.80, p < .001$).

Additionally, a hierarchical regression was also utilized to assess the impact of the three subscales of the MCCTS-R (Multicultural Terminology, Multicultural Knowledge, and Multicultural Awareness) on MSCBS after controlling for social desirability (MCSDS-SF). At Step 1 MCSDS-SF was entered and as stated above accounted for 1% ($R^2 = .01$) of variance in MSCBS, $F(1, 678) = 7.12, p < .01$. Multicultural Terminology, Multicultural Knowledge, and Multicultural Awareness were entered at Step 2 and with MCSDS-SF accounted for a total of 24.5% ($R^2 = .245$) of the variance in MSCBS, $F(4, 675) = 54.88, p < .001$. After accounting for social desirability, Multicultural Terminology, Multicultural Knowledge, and Multicultural Awareness accounted for 23.5% (R^2 change = .235) of variance in MSCBS, F change $(3, 675) = 70.07, p < .001$, which is still significant both statistically and practically according to effect size (Cohen, 1970). Both Multicultural Knowledge and Multicultural Awareness had statistically significant beta coefficients with beta weights suggesting that for every unit increase in Multicultural Knowledge there was a 0.4 unit increase in MSCBS ($\beta = .399, t = 8.45, p < .001$) and that for every unit increase in Multicultural Awareness there was a 0.11 unit increase in MSCBS ($\beta = .112, t = 2.29, p < .05$). The MCSDS-SF did not affect the significance of relationship between the MCCTS-R the MSCBS.

A hierarchical regression was not utilized with the predictor variables POI subscales due to the small amount of variance in the MSCBS accounted for by the POI subscales.

School Climate

Research question 3: What is the impact of school counselors' multicultural competence (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on perceptions of school climate (as measured by the ISC-T)?

Hypothesis 3: There will be a significant impact of school counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on perceptions of school climate (as measured by the ISC-T).

Since the base of the conceptual framework was established through the connection between MCC and awareness of privilege and oppression, the next step was the potential impact on school climate. In this case impact was defined as the predictive ability of MCC and awareness of privilege and oppression on perceived school climate. To analyze the impact of MCC and awareness of privilege and oppression on perceptions of school climate, a MLR analysis was utilized with perceptions of school climate (ISC-T; $M = 104.09$, $SD = 8.13$) as the outcome variable and the predictor variables MCC (MCCTS-R) and awareness of privilege and oppression (POI). The predictor variables, MCCTS-R and POI accounted for 6.3% ($R^2 = .063$) of variance in ISC-T, $F(2, 671) = 23.53$, $p < .001$. Both MCCTS-R and POI had statistically significant beta coefficients with beta weights suggesting that for every unit increase in MCCTS-R there was a 0.19 unit increase in ISC-T ($\beta = .19$, $t = 5.02$, $p < .001$) and for every unit increase in POI there was a 0.2 unit decrease in ISC-T ($\beta = -.20$, $t = -5.30$, $p < .001$), due to a negative relationship between those constructs. A Pearson product moment correlation confirms that negative relationship between ISC-T and POI ($r = -.18$, $p < .001$; 3.2% of variance explained).

Social desirability Due to the statistically significant correlation between social desirability (MCSDS-SF) and perceived school climate (ISC-T), a hierarchical regression was run to look at

the impact of MCC (MCCTS-R) and awareness of privilege and oppression (POI) on perceived school climate after accounting for the impact of social desirability. MCSDS-SF was entered at Step 1 and accounted for 2.9% ($R^2 = .029$) of the variance in ISC-T, $F(1, 672) = 21.31, p < .001$. After entering MCCTS-R and POI at Step 2, together the predictor variables accounted for 7.4% ($R^2 = .074$) of the variance in ISC-T scores, $F(3, 670) = 19.00, p < .001$. Separately, MCC and awareness of privilege and oppression accounted for 4.8% (R^2 change = .048) of the variance in ISC-T scores after accounting for social desirability, F change $(2, 670) = 17.32, p < .001$. Both MCCTS-R and POI had statistically significant beta coefficients with beta weights suggesting that for every unit increase in MCCTS-R there was a 0.16 unit increase in ISC-T ($\beta = .16, t = 4.29, p < .001$) and for every unit increase in POI there was a 0.18 unit decrease in ISC-T ($\beta = -.18, t = -4.68, p < .001$), due to the negative relationship between those constructs described above.

Multicultural Behaviors and School Climate

Research question 4: What is the relationship between school counselors' workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) and their perceptions of school climate (as measured by the ISC-T)?

Hypothesis 4: There is a significant relationship between school counselors' workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) and their perceptions of school climate (as measured by the ISC-T).

In the conceptual framework the connection between school counselors' multicultural counseling behaviors with school climate is hypothesized. This relationship was investigated through this research question utilizing a Pearson product moment correlation was to investigate the relationship between multicultural school counseling behaviors (MSCBS) and perceived

school climate (ISC-T). There was a statistically significant relationship between MSCBS score and full-scale ISC-T score ($r = .193, p < .001$; 3.7% of variance explained). There were also statistically significant relationships between MSCBS scores and three of the subscales of the ISC-T: Peer Sensitivity ($r = .157, p < .001$; 2.4% of variance explained), Positive Student-Teacher Interactions ($r = .272, p < .001$; 7.4% of variance explained), and Cultural Pluralism ($r = .212, p < .001$; 4.5% of variance explained). Three subscales of the ISC-T were not significantly correlated with MSCBS (i.e. Disruptiveness, Achievement Orientation, and Safety). These effect sizes were between small (.10) and medium (.30) according to Cohen utilizing correlation coefficients (1970; 1992).

To further analyze the relationship between reported multicultural school counseling behaviors and perceived school climate, a MLR analysis was applied to the outcome variable, MSCBS, and the predictor variables, Peer Sensitivity, Positive Student-Teacher Interactions, and Cultural Pluralism. The predictor variables accounted for 10.2% ($R^2 = .102$) of the variance in MSCBS, $F(3, 681) = 25.81, p < .001$. Both Positive Student-Teacher Interactions and Cultural Pluralism had statistically significant beta coefficients with beta weights suggesting that for every unit increase in Positive Student-Teacher Interactions there was a .23 unit increase in MSCBS ($\beta = .23, t = 6.04, p < .001$) and for every unit increase in Cultural Pluralism there was a .15 unit increase in MSCBS ($\beta = .15, t = 3.63, p < .001$).

Social desirability Due to the statistically significant correlation between social desirability (MCSDS-SF) and reported multicultural school counseling behavior (MSCBS), a hierarchical regression was run to look at the impact of school climate (ISC-T subscales, Peer Sensitivity, Positive Student-Teacher Interactions, and Cultural Pluralism) on multicultural school counseling behaviors (MSCBS) after accounting for social desirability (MCSDS-SF). For Step 1,

MCSDS-SF was entered and accounted for 1.1% ($R^2 = .011$) in MSCBS, $F(1, 683) = 7.93$ $p < .01$. Step 2 involved entering Peer Sensitivity, Positive Student-Teacher Interactions, and Cultural Pluralism, which together with social desirability accounted for 10.4% ($R^2 = .104$) of variance in MSCBS. $F(4, 680) = 19.80$ $p < .001$. After accounting for social desirability, Peer Sensitivity, Positive Student-Teacher Interactions, and Cultural Pluralism accounted for 9.3% (R^2 change = .09) of variance in MSCBS, F change $(3, 680) = 23.50$, $p < .001$. Both Positive Student-Teacher Interactions and Cultural Pluralism had statistically significant beta coefficients with beta weights suggesting that for every unit increase in Positive Student-Teacher Interactions there was a .22 unit increase in MSCBS ($\beta = .22$, $t = 5.75$, $p < .001$) and for every unit increase in Cultural Pluralism there was a .15 unit increase in MSCBS ($\beta = .15$, $t = 3.64$, $p < .001$).

Demographic Factors

Research Question 5: Is there a difference between female and male school counselors' MCC, awareness of privilege and oppression, and multicultural behaviors across grouping by selected demographic factors (ethnicity, having taken a multicultural counseling class, and number of years' of work experience)? *Please note that this question was adapted from the original with permission of the committee after data was collected to more closely match prior research and the conceptual framework.*

Hypothesis 5: There is a difference in male and female school counselors' MCC, awareness of privilege and oppression, and multicultural behaviors across grouping by selected demographic factors (ethnicity, having taken a multicultural counseling class, and number of years' of work experience).

The demographic factors investigated in this question were chosen due to their prevalence in prior literature and their varied relationships to MCC as found in previous research.

This question was developed to investigate other variables, specifically demographic factors, outside of the conceptual framework that may also be impacting the constructs of interest (i.e. MCC, awareness of privilege and oppression, and multicultural school counseling behaviors). A factorial Multivariate Analysis of Variance (MANOVA) was conducted to investigate the effect of the grouping variables gender, ethnicity, having taken a multicultural counseling class, and years of school counseling experience on MCC, awareness of privilege and oppression, and multicultural school counseling behaviors. Preliminary testing of assumptions was done to look for normality, linearity, univariate and multivariate outliers, homogeneity of variance-covariance matrices, and multicollinearity, with no serious violations noted. The results indicated a statistically significant difference between females and males on awareness of privilege and oppression with women having higher scores ($M = 4.41, SD = 0.79$) than men ($M = 4.28, SD = 0.94$) on the POI; $F(1, 642) = 4.88, p < .05$. The variance accounted for by gender is 0.8% as evidenced by an eta squared of .008. The power to detect this difference was .60. The effect size based on eta squared is small if .01 according to Cohen (1988) so this is a small effect size. Results also indicated a statistically significant difference in MCC with participants who had taken a multicultural counseling class having higher scores ($M = 2.97, SD = 0.52$) than participants who had not taken a multicultural counseling class ($M = 2.76, SD = 0.59$) on the MCCTS-R; $F(1, 642) = 4.11, p < .05$. The variance accounted for by having taken a multicultural counseling class is 0.6% as evidenced by an eta squared of .006. The power to detect this difference was .53. The effect size based on eta squared is small if .01 so this was also a small effect. There was also a statistically significant interaction between gender and years of work experience as a school counselor on awareness of privilege and oppression; $F(4, 642) = 3.82, p < .01$. The variance accounted for by this interaction is 2.3% as evidenced by an

eta squared of .023. The power to detect this difference was .90. This eta squared indicates between a small and medium effect size with an eta squared of .09 indicating a medium effect size. Despite the statistical significance, the variance accounted for by this interaction is less than 5%, indicating that 95% of variance is due to other factors.

Summary

There are mixed results in this section with some hypotheses being confirmed and some being partially confirmed. Specifically Hypothesis 1: School counselors' MCC (as measured by the MCCTS-R) will be positively related to their awareness of privilege and oppression (as measured by the POI) was confirmed however variance accounted for was small (1.7%); Hypothesis 2: School counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) will have a significant impact on their workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) was confirmed with MCC having the greatest effect on multicultural behaviors (24.4% of variance explained); Hypothesis 3: There will be a significant impact of school counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on perceptions of school climate (as measured by the ISC-T) was supported though variance accounted for was small (6.3%); Hypothesis 4: There is a significant relationship between school counselors' workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) and their perceptions of school climate (as measured by the ISC-T) was supported though variance accounted for was small (3.7%); and Hypothesis 5: Demographic factors as grouping variables (sex, ethnicity, education level, multicultural education, and number of years' experience) will have an affect on school counselors' MCC (as measured by the MCCTS-R), awareness of privilege and oppression (as measured by the POI), and school

counselors' multicultural behaviors (as measured by the researcher-created MSCBS) was not supported. Though there were some statistically significant results for gender and having taken a multicultural counseling class, the effect sizes were small. The results will be discussed in greater detail along with limitations and implications in Chapter 5.

CHAPTER 5

This chapter reviews the current research, which investigated the self-reported MCC of school counselors in relation to awareness of privilege and oppression, reported multicultural school counseling behaviors, and perceived school climate, and discusses the implications including summarizing the theoretical framework and results. To this end, the chapter begins with a discussion of limitations, then the results of the analyses outlined in chapter 4, and finally implications for current school counselors, future school counselors, and counselor educators who train school counselors.

Limitations

This research was intended to provide a link between school counselors' MCC, awareness of privilege and oppression, multicultural behaviors, and school climate. In that interest, the sample should be as representative of all school counselors as possible. According to the Bureau of Labor Statistics, there are 124,590 school counselors currently employed in Elementary and Secondary schools in the United States (United States Department of Labor, 2013), though according to the US News & World Report (2013) there are currently 237,480 people employed as school counselors. The number published by the US News & World Report is similar to the number listed by Bureau of Labor Statistics, which is 241,870 total professionals employed as Educational, Guidance, School, and Vocational Counselors. This job designation was broad therefore utilizing the workplace settings, Elementary and Secondary schools, is more representative of the actual population of K-12 school counselors (i.e. 124,590). That population is the one that this research was attempting to represent and generalize to. Due to employment in numerous school districts and private schools, this population is difficult to sample directly so the ASCA membership was chosen to represent this population for several reasons. The decision

to sample exclusively from the ASCA membership begins limiting generalizability due to members of ASCA potentially being qualitatively different from school counselors who are not members of this professional organization.

ASCA is the largest professional organization for school counselors with over 30,000 members representing all geographic regions. The decision was made to use the ASCA membership due to the representativeness of the membership and the anticipated commitment of members to the field. That commitment could potentially bias the sample of participants, as could the decision to research within the ASCA membership solely due to unknown differences between school counselors who are a part of that professional organization and those who are not. Likewise, though utilizing the online membership directory had advantages because those individuals had already given permission to be contacted, pulling solely from that directory could further bias the sample if there were differences between those who agreed to be part of the online membership directory and members of ASCA who were not part of the online directory. Furthermore, some of the email addresses were not valid, which could indicate further differences between those members in the online directory who had updated their email addresses and those who had not kept their email address current or provided a valid one. Of the 18,744 published email addresses in the online directory, 17,978 were usable email addresses. The number of email addresses that were not operational further limited the potential participants, who could be different from those members in the online directory who had working email addresses.

The sample of participants was further reduced by nonresponse and by those who did not complete the assessments once they started. Of the 17,978 emailed, 1090 started the survey and 702 “completed” the survey according to Qualtrics (2013). Those who started the survey could

have been different from those who simply ignored the research requests. Also, participants who completed the survey in its entirety could have been somehow different from potential participants who started the surveys but did not complete the entire assessment packet. After all of the reduction in participants at each level, through researcher decision-making in sampling or through lack of responses, the usable response rate was reduced to 3.8% ($n = 689$). This number was large enough for performing all statistical analyses but results should be generalized with caution. Additionally, school counselors were not asked about the level of students (i.e. elementary, middle, or high school) that they work with. There are differences in the roles and responsibilities of school counselors at each level due to differing needs of students at each particular level (ASCA, 2012).

In addition to potential sampling limitations, there are also limitations with the mode of conducting the research. Namely, there are limitations associated with online surveys and limitations with utilizing solely self-report measures. Utilizing online surveys could be biased against potential participants who are less comfortable working in an online environment. Typically it is older counselors who are less comfortable in that modality (Burt, Gonzalez, Swank, Ascher, & Cunningham, 2011), which may lead to fewer older school counselors participating in the current research further biasing the sample of participants.

In addition to mode of survey delivery, there could be concerns about the survey instrumentation, namely the MSCBS and data gathered utilizing the MSCBS. This instrument is new and was developed specifically for this study. At this time the only validity begun for that instrument was the content area of construct validity (Dimitrov, 2012), which was provided by expert reviewers with knowledge and experience of school counseling and training school counselors. Also the reviewers are also familiar with MCC as a construct and research in MCC.

A focus group would also have helped to further refine the items. Not having conducted an exploratory factor analysis at this point weakens the interpretability of the results. Results found utilizing the MSCBS should be interpreted and generalized with caution.

Furthermore, self-report measures, though they are useful for many reasons, can be biased by responses that reflect something outside of the constructs of interest. The most typical response bias is social desirability and the American Educational Research Association (AERA) recommends in their Standards for Educational and Psychological Testing (1999) that social desirability be taken into consideration when using self-report measures (Smith, Robinson, & Young, 2007). The limitations were taken into account as much as was possible. One way that limitations were reduced was by using a social desirability measure to allow that particular response bias to be accounted for statistically.

Discussion

Representativeness of sample

Despite the potential sampling limitations, the current sample seems to be representative of school counselors, particularly those who are ASCA members. ASCA members are located in all geographic regions of the United States with members in the Northeast ($n = 6,185$, 22%), Mid-West ($n = 6,164$, 22%), South ($n = 10,236$, 36%), and West ($n = 5,345$, 19%). There are even international members ($n = 498$, 2%). The sample utilized in this research also represents all geographic regions of the United States, though there were no international participants, and the percentages closely match those of the entire ASCA membership (see Table 13 below) with 171 participants (22.1%) from the Northeast, 152 participants (22.1%) from the Midwest, 247 participants (35.8%) from the South, and 116 participants (16.8%) from the West.

Table 13: ASCA Geographic Region and Participant Geographic Region

	ASCA	Percentage	Sample	Percentage
Northeast	6,185	22	171	24.8
Midwest	6,164	22	152	22.1
South	10,236	36	247	35.8
West	5,345	19	116	16.8
Total	27930	99	686	99.6
International	498	2		
Did not answer			3	.4
Total	28428	100	689	100.0

The ASCA membership mirrors research that indicates that more school counselors are women than men with 86% of members being female and 14% male. The current sample also mirrors that with 609 female participants (88.4%) and 80 male participants (11.6%). There were no participants who self-identified as “other.”

Conceptual Framework

The theoretical framework of this research is built on the increasing ethnic diversity of the United States (US Census Projections, 2009) including the diversity amongst school age children with 60% or more anticipated to come from non-white backgrounds by 2050. Projections about the diversity of students will contrast with the population of school counselors who are primarily from White, European backgrounds and are anticipated to continue to come from that background (Brown et al., 1996; Pack-Brown, 1999; Vaughn, 2007). Projections about school counselors’ ethnicity mirrored by the sample of school counselors in the current study of whom 79.1% ($n = 545$) identify as Caucasian/White. The difference between the ethnic backgrounds of school counselors and the students who will be in their schools, necessitates that school counselors be competent in cross-cultural counseling relationships. In other words,

school counselors will need to have multicultural competence to ethically do their jobs (ACA, 2014; ASCA, 2010).

Having multicultural competence involves having an awareness of privilege and oppression (Arredondo et al, 1996; Hays, 2005; Hays, 2008; Hays et al., 2007; Sue et al. 1982, Sue et al., 1992). Moreover, MCC has been linked with knowledge of privilege and oppression in previous research (Mindrup et al, 2011) but this link had not been investigated with school counselors. Utilizing the MCCTS-R to assess self-reported MCC and the POI to assess awareness of privilege and oppression will allow for the relationship between those constructs to be investigated and together provide a more complete picture of the MCC of school counselors.

Additionally, school counselors self-reported MCC and their actual multicultural behaviors have been linked theoretically but not through research, yet that is a logical relationship to investigate. One of the reasons the relationship between self-report MCC and multicultural school counseling behaviors has not been investigated is the lack of an instrument to assess school counselors' multicultural behaviors. Thus, the researcher constructed a survey to identify and quantify the multicultural behaviors of school counselors. This survey, the Multicultural School Counseling Behavior Survey (MSCBS) was utilized to quantify the reported frequency in which school counselors engage in recommended multicultural behaviors. Building on the connection between self-reported MCC and school counselors' reported multicultural behaviors to link the MCC of school counselors to students' experiences, school climate is a logical connection. School counselors directly affect school climate through their role in the school (ASCA, 2012) and their enactment of the school's CSCP (Hernandez & Seem, 2004; Lapan et al, 1997). The relationships between these constructs and their impact on each other is specified in the research questions and investigated through this research. Additionally,

due to the nature of self-report measures, a measure of social desirability was included with the other assessments and analyzed to see its relationship with the constructs of interest. By assessing social desirability, its influence could be accounted for, if it contributed to the variance in the other variables.

Social Desirability

Self-report measures are prone to response bias such as social desirability, which is the tendency for participants to respond to assessment items in a way that they think will be pleasing to the researcher or increase their status in some way (Mcbride & Hays, 2012). A socially desirably response tendency negatively impacts the results obtained through self-report measures because the data reflects the response tendency rather than the construct of interest (Maher, 1978; Reynolds, 1982). The American Educational Research Association (AERA) recommends in their Standards for Educational and Psychological Testing (1999) that social desirability be analyzed and accounted for when using self-report measures (Smith et al., 2007).

Much of the research with self-report MCC measures have not measured social desirability scores despite social desirability, as measured by the Marlowe Crowne Social Desirability Scale, (MCSDS) being significantly related to self-report MCC (Constantine & Ladany, 2000). The MCSDS is a widely used and validated scale to assess social desirability (Barger, 2002) and the short version, the MCSDS-SF 13-item scale, has been validated with the original 33-item scale.

In this research, social desirability, as measured by the MCSDS-SF, was statistically significantly related to all four of the constructs of interest: self-reported MCC (MCCTS-R), reported multicultural school counseling behaviors (MSCBS), awareness of privilege and oppression (POI), and perceived school climate (ISC-T). The variance explained for each of

these relationships was small with the largest being between social desirability and perceived school climate (ISC-T), which was 3.5% of variance explained. The effect sizes were below small according to Cohen (1970; 1992) utilizing squared Pearson's r .

Social desirability was also statistically significantly correlated with all three of the subscales of the MCCTS-R (i.e. Multicultural Terminology, Multicultural Knowledge, and Multicultural Awareness). Additionally, social desirability had a relationship with all four of the subscales of the POI (i.e. White Privilege Awareness, Heterosexism Awareness, Christian Privilege Awareness, and Sexism Awareness). Furthermore, social desirability was also related to all of the subscales on the ISC-T except for Disruptiveness (i.e. Peer Sensitivity, Positive Student-Teacher Interactions, Achievement Orientation, Safety, and Support for Cultural Pluralism). All of these relationships between social desirability and subscales of the ISC-T were positive except for the relationship between social desirability and Safety.

The positive relationships between social desirability and the measures indicated a socially desirable response tendency. There were also several negative relationships. The negative relationships between privilege and oppression scores, both full scale and subscale, indicate that as awareness of privilege and oppression increases, socially desirable response tendencies decrease. This pattern mirrors the one identified by the developers of the POI as well (Hays, 2005; Hays et al, 2007).

There is also a negative relationship between social desirability and perception of the safety of the school. As perceptions of safety increase, socially desirable response tendencies decrease. Furthermore, there is an inverse relationship between the POI and the ISC-T indicating that as awareness of privilege and oppression increases, perceptions of school climate decrease or when there is lower perceived school climate, there is a greater awareness of privilege and

oppression. This inverse relationship, in conjunction with correlation between perceived school climate and social desirability, could indicate that awareness of privilege and oppression is related to a lower socially desirable response tendency and therefore more accurate reporting of school climate. Though there may be other factors in play as well. Due to the statistical significance of the relationship between social desirability and the constructs of interest, social desirability was accounted for statistically for each research question in Chapter 4. However, due to the small variance explained by social desirability and social desirability making no discernable difference in the relationships between the constructs of interest when accounted for statistically, social desirability will not be discussed further in the following sections.

MCC and Privilege and Oppression

Research question 1: What is the relationship between school counselors' MCC (as measured by the MCCTS-R) and their awareness of privilege and oppression (as measured by the POI)?

Hypothesis 1: School counselors' MCC (as measured by the MCCTS-R) will be positively related to their awareness of privilege and oppression (as measured by the POI).

This first part of the conceptual framework was supported statistically however the effect size was small (Cohen, 1970; Cohen 1992). Statistically speaking, there was a relationship between school counselors' self-reported MCC and awareness of privilege and oppression. The relationship between full-scale scores was statistically significant, as were the relationships between the full-scale scores of each measure and the subscales of the other. Specifically, MCC, as measured by the MCCTS-R was significantly related to awareness of privilege and oppression, as measured by the POI and all four of its subscales. In addition the POI was significantly related to two of the subscales of the MCCTS-R (Multicultural Knowledge and Multicultural Awareness). The strongest relationship was between awareness of privilege and oppression and

Multicultural Awareness (a subscale of the MCCTS-R). This may be due both assessing awareness. Even that relationship only accounted for 2.2% of variance in POI, leaving 97.8% of variance unaccounted for.

The lack of strong relationship between self-reported MCC and awareness of privilege and oppression is different from prior research that found a relationship between MCC and white privilege awareness (Mindrup et al., 2011). This difference could be due to a difference in populations participating in the research. The prior study was conducted with psychologists and social workers, not counselors or school counselors. In addition to the difference in population of the prior research, the difference could also be due to differences in the assessments used to measure the constructs. Mindrup and colleagues (2011) utilized the WPAS (Pinterits et al., 2009) to assess white privilege awareness and the MCKAS (Ponterotto, Gretchen, Utsey, Riger, & Austin, 2002; Ponterotto et al., 1996) to assess MCC. This research utilized the POI to measure privilege and oppression together and that may make a difference in connection to MCC. Additionally the POI was initially normed with counselors, not school counselors. This should not have made a significant difference, since the reliability with this sample seemed adequate for the use of the assessment. The lack of strong relationship between self-reported MCC and awareness of privilege and oppression could be due to differences in assessment tools or it could indicate differences in the training of school counselors versus psychologists and social workers that would account for smaller relationships between the assessed constructs.

Theoretically, awareness of privilege and oppression is very important for the work that school counselors do. The importance of privilege and oppression to the field of school counseling is evidenced by the inclusion of those constructs in the ASCA ethical code (2010). The lack of a stronger relationship between MCC and awareness of privilege and oppression

could indicate a lack of a relationship between those two constructs for this population or it could indicate that the particular scale used to measure awareness of privilege and oppression (i.e. the POI), having not been developed or adapted for the population in the research, may not have been accurate in statistically representing the relationship between the constructs. Awareness of privilege and oppression for school counselors definitely warrants further investigation to be discussed in Future Research.

Multicultural Behaviors

Research question 2: What are the impacts of school counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on their workplace-based multicultural behaviors (as measured by the researcher-created MSCBS)?

Hypothesis 2: School counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) will have a significant impact on their workplace-based multicultural behaviors (as measured by the researcher-created MSCBS).

The next part of the conceptual framework was addressed with Research Question 2, namely what is the impact of MCC and awareness of privilege and oppression on school counselors' multicultural counseling behaviors. School counselors' multicultural behaviors were assessed using a new survey that was developed for this research, the MSCBS. The survey was reviewed for face validity by content area experts and edited based on their feedback as discussed previously, resulting in a 31-item survey with 6 possible responses presented in a Likert-type format. The internal reliability with this sample was high as evidenced by Cronbach's Alpha of .91.

The relationship between school counselors' multicultural behaviors, their self-reported MCC, and awareness of privilege and oppression was looked at by investigating the impact of

the MCCTS-R and the POI on the MSCBS. MCC and awareness of privilege and oppression had a statistically significant impact on school counselors' reported multicultural behaviors. MCC, in particular, had a strong relationship with reported multicultural behaviors. The subscales of the MCCTS-R and the POI were also investigated with the MSCBS. Three of the subscales of the POI (White Privilege Awareness, Heterosexism Awareness, and Sexism Awareness) were related to multicultural school counseling behaviors. Christian Privilege awareness was not statistically related to multicultural school counseling behaviors in this research. However, the amount of variance accounted for by White Privilege Awareness, Heterosexism Awareness, and Sexism Awareness was small, indicating low practical significance. However, all three of the subscales of the MCCTS-R had significant relationships with MSCBS with Multicultural Knowledge and Multicultural Awareness having strong predictive relationships with multicultural school counseling behaviors. Specifically the three subscales of the MCCTS-R (Multicultural Terminology, Multicultural Knowledge, and Multicultural Awareness) accounted for 24.5% of the variance in MSCBS. The ability of multicultural knowledge and multicultural awareness to impact multicultural school counseling behaviors reinforces the need for counselor educators to address those constructs in the training of future school counselors.

The strongest relationship, as indicated by the analyses, was between MCC and multicultural school counseling behaviors. This indicates that as school counselors have more multicultural competence they are also engaging in more culturally responsive behaviors in their schools. Directly linking MCC to behavior in schools supports the importance of MCC for school counselors. The link between MCC and culturally responsive behaviors, also supports the

work of school counselor educators in training for school counselor who have multicultural competence. This will be discussed further in implications.

School Climate

Research question 3: What is the impact of school counselors' multicultural competence (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on perceptions of school climate (as measured by the ISC-T)?

Hypothesis 3: There will be a significant impact of school counselors' MCC (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on perceptions of school climate (as measured by the ISC-T)

The next section of the conceptual framework deals with the impact of MCC and awareness of privilege and oppression on school climate (as measured through perceived school climate with the ISC-T). The MCC of school counselors and its relationship to school climate had not yet been investigated, yet school climate has a direct impact on student achievement (Brand et al., 2003; Cohen et al., 2009; MacNeil et al., 2009; National School Climate Council, 2007; Sherblom et al., 2006; Sterbinsky et al., 2006; Thapa et al., 2013). Both school counselors' self-reported MCC and school counselors' awareness of privilege and oppression are related to school counselors' perceptions of school climate. However the constructs have opposing relationships with school climate. School counselors' self-reported MCC has a positive relationship with perceived school climate and awareness of privilege and oppression has a negative relationship with perceived school climate. MCC's positive relationship with school climate indicates that as MCC increases so does perceptions of school climate. In opposition, as awareness of privilege and oppression increases, perceptions of school climate decrease. In conjunction with the previously mentioned positive relationship between perceived school

climate and social desirability and the negative relationship between awareness of privilege and oppression and socially desirability, the indication could be that as awareness of privilege and oppression increase and social desirability decreases there is a more accurate, though less favorable reporting of school climate. However, this interpretation should be tempered by the low variance in perceived school climate accounted for by MCC and awareness of privilege and oppression.

Together self-reported MCC and awareness of privilege and oppression only accounted for 6.3% of variance in perceived school climate, leaving 93.7% of variance unaccounted for. Though the beta coefficients support the statistical significance of the relationship between MCC and awareness of privilege and oppression with perceived school climate, the variance accounted for does not indicate that the relationship is strong.

The most salient relationship discovered in this section is actually in the negative relationships noted. Though there was low variance accounted for, it is interesting that in this research, as in prior research that the POI is negatively correlated to social desirability. In other words as awareness of privilege and oppression go up there is less need to give responses in order to be liked. This in conjunction with perceptions of school climate and social desirability being positively related and the POI being negatively related to school climate, indicates that as awareness of privilege and oppression goes up, socially desirable responding goes down, and as does perceptions of school climate which may indicate that as awareness of privilege and oppression goes up, the assessment of school climate is actually more accurate and less socially desirable.

Neither MCC nor awareness of privilege and oppression had a strong relationship with school climate but perhaps there is a mediator between those constructs. The statistical

significance, which was present indicates a need for continued research in those areas to assess the impact of school counselors' MCC on student outcomes. School climate was being assessed as a connection between MCC, multicultural school counseling behaviors, and student achievement but perhaps school climate is not that connection.

Multicultural Behaviors and School Climate

Research question 4: What is the relationship between school counselors' workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) and their perceptions of school climate (as measured by the ISC-T)?

Hypothesis 4: There is a significant relationship between school counselors' workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) and their perceptions of school climate (as measured by the ISC-T).

The relationship between school counselors' multicultural counseling behaviors (as measured by the MSCBS) and perceived school climate (as measured by the ISC-T) is the next level of the conceptual framework. Previous research connected school counselors' behaviors with school climate through the CSCP with more comprehensively implemented school counseling programs being related to higher levels of school climate (Lapan et al, 1997). Yet school counselors' multicultural behaviors had not yet been investigated in relation to perceptions of school climate. This research indicated that there is a statistically significant relationship between school counselors' reported multicultural behaviors and perceptions of school climate through the relationship between full-scale scores on the MSCBS and full-scale scores on the ISC-T. Though this relationship was statistically significant, it only accounted for only 2.4% of variance, leaving 97.6% unaccounted for.

Most of the variance in school climate and multicultural school counseling behaviors has not been accounted for by the relationship between those constructs. There was also a statistically significant relationship between school counselors' reported multicultural behaviors and three of the subscales of the ISC-T (Peer Sensitivity, Positive Student-Teacher Interactions, and Support for Cultural Pluralism). The subscale of the ISC-T that had the strongest relationship with multicultural school counseling behaviors is Positive Student-Teacher Interactions, which accounted for 7.4% of variance in the MSCBS. In this research with school counselors, that subscale should be more accurately referred to as Positive Student-*School Counselor* Interactions. Neither Disruptiveness nor Achievement Orientation had a significant relationship with multicultural school counseling behaviors. Together Peer Sensitivity, Positive Student-Teacher Interactions, and Support for Cultural Pluralism accounted for 10.4% of variance in MSCBS. Though Peer Sensitivity, Positive Student-*School Counselor* Interactions, and Support for Cultural Pluralism have a predictive relationship with multicultural school counseling behaviors the relationship leaves 89.6% of variance in MSCBS still unaccounted for, the relationship between multicultural school counseling behaviors and school climate needs to be investigated further in future research, particularly the relationship between multicultural school counseling behaviors and adult-student relationships within the school.

Demographic Factors

Research Question 5: Is there a difference between female and male school counselors' MCC, awareness of privilege and oppression, and multicultural behaviors across grouping by selected demographic factors (ethnicity, having taken a multicultural counseling class, and number of years' of work experience)?

Hypothesis 5: There is a difference in male and female school counselors' MCC, awareness of privilege and oppression, and multicultural behaviors across grouping by selected demographic factors (ethnicity, having taken a multicultural counseling class, and number of years' of work experience).

This question was developed to investigate the variables outside of the conceptual framework that may have had an impact on the constructs of interest (i.e. MCC, awareness of privilege and oppression, and multicultural school counseling behaviors). Demographic factors that were prevalent in prior literature with varied impact on MCC were chosen and their relationships with the constructs of interest investigated statistically. Overall there were few statistically significant results between scores on the constructs of interest based on grouping by the selected demographic factors. There was a statistically significant difference in awareness of privilege and oppression with women having higher reported awareness than men. However, the effect size based on eta squared was small (Cohen, 1970; Cohen 1992).

Though there was a statistically significant difference in self-reported MCC based on having taking a multicultural counseling class with those having taken a class having higher scores on the MCCTS-R, the effect size was even smaller than the effect of gender on awareness of privilege and oppression. The largest effect size was the difference in reported awareness of privilege and oppression based on the interaction between gender and years of work experience as a school counselor. The effect size was a medium one based on eta squared but only 2.3% of variance was accounted for by the interaction indicating that 97.7% of variance was due to other factors. Despite the statistical significance of a couple of the demographic factors on a couple of the constructs, this hypothesis was not supported by the actual variance accounted for.

In prior research, demographic variables have been inconsistently related to MCC. In this research, none of the demographic variables made a significant difference in MCC in terms of practical significance based on effect size. This indicates that any of the relationships found between constructs were due to the constructs themselves and not extraneous variables, at least not the demographic factors assessed in prior research.

Summary

Overall, the findings of this study have significant implications for counselors and counselor educators, which will be discussed further in implications. Four of the five hypotheses were statistically supported, yet the effect sizes were small indicating small practical significance (Cohen, 1970; Cohen, 1992). The four that were supported statistically were those that form the base of the conceptual framework presented. As a reminder, those four hypotheses were:

- (1) MCC as measured by MCCTS-R will be positively related to awareness of privilege and oppression as measure by the POI.
- (2) School counselors' multicultural competence (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) will have a significant impact on their workplace-based multicultural behaviors (as measured by the researcher-created MSCBS).
- (3) There will be a significant impact of school counselors' multicultural competence (as measured by the MCCTS-R) and awareness of privilege and oppression (as measured by the POI) on perceptions of school climate (as measured by the ISC-T).
- (4) There is a significant relationship between school counselors' workplace-based multicultural behaviors (as measured by the researcher-created MSCBS) and their perceptions of school climate (as measured by the ISC-T).

The most significant finding in terms of statistical and practical significance was the relationship between MCC and multicultural school counseling behaviors. This will be discussed further in implications. Hypothesis 5 was not supported due to small effect sizes and low variance accounted for.

Implications

Despite the limitations as presented at the beginning of the chapter, this research provides valuable connections to further knowledge about the MCC of school counselors. Though self-report measures can be problematic for reasons usually connected to response bias, they are also a frequently used tool to access information about geographically diverse populations. Likewise the use of internet or electronic surveys allows the perspectives of larger groups of diverse individuals to be sought out more effectively and efficiently than was possible through other forms of survey research (Dillman et al, 2009). Thus the geographic diversity of this sample, which comes from four distinct areas of the United States, allows the results to be generalized more broadly than a geographically restricted sample would allow. In addition the sample represented the anticipated population of school counselors in terms of ethnicity (Brown et al., 1996; Pack-Brown, 1999; Vaughn, 2007), with the majority of participants coming from White/European backgrounds ($n = 545, 79.1\%$;). Additionally the sample matched the ASCA membership in terms of gender with women making up 88.4% and 86% respectively. The participants also closely mirrored the ASCA membership in terms of geographic regions represented (see Table 13 earlier in this chapter). This allows for greater generalizability to the population of school counselors who are members of professional organizations, ASCA in particular.

Implications for School Counselors

The base of the current research is the projected discrepancy between the ethnic backgrounds of k-12grade students (U.S. Census Projections, 2009) and the ethnic background of their school counselors (Brown et al., 1996; Pack-Brown, 1999; Vaughn, 2007). The difference in culture of school counselors and the students they serve will lead to an increase in cross cultural counseling relationships and necessitating that school counselors have MCC in order to practice ethically (ACA, 2014; ASCA 2010). The rest of the conceptual framework was built upon the base of that necessity.

Building on that base is the importance of MCC for school counselors and the projected connection between MCC and awareness of privilege and oppression. This research found statistical support for the connection between the self-reported MCC of school counselors and their awareness of privilege and oppression. In particular, one aspect of MCC, multicultural awareness, had the strongest connection with awareness of privilege and oppression. This indicates that the awareness dimension of MCC is also related to awareness of privilege and oppression. Given that school counselors are in positions of power relative to the students in their schools based both on their status as adults and as employees of the school. Also given that school counselors will typically have privilege that their students do not have based on projections of the ethnic backgrounds of school counselors versus the ethnic backgrounds of their students (i.e. White Privilege). Therefore awareness of privilege and oppression is particularly salient for school counselors. This research indicates that as MCC increases so does awareness of privilege and oppression and vice versa. Therefore school counselors must be strong in both areas to ethically perform their duties (ASCA, 2009; ASCA, 2010)

Despite the statistical support for this important connection between self-reported MCC and the awareness of privilege and oppression, the variance accounted for by that connection is small. Therefore, there continues to be a need to more fully research awareness of privilege and oppression with school counselors. This will be addressed in more detail under future research.

The next level of the conceptual framework addressed by this research, is the impact of the self-reported MCC and awareness of privilege and oppression on multicultural school counseling behaviors (as measure by the MSCBS). The relationship between those constructs was supported statistically indicating that to increase their multicultural behaviors, school counselors should increase their MCC and their awareness of privilege and oppression. However, the variance in multicultural school counseling behaviors accounted for by awareness of privilege and oppression was small. Though there was statistical significance and theoretical support, the relationship between multicultural school counseling behaviors and awareness of privilege and oppression should be interpreted with caution

The most significant finding of this research in terms of statistical significance (based on correlations, multiple regressions, and variance accounted for by predictor variables) and practical significance (based on effect size) is the connection between MCC and multicultural school counseling behaviors. This is a significant contribution to the field of school counseling due to the furthering of knowledge regarding school counselors' multicultural behaviors in relation to MCC. In prior research, MCC has been studied with school counselors primarily utilizing self-report measures to assess MCC (i.e. Chao, 2013; Constantine et al., 2001; Constantine & Yeh, 2001; Hayden-Davis, 2006; Holcomb-McCoy & Day-Vines, 2004) yet this line of research has not connected those MCC assessments to actual school-based school counseling behaviors. The relationship between school counselors' self-perceived MCC and

their actual behaviors is much more difficult to ascertain, particularly without an assessment tool. ASCA addressed the need to define multicultural school counseling behaviors through their position paper on diversity (2009) and ethical codes (2010). The creation of the MSCBS is the next step in understanding multicultural school counseling behaviors. The relationship between the scores on the MSCBS and self-reported MCC is a step towards greater understanding of school counselors' MCC and how their MCC impacts the students in their schools through school counselors' multicultural behaviors.

School counselors impact their school in a myriad of ways through their multiple roles in a school (ASCA 2012). School counselors develop and support the CSCP, in conjunction with other stakeholders. As data driven decision-making is becoming more prevalent in schools, school counselors are becoming integral parts of the Response to Intervention (RtI) teams at their schools (Ryan, Kaffenberger, & Carroll, 2011). As a part of an RtI team, school counselors help with decision making about interventions for students who are struggling academically and with behavioral concerns. It is critical that school counselors, as a part of that team understand cultural differences that could be impacting students' behaviors. It is also necessary that school counselors have the ability to recognize and address culturally based barriers to student learning and access to resources. Multicultural school counseling competence is the necessary link to ensure that school counselors are able to recognize culturally based aspects of student behavior and barriers to learning.

School counselors in schools, as the school's primary mental health professional, are often consulted first about student concerns. It is not only necessary that school counselors understand the cultural relevance of student concerns, it is an aspect of ethical practice (ACA, 2014; ASCA, 2010). School counselors must understand the relationship between culturally

based behaviors (i.e. non-verbal behaviors such as eye contact), behaviors related to mental health concerns (i.e. hypervigilance related to anxiety that may manifest as attentional concerns), and other behaviors.

Awareness of school counselors' school-based multicultural behavior, particularly in connection with their competence as multicultural counselors has implications for practicing school counselors and for counselor educators who are training school counselors. Specifically, the relationship between MCC and multicultural behaviors could indicate that as school counselors become more multicultural competent and maintain their competence, they will also engage in more multicultural behaviors in their schools which will impact students' experiences and achievement. The connection between MCC and multicultural behaviors indicates that as school counselors increase their competence in working in cross-cultural relationships, their behaviors will change as well and they will engage in more multicultural behavior further impacting students in positive ways.

This research also indicates that as the self-reported MCC of school counselors and their awareness of privilege and oppression increases, perceptions of school climate increase as well. This is the next level of the conceptual framework and is particularly impactful given the connection between school climate and academic achievement as indicated by prior research (Brand et al., 2003; Cohen et al., 2009; MacNeil et al., 2009; National School Climate Council, 2007; Sherblom et al., 2006; Sterbinsky et al., 2006; Thapa et al., 2013) including research indicating that the ISC-T is a predictor of academic success (Brand et al., 2007). Since this research used the ICS-T to assess school counselors' perceptions of school climate, the results may indicate a connection between that and academic achievement. This research provides statistical support for the relationship between MCC and awareness of privilege and oppression.

It also provides statistical support for the relationship between those two constructs (i.e. MCC and awareness of privilege and oppression) and school climate. However, when each of the constructs (i.e. MCC and awareness of privilege and oppression) was looked at separately with school climate they each have a different relationship with school climate. Self-reported MCC of school counselors has a positive relationship with school climate indicating that as the MCC of school counselors increases so do perceptions of school climate. However, awareness of privilege and oppression has a negative relationship with school counselors' reports of school climate. This indicates a more complex relationship between those three constructs (i.e. MCC, awareness of privilege and oppression, and school climate) in which a mediating factor may be at work.

In terms of the relationship between school counselors' reported MCC and school climate, this research indicates that as school counselors' MCC increases, school climate increases as well. The implication for school counselors is clear, that one way to improve school climate is to increase multicultural competence. This is not meant to imply that the relationship between school counselors' MCC and school climate is a direct, causal relationship, which leads to the next level of the conceptual framework. Specifically, the next level of the conceptual framework involves the relationship between multicultural school counseling behaviors and school climate.

The statistical support for the relationship between multicultural school counseling behaviors and school climate indicates that as school counselors engage in more multicultural behaviors, school climate also increases. The strongest relationship between multicultural school counseling behaviors and school climate is in the area of school climate, *Positive Student-School Counselor Interactions*. Theoretically this relationship also makes sense that as school counselors' multicultural counseling behaviors increase, their positive interactions with their

students, who will often be from a different cultural background from them (Brown et al., 1996; Pack-Brown, 1999; US Census projections, 2009; Vaughn, 2007), will also increase. The implication for school counselors is that to improve their interactions with their students, they should also increase their multicultural school counseling behaviors. Working backward, this would also mean that to improve school climate, school counselors should also increase their MCC, which is strongly linked to their multicultural behaviors.

Implications for Counselor Educators

The statistical support for each level of the conceptual framework utilized for this research also has implications for counselor educators. The connection between Multicultural Awareness (a dimension of MCC) and awareness of privilege and oppression, emphasizes the need for counselor educators to raise school counseling students' levels of awareness both about multicultural issues and also about the connected constructs, privilege and oppression. This is something that counselor educators are already doing due to the tripartite model of MCC (i.e. multicultural awareness, knowledge, and skills) as a pedagogical base of multicultural counseling courses (Sue et al. 1982, Sue & Sue, 2012). In other words, the statistical results of this research support practices that counselor educators are already engaged in through their multicultural counseling courses.

Furthermore, the strongest relationship of this research (i.e. the relationship between the MCC of school counselors and school counselors' multicultural behaviors in their schools) provides a link that indicates that the information provided by counselor educators in their courses (i.e. multicultural counseling) is impacting what school counselors do in their schools. Specifically, school counselor educators make a difference in the behaviors of school counselors in their school, specifically their multicultural behaviors. This indicates that school counselor

educators make a difference for the students impacted by school counselors that they have trained. The connection between MCC and multicultural school counseling behaviors supports the continued need for multicultural counseling classes in graduate preparation programs (CACREP, 2009).

Additionally, the impact of MCC on school climate also has implications for school counselor educators. Specifically as the MCC of the school counselors they train goes up so does school climate. Students in schools fair better when school climate is higher, therefore as counselor educators increase the MCC of the school counselors they train, it would follow that school climate would also increase in those schools. There is not enough evidence at this point to make a causal inference, however, there is a relationship between training and MCC, as indicated by prior research (Constantine et al, 2001; Hayden-Davis, 2006; Holcomb-McCoy & Myers, 1999; Holcomb-McCoy, 2005) and MCC and school climate, as indicated in this research, that warrants further investigation.

In addition, the impact of counselor educators through the information and experiences provided during multicultural counseling class is also somewhat supported by the difference in MCCTS-R scores based on having taken a multicultural counseling class. The results were statistically significant but the effect size was small. Previous research has supported the connection between multicultural classes and training on the MCC of counselors (Constantine et al, 2001; Hayden-Davis, 2006; Holcomb-McCoy & Myers, 1999; Holcomb-McCoy, 2005). This connection should be investigated further since previous research has supported the connection between multicultural training and MCC and this research provides support for the connection between MCC and multicultural behaviors. Further research to investigate the connection

between all three could provide support for the work of counselor educators directly impacting school counselors' work in schools and therefore the students the school counselors work with.

Implications for Instrumentation

The MSCBS is a new instrument designed to quantify the frequency that school counselors engage in multicultural school counseling behaviors. The initial validity of the instrument follows suggested guidelines of literature to theoretically ground the instrument and content area experts to review for construct validity based on content (Dimitrov, 2012). The strong connection between MCC and MSCBS further supports the construct validity of this instrument though, as stated in limitations there is a need for more research with this instrument including an EFA, focus groups, and further use. However, based on expert reviewers, reliability statistics, and the strong connection with MCC, this instrument has a solid base for continued review.

ASCA has recognized the importance of multicultural school counseling behaviors in their position paper on diversity (2009) and ethical codes (2010). The MSCBS extends these recommendations in the creation of an instrument to quantify school counselors' engagement in multicultural behaviors. Though there is a need to further refine the instrument such as adding school levels due to differences in school counselor roles at various levels (i.e. elementary school, middle school, high school; ASCA, 2012) this is a needed addition to the MCC research with school counselors.

Future Research

As schools become more diverse and cross-cultural school counseling relationships increase, more research will be needed assess the knowledge, awareness, and behaviors of school counselors that lead to the most positive results for students. Specifically, further research is

warranted to further investigate the connections between school counselors' MCC, school counselors' awareness of privilege and oppression, school counselors' multicultural behaviors, and school climate. The statistical connections were indicated but effect sizes were overall small, with the exception of the strong connection between MCC and multicultural school counseling behaviors. The initial connections are supported by this research however, further research utilizing other types of measurement are warranted at each level of the conceptual framework with all relationships discussed. Specifically, awareness of privilege and oppression with school counselors warrants further research because that is such a critical construct for school counselors due to the privilege they have as adults, employees of the school, and, in the majority of cases, privilege associated with ethnic background (i.e. White Privilege). This construct should be investigated both separately from and in conjunction with MCC. The investigations should utilize other measures of privilege and oppression and compare the use of various measures with this population (i.e. school counselors). Since the connection between awareness of privilege and oppression and MCC in this research was statistically significant but the effect size small (Cohen, 1970; Cohen 1992), this connection warrants further research. Since the POI (Hays, 2005; Hays et al., 2007) was not normed with or adapted for use with school counselors, further research with another instrument or even the development of an inventory to assess awareness of privilege and oppression specifically with school counselors is warranted.

In addition, more direct assessment of MCC should be utilized such as direct observation, case conceptualization assessments, and assessing the MCC of school counselors by other stakeholders in the school. Also, in conjunction with more direct measurements, more comprehensive assessments of school climate are necessary that involve all stakeholders and

would provide a more accurate view of school climate to compare to the other constructs (i.e. MCC, awareness of privilege and oppression, and multicultural school counseling behaviors).

The most robust relationship discovered in this research was the one between MCC and multicultural counseling behaviors though those results should be interpreted with caution due to the lack of established validity of the assessment instrument (i.e. the MSCBS). Further research is necessary to explore the factor structure of the MSCBS utilizing EFA. Also further refinement is warranted with both content area experts individually and through focus groups. Further refinement could add school level as a designation due to differences in school counselors' roles at elementary, middle, and high school levels (ASCA, 2012). Additionally information about diversity at each school would be helpful in determining the match between school counselors' multicultural behaviors and their school site.

Further research could also investigate the support or lack of support that school counselors have in implementing CSCPs that meet the needs of all diverse students. Qualitative research using interviews and focus groups could provide invaluable information about the actual experiences of school counselors and the support and hindrances that they have in designing and enacting a culturally relevant CSCP. There are many further directions to continue this line of research however, overall, the current study provides valuable information to expand our current knowledge of the MCC of school counselors specifically the relationship between that construct and school counselors' school based multicultural behaviors.

Furthermore, the connection between MCC, multicultural school counseling behaviors, and school climate needs to be investigated further. School counselors' behaviors through implementation of a CSCP have been connected to increasing school climate (Lapan et al., 1997) and multiculturalism has been connected to increased perceptions of school climate for minority

students (Chang & Le, 2010) therefore the missing piece for school counselors is the connection between MCC, multicultural school counseling behaviors, and school climate. Further research in this area should include ratings of school climate from other stakeholders, rather than just the perceptions of the school counselor.

The connection between MCC and the multicultural behaviors of school counselors needs to be taken further and looked at in conjunction with student outcomes. School climate is one piece in that puzzle but others are actual measures of students' success such as academic achievement as measured by grades, achievement tests, attendance, graduation rates, and others. The question "Are students doing better in schools with school counselors who have multicultural competence?" remains. This research begins to answer part of that question, namely the connection between the multicultural competence of school counselors and what they are doing in their schools (i.e. their multicultural school counseling behaviors). There are certainly future directions both to refine the current research and to carry it further in relation to student outcomes.

Conclusion

This chapter explored the results presented in chapter 4, which included statistical support for four of the research hypotheses some practical significance as indicated by effect sizes being between small and medium (Cohen, 1970, Cohen, 1992). The area with both practical and statistical significance that warrants the most attention is the relationship between self-report MCC (measured by the MCCTS-R) and reported multicultural school counseling behaviors (measured by the MSCBS). The results from this relationship need to be interpreted with caution due to the minimal validity currently established with this new instrument. At this

point only construct validity through expert review has been established but an EFA still needs to be conducted as does further review and potentially refinement of the instrument.

Dissertation Summary

This dissertation and research was built on a conceptual framework (see Appendices) that began with the acknowledgement of the increasing diversity within the United States generally and within the school age population specifically (US census projections, 2009). Over 60% of the school age population is anticipated to come from non-White backgrounds by the year 2050, yet school counselors are anticipated to continue to come from White, Caucasian backgrounds. This research supported that projection of the ethnicity of school counselors with the majority of sample participants identifying as White/Caucasian.

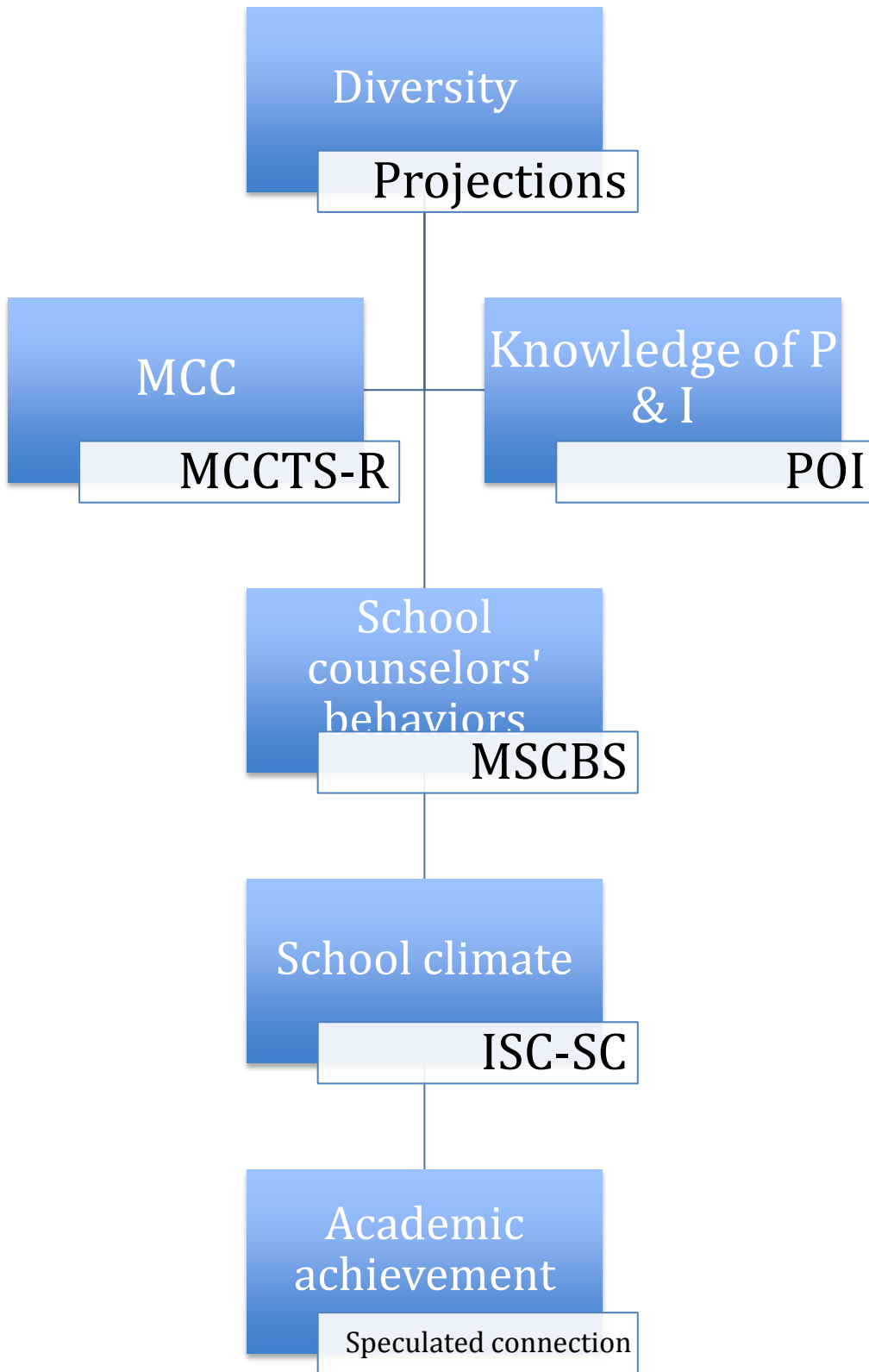
The conceptual framework anticipated a connection between MCC and awareness of privilege and oppression that was statistically supported but did not have practical significance as evidenced by small effect sizes and variance accounted for. This connection has theoretical support so it warrants future research with the awareness of privilege and oppression of school counselors. The next step of the conceptual framework involved school counselors' multicultural behaviors. The MCC of school counselors was found to be significantly connected, both statistically and practically, to their multicultural school counseling behaviors. The implications for school counselors in their various ASCA supported roles (ASCA, 2012) and implications for school counselor educators were discussed.

The connections between the constructs of interest (i.e. MCC, awareness of privilege and oppression, and multicultural school counseling behaviors) were statistically but not practically significant as evidenced by effect sizes and variance accounted for. There is theoretical support for that connection so it warrants future research perhaps with more comprehensive measure of

school climate. The connection between MCC and multicultural school counseling behaviors is a significant one that starts to provide the link between MCC and student outcomes. The next steps in investigating that connection could involve more direct assessments of MCC, more comprehensive measures of school climate, and assessing student outcomes.

APPENDIX A: CONCEPTUAL FRAMEWORK

Conceptual Framework



APPENDIX B: ASCA ETHICAL CODES SECTION E.2.

E.2. Multicultural and Social Justice Advocacy and Leadership

Professional school counselors:

- a.** Monitor and expand personal multicultural and social justice advocacy awareness, knowledge and skills. School counselors strive for exemplary cultural competence by ensuring personal beliefs or values are not imposed on students or other stakeholders.
- b.** Develop competencies in how prejudice, power and various forms of oppression, such as ableism, ageism, classism, familyism, genderism, heterosexism, immigrationism, linguisticism, racism, religionism and sexism, affect self, students and all stakeholders.
- c.** Acquire educational, consultation and training experiences to improve awareness, knowledge, skills and effectiveness in working with diverse populations: ethnic/racial status, age, economic status, special needs, ESL or ELL, immigration status, sexual orientation, gender, gender identity/expression, family type, religious/spiritual identity and appearance.
- d.** Affirm the multiple cultural and linguistic identities of every student and all stakeholders. Advocate for equitable school and school counseling program policies and practices for every student and all stakeholders including use of translators and bilingual/multilingual school counseling program materials that represent all languages used by families in the school community, and advocate for appropriate accommodations and accessibility for students with disabilities.
- e.** Use inclusive and culturally responsible language in all forms of communication.
- f.** Provide regular workshops and written/digital information to families to increase understanding, collaborative two-way communication and a welcoming school climate between families and the school to promote increased student achievement.
- g.** Work as advocates and leaders in the school to create equity-based school counseling programs that help close any achievement, opportunity and attainment gaps that deny all students the chance to pursue their educational goals.

APPENDIX C: IRB APPROVAL



University of Central Florida Institutional Review Board
Office of Research & Commercialization
12201 Research Parkway, Suite 501
Orlando, Florida 32826-3246
Telephone: 407-823-2901 or 407-882-2276
www.research.ucf.edu/compliance/irb.html

Approval of Exempt Human Research

From: **UCF Institutional Review Board #1
FWA00000351, IRB00001138**

To: **Jennifer H. Greene**

Date: **May 13, 2014**

Dear Researcher:

On 5/13/2014, the IRB approved the following activity as human participant research that is exempt from regulation:

Type of Review: Exempt Determination
Project Title: Multicultural Counseling Competence of School Counselors:
Relationship to Multicultural Behaviors and Perceived School
Climate
Investigator: Jennifer H. Greene
IRB Number: SBE-14-10302
Funding Agency:
Grant Title:
Research ID: NA

This determination applies only to the activities described in the IRB submission and does not apply should any changes be made. If changes are made and there are questions about whether these changes affect the exempt status of the human research, please contact the IRB. When you have completed your research, please submit a Study Closure request in iRIS so that IRB records will be accurate.

In the conduct of this research, you are responsible to follow the requirements of the Investigator Manual.

On behalf of Sophia Dziegielewski, Ph.D., L.C.S.W., UCF IRB Chair, this letter is signed by:

Signature applied by Joanne Muratori on 05/13/2014 03:55:14 PM EDT

A handwritten signature in cursive script that reads "Joanne Muratori".

IRB Coordinator

APPENDIX D: IRB APPROVAL



University of Central Florida Institutional Review Board
Office of Research & Commercialization
12201 Research Parkway, Suite 501
Orlando, Florida 32826-3246
Telephone: 407-823-2901 or 407-882-2276
www.research.ucf.edu/compliance/irb.html

Approval of Exempt Human Research

From: **UCF Institutional Review Board #1
FWA00000351, IRB00001138**
To: **Jennifer H. Greene**
Date: **May 14, 2014**

Dear Researcher:

On 5/14/2014, the IRB approved the following minor modification to human participant research that is exempt from regulation:

Type of Review: Exempt Determination
Modification Type: The recruitment e-mails have been revised to inform recipients how their e-mail addresses were obtained by the PI. The e-mail also identifies the PI as a Doctoral student and informs potential participants about the contribution that will be made to CASA for each usable survey.
Project Title: Multicultural Counseling Competence of School Counselors: Relationship to Multicultural Behaviors and Perceived School Climate
Investigator: Jennifer H. Greene
IRB Number: SBE-14-10302
Funding Agency:
Grant Title:
Research ID: NA

This determination applies only to the activities described in the IRB submission and does not apply should any changes be made. If changes are made and there are questions about whether these changes affect the exempt status of the human research, please contact the IRB. When you have completed your research, please submit a Study Closure request in iRIS so that IRB records will be accurate.

In the conduct of this research, you are responsible to follow the requirements of the Investigator Manual.

On behalf of Sophia Dziegielewski, Ph.D., L.C.S.W., UCF IRB Chair, this letter is signed by:

Signature applied by Joanne Muratori on 05/14/2014 03:44:22 PM EDT

IRB Coordinator

APPENDIX E: EXPLANATION OF RESEARCH



EXPLANATION OF RESEARCH

Title of Project: Multicultural Counseling Competence of School Counselors: Relationship to School Climate, Academic Achievement, and Multicultural Behaviors

Principal Investigator: Jennifer H. Greene, Ed.S.

Faculty Supervisor: W. Bryce Hagedorn, Ph.D.

You are being invited to take part in a research study. Whether you take part is completely up to you.

The purpose of this research study is to investigate school counselors' perceptions of their multicultural counseling competence, perceptions of school climate, knowledge of privilege and oppression, and multicultural behaviors.

Participants in the study will be asked to complete a demographic questionnaire and five self-report surveys. Completion of all assessments including the demographic questionnaire is not anticipated to take longer than 30 minutes (total time).

You must be 18 years old to participate in the study.

By moving on to the assessments, you are agreeing that you are 18 years of age or older and to participate in the study as described on this Explanation of Research.

For every assessment completed \$1 will be donated to Court Appointed Special Advocates (CASA) for children. CASA volunteers are assigned to help protect the interests of children who have been neglected or abused yet 60% of children who need a volunteer do not currently have one.

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints *please contact Jennifer H. Greene, Doctoral Candidate, Department of Child, Family, and Community Sciences, University of Central Florida; jengreene@knights.ucf.edu or W. Bryce Hagedorn, Associate Professor, Department Child, Family, and Community Sciences, University of Central Florida; Bryce.hagedorn@ucf.edu*

IRB contact about your rights in the study or to report a complaint: Research at the University of Central Florida involving human participants is carried out under the oversight of the Institutional Review Board (UCF IRB). This research has been reviewed and approved by the IRB. For information about the rights of people who take part in research, please contact: Institutional Review Board, University of Central Florida, Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 or by telephone at (407) 823-2901.

APPENDIX F: FIRST EMAIL TO PARTICIPANTS

Dear Participant,

I am a doctoral candidate at the University of Central Florida and a School Counselor. I am contacting you because you gave permission for your email address to be listed in the American School Counselor Association (ASCA) online directory.

You are being invited to participate, as a person who is knowledgeable about school counseling, in research to increase knowledge about the multicultural competence of school counselors. Your participation is anticipated to take approximately 25 minutes and your input is invaluable. Please watch for the link to the survey within the next couple days.

For every completed, usable survey \$1 (up to \$250) will be donated to Court Appointed Special Advocates (CASA) for children. CASA volunteers are assigned to help protect the interests of children who have been neglected or abused yet 60% of children who need a volunteer do not currently have one.

For more information the Explanation of Research is attached. Thank you in advance.

Be well,
Jennifer Greene

APPENDIX G: SECOND EMAIL TO PARTICIPANTS

Dear Participant,

I am a doctoral candidate at the University of Central Florida and a School Counselor. I am contacting you because you gave permission for your email address to be listed in the American School Counselor Association (ASCA) online directory.

As you may remember, you have been invited to participate in a research study to increase knowledge about the multicultural competence of school counselors. The link to the survey is included in this email. As a person who is knowledgeable about school counseling, your assistance will be greatly appreciated. Your participation is anticipated to take approximately 25 minutes and your input is invaluable. For more information the Explanation of Research is attached.

Please follow this link or copy and paste it into your Internet browser to participate.

<link was included>

For every completed, usable survey \$1 (up to \$250) will be donated to Court Appointed Special Advocates (CASA) for children. CASA volunteers are assigned to help protect the interests of children who have been neglected or abused yet 60% of children who need a volunteer do not currently have one.

Thank you in advance.

Be well,
Jennifer Greene

APPENDIX H: THIRD EMAIL TO PARTICIPANTS

Dear Participant,

If you have already participated in this study, thank you so much for your invaluable contribution. I know this is a busy time of year, however your voice will greatly help this research. If you have not yet, participated, the link is included below. Please add your valuable input to increase our knowledge about the multicultural competence of school counselors.

Your participation is anticipated to take approximately 25 minutes. For more information the Explanation of Research is attached.

Please follow this link or copy and paste it into your Internet browser to participate.

<link was included>

For every completed, usable survey \$1 (up to \$250) will be donated to Court Appointed Special Advocates (CASA) for children. CASA volunteers are assigned to help protect the interests of children who have been neglected or abused yet 60% of children who need a volunteer do not currently have one.

Thank you again.

Be well,
Jennifer Greene

**APPENDIX I: MULTICULTURAL SCHOOL COUNSELING BEHAVIOR
SURVEY**

Multicultural School Counseling Behavior Survey

Directions: Please indicate how often you engage in the following activities.

	Never	Infrequently (less than once a school year)	Yearly	Several times a school year	Monthly	Weekly
1. Conduct classroom guidance lessons on diversity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Conduct small group counseling sessions on respecting diversity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Teach classroom guidance lessons about conflict resolution.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Conduct small group counseling sessions about conflict resolution.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Implement school wide diversity programs (e.g., Mix It Up at Lunch)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Intervene in bullying that involves racism, sexism, ableism, linguicism, religionism, sexual orientation (perceived or known), gender expression, or other forms of discrimination)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Never	Infrequently (less than once a school year)	Yearly	Several times a school year	Monthly	Weekly
7. Conduct lessons to prevent bullying that involves racism, sexism, ableism, linguicism, religionism, sexual orientation (perceived or known), gender expression, or other forms of discrimination.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Change helping style when culturally inappropriate.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Intervene when cultural beliefs deter help-seeking for students or families	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Use bilingual/multilingual school counseling program materials that represent all languages used by families in the school community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. Conduct consultations with teachers on diversity issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Never	Infrequently (less than once a school year)	Yearly	Several times a school year	Monthly	Weekly
12. Provide workshops to families to increase collaborative two-way communication between families and the school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. Use translators to communicate with linguistically diverse families in the school community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. Provide written/digital information to families to increase collaborative two-way communication between families and the school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. Seek out feedback from teachers and/or administration about the school counseling program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. Seek out feedback from parents about the school counseling program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. Seek out feedback from students about the school counseling program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Never	Infrequently (less than once a school year)	Yearly	Several times a school year	Monthly	Weekly
18. Deliberately seek out perspectives from diverse individuals about the school counseling program	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. Affirm the multiple cultural identities of every student	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. School staff reviews the mission and vision statement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21. School staff discusses program goals for diversity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22. Facilitate teacher in-service lessons on diversity issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23. Coordinate community speakers to discuss diversity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. Take professional development classes or attend workshops on diversity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25. Seek knowledge about the cultural identities of students, families, and colleagues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Never	Infrequently (less than once a school year)	Yearly	Several times a school year	Monthly	Weekly
26. Address personal biases/values that affect helping others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27. Build coalitions with teachers who are different from me (in terms of race, ethnicity, sexual orientation, gender, religion, first language, disability, and other identities)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
28. Work with school leaders and parents to create programs that help close any achievement gaps	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
29. Learn to pronounce every student's full given name correctly.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
30. Lead initiatives to increase availability of translators for families of diverse languages	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
31. Intervene for students who have disabilities and are dealing with ableism (discrimination based on disability)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**APPENDIX J: MULTICULTURAL COUNSELING COMPETENCE AND
TRAINING SURVEY REVISED**

Multicultural Counseling Competence and Training Survey-Revised

Multicultural Counseling Competence Component

Directions: Listed below are competency statements based on AMCD's Multicultural Counseling Competencies and Explanatory Statements. Please read each competency statement and evaluate your multicultural competence using the following 4-point scale.

- | | | |
|----------|----------|--|
| 1 | - | Not competent (Not able to perform at this time) |
| 2 | - | Somewhat competent (More training needed) |
| 3 | - | Competent (Able to perform competently) |
| 4 | - | Extremely competent (Able to perform at a high level) |
-

1.	I can discuss my own ethnic/cultural heritage.	1	2	3	4
2.	I am aware of how my cultural background and experiences have influenced my attitudes about psychological processes.	1	2	3	4
3.	I am able to discuss how my culture has influenced the way I think.	1	2	3	4
4.	I can recognize when my attitudes, beliefs, and values are interfering with providing the best services to my students.	1	2	3	4
5.	I verbally communicate my acceptance of culturally different students.	1	2	3	4
6.	I nonverbally communicate my acceptance of culturally different students.	1	2	3	4
7.	I can discuss my family's perspective regarding acceptable and non-acceptable codes-of-conduct.	1	2	3	4
8.	I can discuss models of White Racial Identity Development.	1	2	3	4
9.	I can define racism.	1	2	3	4
10.	I can define prejudice.	1	2	3	4
11.	I can define discrimination.	1	2	3	4
12.	I can define stereotype.	1	2	3	4
13.	I can identify the cultural bases of my communication style.	1	2	3	4
14.	I can identify my negative and positive emotional reactions toward persons of other racial and ethnic groups.	1	2	3	4

- 1 - **Not competent (Not able to perform at this time)**
 2 - **Somewhat competent (More training needed)**
 3 - **Competent (Able to perform competently)**
 4 - **Extremely competent (Able to perform at a high level)**
-

15.	I can identify my reactions that are based on stereotypical beliefs about different ethnic groups.	1	2	3	4
16.	I can give examples of how stereotypical beliefs about culturally different persons impact the counseling relationship.	1	2	3	4
17.	I can articulate the possible differences between the nonverbal behavior of the five major ethnic groups (i.e., African/Black, Hispanic/Latino, Asian, Native American, European/White).	1	2	3	4
18.	I can articulate the possible differences between the verbal behavior of the five major ethnic groups.	1	2	3	4
19.	I can discuss the counseling implications for at least two models of racial/ethnic identity development.	1	2	3	4
20.	I can discuss within-group differences among ethnic groups (e.g., low SES Puerto Rican student vs. high SES Puerto Rican student).	1	2	3	4
21.	I can discuss how culture affects a client's vocational choices.	1	2	3	4
22.	I can discuss how culture affects the help-seeking behaviors of clients.	1	2	3	4
23.	I can discuss how culture affects the manifestations of psychological disorders.	1	2	3	4
24.	I can describe the degree to which a counseling approach is appropriate for a specific group of people.	1	2	3	4
25.	I can explain how factors such as poverty, and powerlessness have influenced the current conditions of at least two ethnic groups.	1	2	3	4
26.	I can discuss research regarding mental health issues among culturally/ethnically different populations.	1	2	3	4
27.	I can discuss how the counseling process may conflict with the cultural values of at least two ethnic groups.	1	2	3	4

- 1 - **Not competent (Not able to perform at this time)**
 - 2 - **Somewhat competent (More training needed)**
 - 3 - **Competent (Able to perform competently)**
 - 4 - **Extremely competent (Able to perform at a high level)**
-

28.	I can list at least three barriers that prevent ethnic minority clients from using counseling services.	1	2	3	4
29.	I can discuss the potential bias of two assessment instruments frequently used in counseling settings.	1	2	3	4
30.	I can discuss family counseling from a cultural/ethnic perspective.	1	2	3	4
31.	I can anticipate when my helping style is inappropriate for a culturally different clients.	1	2	3	4
32.	I can help students determine whether a problem stems from racism or biases in others.	1	2	3	4

THANK YOU FOR YOUR PARTICIPATION!

APPENDIX K: THE PRIVILEGE AND OPPRESSION INVENTORY

The Privilege and Oppression Inventory

(Hays, Chang, & Decker, 2007)

Directions: The following instrument examines an individual's attitudes toward various social issues. Please respond to the following statements as they apply to the current United States Society. Rate each item within the range of (1) *strongly disagree* to (6) *strongly agree*. Please rate each item *honestly* so various attitudes toward social issues can be further understood.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6

1. Whites have the power to exclude other groups.
2. There are benefits to being White in this society.
3. Christian holidays are given more prominence in society than non-Christian holidays.
4. Heterosexuals have access to more resources than gay, lesbian, and bisexual individuals.
5. Women experience discrimination.
6. The lighter your skin color, the less prejudice and discrimination you experience.
7. Being White and having an advantage go hand in hand.
8. White cultural characteristics are more valued than those of people of color.
9. Some individuals are devalued in society because of their sexual orientation.
10. Heterosexuals are treated better in society than those who are not heterosexual.
11. Society is biased positively toward Christians.
12. I am aware that women are not recognized in their careers as often as men.
13. Christianity is valued more in this society than other religions.
14. Many gay, lesbian, and bisexual individuals fear for their safety.
15. There are different standards and expectations for men and women in this society.
16. Gay, lesbian, and bisexual individuals experience discrimination.
17. Gay, lesbian, and bisexual individuals lack power in the legal system.
18. The majority of positive role models in movies are White.
19. Christianity is the norm in this society.
20. Women are disadvantaged compared to men.
21. Openly gay, lesbian, and bisexual individuals lack power in today's society.
22. I believe that being White is an advantage in society.
23. The media (e.g., television, radio) favors Whites.
24. Femininity is less valued in this society.
25. Christians are represented positively in history books.
26. Gay, lesbian, and bisexual individuals do not have the same advantages as heterosexuals.
27. Whites generally have more resources and opportunities.
28. Government policies favor Whites.
29. To be Christian is to have religious advantage in this country.
30. I am aware than men typically make more money than women do.
31. Individuals do not receive advantages just because they are White.
32. The media negatively stereotypes gay, lesbian, and bisexual individuals.
33. Most White high-level executives are promoted based on their race.
34. Christians hold a lot of power because this country is based on their views.
35. I think gay, lesbian, and bisexual individuals exaggerate their hardships.
36. Women lack power in today's society compared to men.
37. Christians have the opportunity of being around other Christians most of the time.
38. Many movies negatively stereotype people of color.
39. Advertisers set standards for how women should appear.

APPENDIX L: INVENTORY FOR SCHOOL CLIMATE – TEACHER

Inventory for School Climate – Teacher

Please indicate how often the following items occur:

My colleagues:

	Never	Hardly ever	Sometimes	Most of the time	Always
Respect viewpoints different from their own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Recognize each other's individual strengths.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Respect cultures different from their own	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Enjoy working together	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are concerned about community/social issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Students in class:

	Never	Hardly ever	Sometimes	Most of the time	Always
Disrupt what others are doing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are inattentive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bicker and quarrel with each other	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are restless	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Call out answers out of turn	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Students at my school:

	Never	Hardly ever	Sometimes	Most of the time	Always
Share their concerns with me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ask for comfort or support when needed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Express their feelings	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk about their homes and families	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Join class discussions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Students at my school:

	Never	Hardly ever	Sometimes	Most of the time	Always
Are motivated	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Care about what they do	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Are concerned about achievement	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Like to be challenged academically	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Compete with each other	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

At my school:

	Never	Hardly ever	Sometimes	Often
Staff show that they think it is important for students of different races and cultures to get along with each other	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Students of different races and cultures are given equal opportunities to participate in important school activities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The principal lets students and staff know that prejudice or discrimination toward people from different races or cultures is not acceptable behavior	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Students of different races and cultures frequently work together in class projects and activities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Students do things, which help them learn about students of different races and cultures	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How often has this occurred?

	Never	Once or twice	3-5 times	6 or more times
Student attempted to or actually hit or assaulted you when you were at school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Have been afraid that a student will hurt you at school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Student at school threatened to hurt you if they didn't give them your money or something else that belonged to you.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bring something to school to protect yourself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**APPENDIX M: MARLOWE-CROWNE SOCIAL DESIRABILITY –
SHORT FORM**

Marlowe-Crowne Social Desirability – Short Form.

Personal Reaction Inventory

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide how it pertains to you.

Please respond either TRUE (T) or FALSE (F) to each item. Indicate your response by circling the appropriate letter next to the item. Be sure to answer all items.

1. It is sometimes hard for me to go on with my work if I am not encouraged. T F
2. I sometimes feel resentful when I don't get my way. T F
3. On a few occasions, I have given up doing something because I thought too little of my ability. T F
4. There have been times when I felt like rebelling against people in authority even though I knew they were right. T F
5. No matter who I'm talking to, I'm always a good listener. T F
6. There have been occasions when I took advantage of someone. T F
7. I'm always willing to admit to it when I make a mistake. T F
8. I sometimes try to get even rather than forgive and forget. T F
9. I am always courteous, even to people who are disagreeable. T F
10. I have never been irked when people expressed ideas very different from my own. T F
11. There have been times when I was quite jealous of the good fortune of others. T F
12. I am sometimes irritated by people who ask favors of me. T F
13. I have never deliberately said something that hurt someone's feelings. T F

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