

**Multicultural Counseling Competency of Counselors in Turkey**

by

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## Abstract

The purpose of this study was to measure the multicultural counseling competency of counselors in Turkey. The multicultural counseling competency of Turkish counselors studied based on whether participants have or have not completed a multicultural counseling course. In addition, the study examined whether or not there was a relationship between extent of contact with culturally different clients and multicultural counseling competency.

The participants were recruited through professional contacts who provided the names and e-mail addresses of counselors in Turkey. In addition, list-serves were used which had counselors' names and e-mail addresses that are used by Turkish counselors for sharing information about the field and helping each other in terms of professional issues. Ninety-seven counselors in Turkey who currently work in private practice, in the K-12 school systems, and in universities, and who have at least a bachelor degree or higher in a Turkish counseling program participated in the study.

The data were gathered through a two-part questionnaire. The first part of the questionnaire addressed demographic questions asking about gender, ethnicity, religion, multicultural counseling training, age, years of experience in counseling, and extent of contact with culturally different clients. The second part of the questionnaire was the Multicultural Counseling Inventory (MCI).

Results from the statistical analysis showed that there was a statistically significant difference in the overall MCI scores for counselors based on whether or not they have completed a multicultural counseling course. Regarding the MCI subscales, there was a statistically

significant difference in the MCI subscales: skills, awareness, and knowledge. There was not a statistically significant difference in the MCI relationship subscale for counselors based on whether or not they have completed a multicultural counseling course. Lastly, there was a statistically significant positive correlation between extent of contact with culturally different clients and multicultural counseling competency. The findings of the study indicated that completing a multicultural counseling course enhances the multicultural counseling competency of counselors.

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## Table of Contents

Abstract.....	ii
Acknowledgments.....	iv
List of Tables.....	viii
List of Abbreviations.....	ix
Chapter I. Introduction.....	1
Statement of the Problem .....	3
Significance of the Study .....	4
Purpose of the Study .....	5
Research Questions .....	5
Statement of the Hypothesis .....	6
Definition of Terms .....	6
Limitations of the Study.....	7
Assumptions of the Study .....	7
Chapter II Review of Literature.....	8
Definitions of Culture and Multicultural Counseling.....	8
Multicultural Counseling Competencies.....	11
Recognition of Multicultural Counseling in Counseling and Psychology Boards .....	16
General Studies about Multicultural Counseling Competency.....	18
Factors That Affect Multicultural Counseling Competency .....	20
Effect of Multicultural Counseling Training (Multicultural Counseling Course) .....	24

Counseling and Multicultural Counseling in Turkey .....	34
Summary .....	39
Chapter III. Method of Study and Instrumentation .....	41
Design of Study.....	41
Sources of Data .....	41
Data Collection Procedures.....	42
Privacy and Confidentiality of Participant Data Collected .....	44
Instrumentation .....	44
Method of data analysis .....	47
Summary .....	48
Chapter IV. Data Analysis and Results .....	50
Data Analysis .....	50
Results for Research Question One .....	51
Results for Research Question Two .....	53
Results for Research Question Three .....	56
Results for Research Question Four .....	57
Results for Research Question Five .....	60
Summary .....	60
Chapter V. Summary and Conclusions. ....	62
Summary of the Results .....	62
Limitations .....	68
Conclusion .....	69
Implications.....	70

Recommendations .....	71
Summary .....	73
References .....	74
Appendix A IRB Approval Letter from Auburn University .....	84
Appendix B Letter of Permission to use MCI .....	87
Appendix C Informational Letter to Participants (English) .....	89
Appendix D Informational Letter to Participants (Turkish) .....	92
Appendix E E-Mail Invitation for On-Line Survey (English) .....	94
Appendix F E-Mail Invitation for On-Line Survey (Turkish) .....	95
Appendix G Multicultural Counseling Survey (MCI) .....	96
Appendix H Multicultural Counseling Survey (Turkish Version) .....	101
Appendix I Demographic Questions (English) .....	105
Appendix J Demographic Questions (Turkish) .....	107

## List of Tables

Table 1. Frequencies and Percents of Counselors' Demographic Information.....	52
Table 2. Summary of the Descriptive Data of MCI for each demographic variable.....	55
Table 3. Descriptive results of Overall MCI for participants who had completed and had not completed a multicultural counseling course (MCC) .....	56
Table 4. Descriptive results of MCI Subscales (skills, awareness, relationship, knowledge) for participants who had completed and had not completed a multicultural counseling course (MCC) .....	59



## List of Abbreviations

ACA	American Counseling Association
APA	American Psychological Association
CACREP	Council for Accreditation of Counseling and Related Educational Programs
MC	Multicultural Counseling
MCC	Multicultural Counseling Course
MCI	Multicultural Counseling Inventory

## CHAPTER I

### INTRODUCTION

Multicultural counseling has a very special place within counseling, and it is becoming more and more important since the culture we live in becomes more diverse everyday with people from culturally different backgrounds. The percentage of the population from minority groups increases and this urges professionals to adapt services that are more suitable for such a diverse population, which requires them to be proficient in multicultural competency in counseling (Hays, 2008).

This increase in the number of minorities happens not only in United States, but also in many countries around the world as the number of immigrants in those countries increase rapidly. In addition, people from different backgrounds are more likely to give more attention to their distinct background and culture and want these to be recognized from professionals such as counselors. It seems this trend of different cultures in every society will become more widespread; likewise, the need to provide appropriate counseling services to individuals from diverse cultures will increase (Das, 1995).

Furthermore, individuals within minority groups are in greater need for counseling services (Mays & Albee, 1992). Minorities face higher proportions of poverty and situations that create social stressors which affect their psychological stance negatively. Nevertheless, they do not generally get the necessary psychological or counseling services due to their socio-economic status, and when they get such services, they are usually underserved (Mays & Albee, 1992). Therefore, being aware of multicultural counseling and having the knowledge about multicultural counseling is not just an option but more of a moral commitment for counselors to pursue.

It is important for counselors to be aware of their own cultural perspective and understand how clients' cultural perspective impact how they perceive counseling services, think and behave. That is why, it is crucial for counselors to be culturally competent. Sue (2004) defines cultural competence as the capability of being able to implement actions and to provide the environment that serves to the development of the client and client system in its best. He defines multicultural counseling competencies with three basic dimensions: (a) beliefs and attitudes (awareness), (b) knowledge and (c) skills which should be acquired by counselors in order to work effectively in a pluralistic democratic society.

These competencies not only provide counselors and counseling students with appropriate attitudes, knowledge, and skills to work successfully with clients from different cultural groups, but also encourage them to advocate for equal rights, access, and opportunities for all groups in a democratic society. Therefore, it is fundamental for every counselor to be equipped with these qualities. Hence, the educational and training activities to promote multicultural counseling competency have a crucial importance among counseling programs. It is suggested that counselors should have at least two or three multicultural or diversity courses, workshops, seminars or other training experiences prior to beginning their career and continuing in their career. Counselors can process and reflect the ideas and information in such courses and special training to improve their multicultural counseling competency (Sheely-Moore & Kooyman, 2011).

However, there are few and limited studies about multicultural counseling in Turkey. In addition, multicultural counseling training is not required in the counseling programs in Turkey (Bektas, 2006). There are only two counseling programs in Turkey that teach a multicultural course but the course is elective, so not every student in these programs takes it. Furthermore,

these courses do not always include the content to teach multicultural competence. It can just teach differences among cultures (Kagnici, 2011). Therefore, it is very important to have studies about multicultural counseling in Turkey for not only having more information about multicultural counseling but also increasing awareness about multicultural counseling in Turkey.

### Statement of the Research Problem

Turkey as a country between Asia and Europe has many different cultures and it is home to people from diverse backgrounds in terms of their ethnicity and religion. Turkey also has immigrants from other countries because of the long lasting turmoil in the neighboring countries. Therefore, it is almost certain for a counselor in Turkey to work with clients from diverse cultural backgrounds (Kagnici, 2011).

In Turkey, students who complete their undergraduate degree in counseling can work as counselors. Therefore, it is highly suggested that they should be trained about multicultural counseling during their education in the counseling programs. Nevertheless, multicultural counseling education in Turkey is very limited and there is not much research about Turkish counselors' multicultural counseling competency (Kagnici, 2014). A study measuring Turkish counselors' multicultural counseling competency can give information about the actual situation of Turkish counselors in terms of their multicultural counseling competency. In addition, this study can provide a better perspective and incentive to counseling program coordinators, curriculum planners, professors, and school administrators who can make changes in the curriculum and training of counseling programs in Turkey

Multicultural counseling competency is crucial for counselors; however, in Turkish counseling education, multicultural counseling is still an ignored area that does not get enough

attention. Therefore, the focus of this research problem is the lack of information about the multicultural counseling competency of counselors in Turkey.

#### Significance of the Study

The majority of the counseling programs in the United States have at least one multicultural course. Professional boards for counseling and psychology such as the Council for Accreditation of Counseling and Related Educational Programs (CACREP), and The American Psychological Association (APA) are very significant for the counseling field. They basically determine and promote the ideal for the counseling profession and counseling programs. These boards require multicultural training and at least one multicultural counseling course in their accredited programs (CACREP, 2009; APA, 1986).

However, in Turkey, there is not enough emphasis on multicultural counseling and only two counseling programs offer an elective multicultural course, despite the cultural richness of Turkey and the excessive need for Turkish counselors to be culturally competent (Kagnici, 2013). This study should be very helpful in terms of understanding the extent of the multicultural counseling competency of counselors in Turkey. In addition, Turkish counselors' multicultural counseling competency based on different factors such as gender, ethnicity, religion, multicultural counseling training, and extent of contact with culturally different clients, years of experience in counseling, and age can contribute to the knowledge base about multicultural counseling issues in general.

This study may help influence a change in counseling programs in Turkey by integrating multicultural counseling into the philosophy of programs and by including at least one required multicultural counseling course to the curriculum. Furthermore, this study may increase the awareness about the need for Turkish counselors to be more multiculturally competent and the

need for a multicultural counseling course in Turkey. Consequently, counselors in the field can enhance their multicultural counseling competency and advocate for multicultural counseling training in the Turkish counseling programs.

#### Purpose of the Study

The purpose of this study is to measure the multicultural counseling competency of counselors in Turkey. The multicultural counseling competency of Turkish counselors will be studied based on whether participants have or have not completed a multicultural counseling course as well as on participants' extent of contact with culturally different clients.

#### Research Questions

The following research questions were formulated for this study:

- 1 - What are the demographic characteristics of the participants in the study in terms of a) gender, b) ethnicity, c) religion, d) years of experience in counseling, and e) age?
- 2 - What are the descriptive data for participants' overall Multicultural Counseling Inventory (MCI) score based on their a) gender, b) ethnicity, c) religion, d) years of experience in counseling, and e) age?
- 3 - To what extent is there a difference in the overall scores on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants have completed a multicultural counseling course?
- 4 - To what extent is there a difference in subscale scores (a) skills, (b) awareness, (c) relationship, and (d) knowledge of the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants have completed a multicultural counseling course?
- 5 - To what extent is there a correlation between extent of contact with culturally different clients and multicultural counseling inventory scores of participants?

## Statement of the Hypotheses

The following null hypotheses were formulated to respond to research questions three, four, and five:

1. The following null hypothesis was formulated to answer the third research question:

Ho<sub>1</sub>: There is no statistically significant difference in the overall scores on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants have completed a multicultural counseling course.

2. The following null hypothesis was formulated to answer the fourth research question:

Ho<sub>2</sub>: There is no statistically significant difference in subscale scores (a) skills, (b) awareness, (c) relationship, and (d) knowledge of the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants have completed a multicultural counseling course.

3. The following null hypothesis was formulated to answer the fifth research question:

Ho<sub>3</sub>: There is no statistically significant correlation between extent of contact with culturally different clients and the overall Multicultural Counseling Inventory scores of participants.

## Definition of Terms

Multicultural counseling: It is defined as a mode of counseling which includes the process that implements modalities and establishes goals that are appropriate with clients' values, culture and life experiences. In that process, the counselor is aware of client identities to cover individual, group and universal dimensions, supports the use of both universal and cultural strategies in counseling process, and focuses on the significance of both individualism and collectivism in the review, analysis and treatment of the client (Sue, 2001).

Culture: It can be described as the way, people in a particular group think, interact, behave, perceive their world and environment and make judgments about their world according to the values, norms, and traditions in their group or environment. Everyone also has a cultural perspective which is based on how each person sees his/her own cultural ways of thinking and doing in relation to the cultural behaviors of others (Chamberlain, 2005).

#### Limitations of the Study

The following limitations applied to this study.

1. Results of this study were limited by the self-reported nature of the responses.
2. The sample for this study was limited to Turkish counselors who are employed in the K-12 school systems, private practice and universities in Turkey.
3. Multicultural Counseling Inventory was translated to Turkish and some words might not exactly have their original meaning in Turkish.

#### Assumptions of the Study

The following assumptions applied to this study.

1. Participants in this study respond honestly to all items on the inventory.
2. Counselors participating in this study are representative of counselors in Turkey.
3. Professional characteristics of counselors may vary based on gender, ethnicity, religion, multicultural counseling training, and extent of contact with clients from different cultural backgrounds.



## CHAPTER II

### REVIEW OF LITERATURE

Chapter I provided the background information for this study, statement of the research problem, significance of the study, purpose of the study, research questions, statement of hypotheses, limitations and assumptions of the study. Chapter II provides a review of literature and research on the definition of multicultural counseling, multicultural counseling competencies, recognition of multicultural counseling in counseling and psychology boards, general studies about multicultural counseling, factors that affect multicultural counseling competency of counselors, an analysis of literature relating to effect of multicultural counseling training and methods to increase multicultural counseling competency, and history of counseling and general studies about multicultural counseling in Turkey.

#### Definitions of Culture and Multicultural Counseling

Clients' cultures take a big part in the process of counseling and it is an important component of multicultural counseling. Culture can be described as the way, people in a particular group think, interact, behave, perceive their world and environment and make judgments about their world according to the values, norms, and traditions in their group or environment. Everyone also has a cultural perspective which is based on how each person sees his/her own cultural ways of thinking and doing in relation to the cultural behaviors of others (Chamberlain, 2005).

In general, culture is known by most people as an entity that includes race, ethnicity, class, religion, sex, age, and etc. The universal perspective of culture and multicultural counseling does not only cover racial and ethnic minorities, but also women, people with disabilities, gays and lesbians, and other special populations. There are also those people who

choose to discuss multicultural counseling in a focused perspective that focuses only on most common ethnic minority groups within society like African Americans, American Indians, Asian Americans, and Hispanics and Latinos in United States. The people with the inclusive and universal point of multicultural view accept that, to some point all counseling is cross-cultural; but when that term is defined so broadly, it weakens the focus on racial and ethnic concerns and allows counseling professionals to somehow neglect and stay away from dealing with the most common minority groups within the society (Sue, Arredondo & McDavis, 1992).

These two perspectives (universal and focused) on culture and multicultural counseling do not completely contradict with each other. Both have valid points that can enhance our understanding of multicultural counseling. The accepted notion about culture and multicultural counseling is that ethnic and racial issues are the most important components of culture and multicultural counseling but they are not the whole (Sue, Arredondo & McDavis, 1992).

Pedersen (1991), too, says that ethnic and racial identity is important to individuals and is a part of culture, but the concept of culture goes beyond national and racial boundaries. He states that seeing culture and multiculturalism as multiethnic or multiracial relationships between groups that share a common heritage in terms of region, religion and history limits the meaning of multiculturalism to just one aspect of culture. Furthermore, he points out that no particular group or ethnicity has definite characteristics in its own. This means not all African Americans or Asian Americans are the same; individuals from same groups or ethnicities can have completely different experiences. Hence, it is important for counselors to both remember the differences between different cultural groups and the differences among individuals within the same cultural group (Pedersen, 1991).

So, what is multicultural counseling? There are different definitions of it by the professionals in the field but these definitions are mostly very similar. Sue (2001), defines multicultural counseling as; a mode of counseling which includes the process that implements modalities and establishes goals that are appropriate with clients' values, culture and life experiences. In that process, the counselor is aware of client identities to cover individual, group and universal dimensions, supports the use of both universal and cultural strategies in counseling process, and focuses on the significance of both individualism and collectivism in the review, analysis and treatment of the client.

The definition of multicultural counseling is elaborated as valuing a client's culture, values, diversity, and national identity and helping counselors to understand and attain the manners, familiarity, information and skills that are necessary to give their service effectively in a diverse society. It is also explained as being about social righteousness, cultural democracy, and fairness. It involves variety in race, class, gender, ethnicity, sexual orientation, and counselors' enthusiasm to discover both the positive and negative features of all groups. Furthermore, multicultural counseling triggers counselors to learn more about different cultures, obtain various perspectives and more importantly advocate for the change in social conditions and policies that rejects equal access and opportunities for minorities at the individual, institutional, and societal levels (Sue et al., 1998).

In a different perspective, Pedersen (1991) explains multicultural counseling as additional knowledge about different cultures and approaching people from such cultures by including the traditional theories of counseling, not with the opposite which is with an approach that competes or even invalidates traditional counseling approaches. Pedersen (1991) not only includes ethnographic variables like ethnicity, nationality, religion and language and demographic

variables like age, gender but also includes status variables such as social, educational and economic situation and clients' family system and lifestyle within multicultural counseling. Consequently, Pedersen (1991) points out that it is almost impossible for a counselor to be successful in his service with any traditional counseling theory without the help of multicultural counseling that involves client's culture and specific perspectives in that culture.

Patterson (1996) says that multicultural counseling should not be seen and defined as a separate entity from counseling in general. He states that the current overemphasis on cultural diversity and culture specific counseling causes to a focus on specific techniques or skills in multicultural counseling in which counselor is like a chameleon who changes styles, techniques, and methods to meet the presumed characteristics of clients from diverse cultures and groups. That overemphasis on culture specific counseling also leads to a focus on differences among cultures and their contrasting worldviews which ignores the fact that, as people all over the world, we are rapidly becoming one world, with fast communication and increasing interrelations among people from varying cultures. As a result, there is an increasing homogeneity and a worldview which is representing the common humanity that connects all the human beings in the world together as one species with a homogeneous culture (Patterson, 1996).

### Multicultural Counseling Competencies

Counselors must have multicultural counseling competency in order to serve every individual in the society efficiently. Multicultural competency is explained with three basic characteristics that include the three dimensions of multicultural counseling. The three characteristics of multicultural counseling competency are stated as: (a) counselor's active awareness of personal assumptions, values, and biases, (b) understanding the worldview of the

culturally diverse client and, (c) developing strategies and techniques in accordance with culture in application of counseling (Sue, Arredondo, & McDavis, 1992). Each one of these characteristics is explained with three dimensions; attitudes and beliefs (awareness), knowledge and skills of multicultural counseling competence (Sue et al., 1982)

These characteristics with dimensions are stated by Collins and Arthur (2010) and Sue et al. (1992) as below;

Counselor's active awareness of personal assumptions, values, and biases:

Attitudes and beliefs;

- Perceiving yourself as a cultural being and acknowledging your tendency to view the world through your own cultural lens
- Being aware of how your own cultural background and experiences, attitudes, values and biases can affect the counseling processes
- Being comfortable with differences between you as a counselor and clients in terms of race, ethnicity, values, and beliefs

Knowledge;

- Having explicit knowledge about your own racial and cultural heritage and realizing how that specific cultural identity can influence the process of counseling
- Recognizing common phases of your own cultural identity development
- Understanding how oppression, racism, discrimination, and stereotyping affect you personally and each person in a diverse group
- Getting knowledge about your social impact upon others and how your communication style influences the process of counseling with clients from diverse backgrounds

Skills;

- Looking for educational, consultative, and training experiences to improve your understanding and helpfulness in serving clients from culturally diverse backgrounds
- Confronting negative emotional reactions, biases, or value judgments toward diverse groups.
- Seeing yourself as a cultural and racial individual and being in quest of a nonracist identity

Understanding the worldview of the culturally diverse client:

Attitudes and beliefs;

- Being aware of your negative feelings toward other diverse groups that can harm counseling process and being determined to change such feelings and attitudes.
- Being open to alternative perspectives that are suitable for the culturally diverse client.

Knowledge;

- Having precise knowledge and information about culturally diverse clients that you are working with.
- Obtaining knowledge about sociopolitical influences which impact the life of minorities that may also influence the counseling process.

Skills;

- Looking for educational opportunities that can enhance your knowledge, understanding, and skills about multicultural counseling and being familiar with latest research about various diverse groups.
- Being involved with diverse people other than counseling setting

- Sustaining theoretical flexibility.

Developing strategies and techniques in accordance with culture in application of counseling:

Attitudes and beliefs;

- Respecting clients' religious and/or spiritual beliefs, values and native helping practices that they think is helpful in psychological or counseling process
- Valuing and being open to the use of another language in counseling process

Knowledge;

- Having knowledge about culture bound features of counseling and how such features may contradict with the values of different cultural groups
- Knowing about family systems, values, and beliefs of culturally diverse clients you are working with
- Identifying ways to support social change within the society.

Skills;

- Being able to identify a problem of minority client that is caused by racism or bias toward him/her
- Being open to work with a client with a different language by including a translator in counseling sessions or referring the client to a bilingual counselor.

Furthermore, some other factors have been suggested for multicultural competence besides the three domains (attitudes-beliefs, knowledge, skills). For example, racial identity development is highly recommended to be included as a component of multicultural competence since some researchers in the field showed that it is very much associated with multicultural counseling competency (Sue, 2001). Similarly, multicultural counseling relationship is also recommended to be added as a factor in multicultural counseling competency, since it has a very

significant value in the multicultural counseling process (Sodowsky, Taffe, Gutkin, & Wise, 1994).

Moreover, Sue (2001) suggests that cultural competence should not just focus on the individual level which focuses on the awareness, knowledge and skills of the counselors under three basic domains but it should have a more macro approach that includes professional, organizational and societal levels. Sue (2001) explains the professional foci of cultural competence as going over on the definition of psychology and trying to adopt and implement ethical codes and new standards of practice that are culturally sensitive. In terms of organizational level, Sue (2001) suggests learning about organizational policies and practices that can affect counselors and their clients negatively, advocating the change in the system that provides equal access and opportunity to every group and implementing system intervention roles above and beyond traditional counseling which focuses on individual change. Lastly, for the societal level, he recommends to question the perspectives of the invisibility of ethnocentric monoculturalism, the supremacy to describe reality from a particular perspective, and a biased historical legacy that praises the contributions of one group over another and trying to change such perspectives in every level within the society (Sue, 2001).

All these points and findings show the importance of multicultural counseling competencies. These competencies not only provide counselors and counseling students with appropriate attitudes, knowledge and skills to work successfully with clients from different cultural groups but also encourage them to advocate for equal rights, access and opportunities for all groups in a democratic society. Therefore, it is fundamental for every counselor to be equipped with these competencies. Hence, the educational and training activities to promote



multicultural counseling competencies have a crucial importance among the counseling programs.

#### Recognition of Multicultural Counseling in Counseling and Psychology Boards

This fundamental significance of cultural competence and social diversity is recognized by the Council for Accreditation of Counseling and Related Educational Programs (CACREP). In CACREP standards, diversity and advocacy is included in every section precisely mentioning to consider how belonging to a culturally different group influences clients with different problems (CACREP, 2009). The American Counseling Association (ACA) also places a significant importance on cultural sensitivity. In its code of ethics, ACA encourages counselors to be open and sensitive to cultural attributes and to advocate for clients to access appropriate services and remove barriers that limit their development at individual, group, institutional and societal levels (ACA, 2005).

The American Psychological Association (APA) too, changed its accreditation standards a long time ago as requiring multicultural training in its programs so that students can obtain the multicultural awareness, knowledge and skills to effectively work with clients from diverse backgrounds (APA, 1986). Moreover, American Psychological Association (2003) stated 6 specific guiding principles in the Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists:

I - Psychologists are encouraged to recognize that, as cultural beings, they may hold attitudes and beliefs that can detrimentally influence their perceptions of and interactions with individuals who are ethnically and racially different from themselves (p. 382).

II - Psychologists are encouraged to recognize the importance of multicultural sensitivity/responsiveness to, knowledge of, and understanding about ethnically and racially different individuals (p. 385).

III - As educators, psychologists are encouraged to employ the constructs of multiculturalism and diversity in psychological education (p. 386).

IV - Culturally sensitive psychological researchers are encouraged to recognize the importance of conducting culture-centered and ethical psychological research among persons from ethnic, linguistic, and racial minority backgrounds (p. 388).

V - Psychologists are encouraged to apply culturally appropriate skills in clinical and other applied psychological practices (p. 390).

VI - Psychologists are encouraged to use organizational change processes to support culturally informed organizational (policy) development and practices (p. 392).

Furthermore, both of the professional organizations of counseling (ACA & CACREP) draw attention to the vital need for practitioners to improve their cultural sensitivity and awareness when working with clients from culturally diverse backgrounds. They also support and promote particular ethical guidelines for counselors that precisely state the necessity for cultural awareness and responsiveness in the areas of antidiscrimination, language, confidentiality, disclosure, and assessment (Sheely-Moore, & Kooyman, 2011).

Council for Accreditation of Counseling and Related Educational Programs (CACREP) and American Psychological Association (APA) approach multicultural counseling in terms ethical issues, too. They try to focus more on the ethical subjects for their professionals who serve culturally diverse populations. Consequently, their ethical understanding can be enhanced in terms of adequate preparation, higher awareness and appropriate competencies. Many ethical

codes of these boards address practitioners' responsibility to be aware of specific needs of populations with culturally diverse background. CACREP and APA have ethical principles for counseling programs to educate faculty and students to protect the individual rights and personal dignity of their clients (Midgette & Meggert, 1991).

APA, ACA and CACREP are the main boards for counselors and trainees in the counseling profession. APA accredited counseling psychology programs are the most respected programs and they graduate great professionals in the counseling and psychology fields. CACREP accredited counseling programs are also the most respected and desired programs in the United States and CACREP requires the accredited programs to have a multicultural course and to infuse multicultural content in all courses.

#### General Studies about Multicultural Counseling Competency

These professional boards know the importance of multicultural counseling since it affects the counselors in terms of their service to their clients. Sue (2004) says that including multicultural counseling in therapy makes significant differences and states these differences with six points;

- (a) Enhances the helping roles counselors play and increases the repertoire of therapy skills that are considered to be helpful and appropriate in counseling.
- (b) Promotes using modalities and defining goals for culturally different clients that are consistent with their gender, sexual orientation, ethnic, cultural and racial backgrounds.
- (c) Acknowledges one's existence and identity as being composed of individual, group and universal dimensions.

- (d) Advocates the notion that different racial and ethnic minority groups might respond best to culture specific strategies of helping.
- (e) Broadens the perspective of the helping relationship by balancing the individualistic approach with collectivistic reality that recognizes and accepts people as being embedded in families, significant others, communities and cultures.
- (f) Supports a dual role in helping clients as not only focusing on the change of the individual client but also on the change of the client systems and environment that affects the clients.

In the last several years, there seems to be more thorough investigations on multicultural counseling, though in general, multicultural counseling seems to be more comprehensively discussed rather than being actually investigated in the literature. Nevertheless, the recognition of multicultural counseling is growing every day, empirical research on multicultural counseling has improved consistently over the past 20 years (Worthington, Soth-McNett, & Moreno, 2007). Furthermore, the research about multicultural counseling competencies has shown persistently that counselors who have multicultural counseling competency are likely to have enhanced counseling processes and better outcomes with clients across racial and ethnic differences. Additionally, across the literature, there has not been found any studies that demonstrated negative findings or results about counselors with multicultural counseling competencies (Worthington et al., 2007).

A study examined the relationship between high school students' perceptions of the importance of school counselor multicultural competence and student's characteristics like students' race, socioeconomic status, sex, grade level, and contact with the school counselor (Eckenrod-Green, 2009). Seven hundred and eighty six high school students participated in this

study and they were enrolled in two traditional public high schools, one in North Carolina and one in Virginia. The Cross-Cultural Counseling Inventory-Revised was used to measure high school students' perceptions of the importance of school counselor multicultural competence. Results of the study showed that student characteristics like socioeconomic status, sex, grade level, and contact with the school counselor are significantly related to school counselor multicultural competence (Eckenrod-Green, 2009).

### Factors That Affect Multicultural Counseling Competency

There are different factors that might be affecting people's multicultural counseling competency. Ethnicity is such a factor that has been thought to be influencing MCC of counselors. A number of researchers examining self-report instruments about multicultural counseling competency (MCC) have found that minority counseling professionals or trainees rate themselves higher on their MCC scores compared to White American counseling professionals or trainees (Pope-Davis, Reynolds, Dings, & Nielson, 1995). In another study, researchers also found that Asian American, African American, and Latino counseling students had higher multicultural counseling competency scores than White American counseling students. The authors stated that different racial and ethnic minority students are more likely have better MCC since they are continually exposed to the American majority culture which is influenced by European Americans and different from their own culture (Sodowsky, Kuo-Jackson, Richardson, & Corey, 1998).

In his study with doctorate level psychology students, Constantine (2001) used MCC observer-ratings to see if there is a difference among different ethnicities in terms of their MCC scores. He found that African American and Hispanic students had higher MCC observer ratings than White American students. He concluded that since minority students experience more racial

and ethnic issues in their daily life, they become more aware of multicultural issues and are more likely to be more effective in working with clients from different backgrounds (Constantine, 2001).

Another study done by Ivers (2012), examined the same phenomenon using multicultural counseling inventory (MCI) with 141 master's and doctoral counseling students. Among the participants, fifty-five percent of them identified themselves as European American ( $n = 78$ ), twenty five percent identified themselves as African American ( $n = 35$ ), fourteen percent identified themselves as Hispanic/Latino/Latina ( $n = 19$ ), two percent identified themselves as Asian or Pacific Islander ( $n = 3$ ), and four percent identified themselves as Bi/multiracial or other ( $n = 6$ ). The results of the study showed that minority students' scores on both the overall MCI and on four subscales of the MCI were higher than their European American counterparts (Ivers, 2012).

Interaction with people from different backgrounds can influence cultural awareness and sensitivity of people more than we think. Villegas and Lucas (2002) studied the effectiveness of outside interaction on cultural sensitivity. They tried to find how field experiences affect teachers in terms of building a contextualized understanding of culturally responsive teaching. So, for this study, teachers went out of the university classroom and into schools and communities with people from diverse backgrounds. These teachers went to a community where culturally different students lived and they met with members of their family, community, and cultural groups. The authors stated that these teachers became more knowledgeable of and sensitive to values, lifestyles, and cultures other than their own which is very crucial to have in multiculturally competent person (Villegas, & Lucas, 2002).

A significant part of the multiculturalism is internationalization and having an international experience which can be seen as one of the most important factors that affects multicultural counseling competency. Study abroad trips are one way of getting multicultural international experience which is very common among students all over the world. Especially students in the areas that can be defined as the “helping professions” state that the cross-cultural interactions that take place during study abroad trips have a positive multicultural influence on them. These impacts may cause changes which will be helpful to them in their interactions with clients and colleagues with culturally different backgrounds. There are many studies that are looking at the impact of cross-cultural connections shaped during study abroad trips (Anderson, Lawton, Rexeisen, & Hubbard, 2006).

For example according to Anderson et al (2006), it was found that the participants in the study abroad program have increased their proficiency in accepting and adapting to other cultures and decreased their biases about other cultures. Additionally, positive non-threatening contact with individuals from other cultures was found to decrease anxiety experienced by participants regarding interactions with other cultural groups (Stephan & Stephan, 1992). Regardless of the experience causing the changes, participants themselves have accepted that study abroad trips have changed their perceptions and they will have the things they learned with themselves and use them in their future interactions (Ribeiro, 2005).

In a study about the effect of studying abroad, students at Texas Christian University who studied one semester in different countries and who stayed at the campus were examined. The results showed that students’ who studied abroad had much more increase in their intercultural communication skills and cultural proficiency compared to the ones who stayed in Texas (Williams, 2005).

In a study about the international internship experience of 9 students of Journalism and Communication from Oregon University in Ghana, students kept journals about experiences and feelings. The result of the study showed that students' personal growth and self awareness about themselves and about being a minority increased which is a very crucial aspect to gain in cultural competency. Furthermore, students' early negative judgments about Ghanaians were gone and instead they started to have respect to Ghanaians (Steeves, 2006).

Another study which reflected the international experience of Public Affairs students in Central Africa and Eastern Europe had very important conclusions about the improvement of the participants in terms of multicultural sensitivity and awareness. The results of the study were quite meaningful in terms of enhancing participants' empathy, making their view about world and people more universal and helping them to acquire a more divergent perspective (Ryan, 2010).

Stachowski and Mahan (1998) also examined the impact of international field experience among students in a teaching program who were with a host family in another country. The results of the study stated that student teachers who completed international field experiences identified people whom they had interaction with as very important sources of learning. The authors said that as relationships with host families developed, information about each other's cultures were mutually shared, stereotypes about other culture started to decrease, and differences in lifestyles were observed and adopted by the students and the host families (Stachowski, & Mahan, 1998).

In a study about international counseling students' multicultural competence, 25 international students from different universities in United States and from different countries of the world were studied about their experiences and perceptions of multicultural counseling



training and the impact of living in a culturally different environment (Smith & Ng, 2009). The international counseling students in United States are a very special population in terms of seeing the impact of international experience and multicultural counseling training together. These students go through the international experience in addition to the education about multicultural counseling. The authors concluded that gaining multicultural awareness may be more of a result of experiencing a cross cultural situation and if these students did not get the cross-cultural experience as international students, their biases may not be recognized and challenged as much. Therefore, living in a culturally different environment may help to get appropriate conditions to have awareness related to cultural biases and stereotypes (Smith & Ng, 2009).

#### Effect of Multicultural Counseling Training (Multicultural Counseling Course)

Having one or more multicultural counseling courses is one of the most important ways to gain and improve multicultural counseling competency. The Council for Accreditation of Counseling Related Educational Programs (CACREP) and the American Psychological Association (APA) require in their accredited programs to include a formal course work in multicultural counseling. The significance of multicultural course in training of the professionals has become a very important part of curriculums of counseling and psychology programs and its importance has been shown in many studies. In the study of Heppner and O'Brien (1994) about the perceptions of the counseling students about the multicultural counseling course, students indicated that after taking the course, there has been a significant change in their thinking and sensitivity about multicultural issues in terms of awareness. Additionally, students noted that with the change in both their multicultural awareness and knowledge, they were able to integrate this knowledge with their actual counseling practice.

In another study with 15 graduate counseling students, it was found that a multicultural counseling course that has a strong cross-cultural contact is helpful in enhancing students' multicultural counseling competency (Diaz-Lazaro & Cohen, 2001). Furthermore, the study revealed that students' knowledge about different cultures and their confidence in their capability to appropriately show culturally sensitive behaviors increased. That shows that having multicultural training not only enhances multicultural counseling competency of trainees but also affects their ability in detecting culturally sensitive and culturally inappropriate behaviors (Diaz-Lazaro & Cohen, 2001). As a result, the training affects both the individuals who are getting multicultural education and the people around them thanks to these students' detection and intervention to multiculturally inappropriate behaviors. This phenomenon has been showed in another study, which has been done among 54 white counseling students. The authors indicated that with an extensive multicultural training, counselor trainees are much more likely to detect and correct culturally insensitive and inappropriate behaviors in their environment (Steward, Wright, Jackson, & Han, 1998).

Another study examined the efficiency of a counselor education program in terms of educating students in multicultural knowledge and skills by looking at students' scores on the social and cultural foundations knowledge domain of the Counselor Preparation Comprehensive Examination (CPCE) (Cates, Schaeffle, Smaby, Maddux, & LeBeauf, 2007). The counseling program used in the Cates et al. (2007) study included one course in multicultural counseling and other courses were required to include multicultural issues in class discussions or in a chapter of the textbooks. Furthermore, the program gave students the opportunity to work with culturally different clients in their practicum and internship.

The results of the study showed that the participants' scores on the CPCE domain of social and cultural foundations were significantly higher than the national mean, which indicated that these students had higher levels of multicultural knowledge compared to the national average. Nevertheless, the study showed participants' multicultural skills ratings were still low compared to their general counseling skills ratings. So, the authors suggested that additional multicultural courses would enhance students' multicultural knowledge. If additional courses are not possible, integrating assignments and projects about multicultural topics may be helpful to increase students' multicultural counseling competence (Cates et al., 2007).

Increasing trainees' multicultural counseling competence (MCC) in counseling and mental health programs has been an important goal to achieve in counseling and related fields. A study investigated the effect of multicultural training among 244 female and 100 male graduate students in national Clinical Psychology and Counseling Psychology graduate programs (Pope-Davis, Reynolds, Dings, & Nielson, 1995). The study tried to answer how multicultural training influences to multicultural counseling competence as measured by Multicultural Counseling Inventory (MCI).

The results of the study showed that for Counseling Psychology students, educational and clinical experiences were not related with scores on the relationship subscale of the MCI. However, educational and clinical experiences in multicultural counseling, like participation in multicultural workshop, practicum, and contact hours with racially or ethnically diverse clients, were related with scores on the awareness and knowledge subscale. For Clinical Psychology graduate students, multicultural courses were related with higher scores on the multicultural knowledge and awareness subscales of the Multicultural Counseling Inventory (Pope-Davis et al., 1995).

Another study with a sample of 370 graduate counseling psychology students examined if multicultural training has a different effect among students from diverse ethnic/racial groups in terms of their MCC and how it influences color blindness (the denial of the social benefits regarding race and the existence of racism in the society) and MCC (Chao, Meifen, Good, & Flores, 2011). Some of these students had no multicultural training and others had different levels of multicultural training ranging from only attending just a multicultural workshop to taking two or more multicultural courses and doing research and projects on multicultural counseling. The results of the study showed that at lower levels of training, students from minority groups showed significantly higher multicultural awareness than white students. On the other hand, among the students with higher levels of training, there was not a significant difference in multicultural awareness between any groups. This result shows the importance of more multicultural training for white students which comprise the majority of students that will work in the field with people from diverse backgrounds. Furthermore, the study found that with higher levels of multicultural training students were much more likely to not have color blind attitudes (Chao et al., 2011).

A similar study done by Chu-Lien (2012) examined if multicultural training had an effect on multicultural counseling competence (MCC) among certified counselors. Four hundred and sixty counselors from different racial and ethnic groups participated in the study and among them, 9% (n = 41) haven't had any multicultural training, 47% (n = 217) had taken at least one multicultural course, 18% (n= 78) had taken two or more multicultural courses. Furthermore 39% of the participants had done some multicultural counseling research, 68% had attended more than one workshop about multicultural counseling. Chu-Lien (2012) examined whether the association between racial/ethnic identity and MCC is stronger among those with higher

multicultural training levels compared to the ones with lower or no multicultural training. The findings of the study showed that multicultural training significantly changed the association between racial/ethnic identity and multicultural knowledge. Moreover, based on the study, Chu-Lien (2012) indicated that more multicultural training could improve counselors' level of racial/ethnic identity and multicultural counseling competence which clearly shows the importance of multicultural training.

As mentioned earlier this fast changing in demographics in favor of minorities within the United States and in many other countries, urges counselors to offer culturally responsive services that are most favorable for client functioning. The instructors in counseling programs especially the ones that teach multicultural counseling courses have a big responsibility in terms of promoting the multicultural counseling competencies of their students. While training students on multicultural counseling, knowledge and awareness of multicultural issues is almost required to be presented by the instructor at the beginning of any training in counseling programs and then followed by the applied counseling skills-building strategies. Starting with such an instruction that aims awareness of trainees makes them understand their own cultural background better and learn about other cultures. Furthermore, such a focus, allows students to recognize their cultural identity development and their own cultural biases and misconceptions (Arredondo, Tovar-Blank, & Parham, 2008).

One way that has been recommended to instructors for increasing the awareness of trainees through a multicultural course is experiential learning. Experiential learning tries to remove the cultural blinders that can affect students' ability to understand and use cultural information while working with culturally diverse populations (Pope-Davis, Breaux, & Liu, 1997). In a study about experiential learning, 26 graduate students from different ethnicities

attended to a simulation exercise about cultural conflicts and communication barriers and expressed their feelings, thoughts and behaviors. The results of the study showed that, the experiential learning activity increased the degree of the empathy students have and also raised their self-awareness, and these are important goals to reach in a multicultural course (Achenbach, & Arthur, 2002).

In another study, a movie was used as an experiential learning activity in a multicultural counseling course. In that course, the movie “Crash” has been showed in the first week of the course. The movie is about the lives of racially, religiously, ethnically, and economically different characters and the realities and stereotypes they face through some events. Students have been interviewed after watching the movie and the study showed that this experiential learning activity increased their self-awareness and class discussion about multicultural issues (Villalba, & Redmond, 2008).

A teaching strategy for instructors to increase multicultural competence of students is the use of role plays and interviews with culturally different individuals. In role play exercises, one student plays a role of a client that brings a conflicting issue which includes cultural difference and another student assumes the counselor role by listening and trying to give culturally appropriate counseling service which gives them the opportunity to practice multicultural skills. In the interview assignment, students do an interview with a person who is culturally different from them. In the interview questions, students focus on the interviewee's life and how differences in race, ethnicity, or culture influence that person's life. This exercise is especially helpful in terms of providing students the opportunity to learn about someone from a diverse background and raising their awareness about another culture (Sheely-Moore & Kooyman, 2001).

In another study about the effectiveness of the multicultural counseling class, both experiential experiences like role playing and community service in a culturally diverse population has been used in order to increase students' multicultural counseling competency. In that study, 10 white and one Hispanic graduate counseling students attended a community service learning projects in predominantly African American communities every week. Students kept journals about their experience. Students also did role playing about multicultural issues during the class time. At the end of the project, most of the students described their experience as powerful, empowering and meaningful in their multicultural learning process. Furthermore, the majority of these students said that this experience increased their awareness about themselves and others (Burnett, Hamel, & Long, 2004).

Another strategy to enhance the multicultural competence of counselors in training can be giving them an assignment of completing a cultural autobiography. In this assignment students write a paper about their multiple cultural identities like race, ethnicity, religion, gender, sexual orientation, socioeconomic status, etc. In this assignment students try to discover their different cultural identities and the impact of their cultural identity on them as counselors in practice. Furthermore, students are also expected to explore the influence of privilege and oppression for each identity they have. As a result, that they could better understand both their own cultural identity and the environment that creates the cultural identity of different minority groups (Robinson, 2009).

Self-reflective questions during group discussions is another method that can be very helpful for instructors to use in class in order to increase the multicultural competency of students and make them realize their blind spots and understand the particular issues different cultural groups face in their lives. Sheely-Moore and Kooyman (2001) state some reflective

questions to be used when implementing this method in class as: “What are my expectations when working with culturally diverse clients within my current setting? Are my perceptions different for one cultural group seeking assistance when compared with other cultural groups? How will my assumptions and biases toward culturally diverse clients impede or promote effective delivery of services?” (p. 104)

Cultural immersion activities or projects can be very helpful to apply in multicultural counseling courses since they are assumed to be very useful in terms of helping counselors and counseling students to grow their multicultural competencies. In cultural immersion projects, participants spend time within a culturally different group that is different from their own and partake in their activities. The counseling students in such projects get the chance of directly contacting with a culturally different group, see their way of life, get a better understanding of their culture and consequently become more familiar with that culture and notice their own misunderstandings and biases about that group thanks to such an experience (DeRicco, & Sciarra, 2005).

Sears (1999) developed three recommendations that can be seen as the fundamental guidelines to incorporate cultural immersion to a school counseling program:

- (a) Revise the curriculum content, structure, and sequence of courses provided to school counselors so that theory and practice are integrated early in the training program. In particular, the curriculum should emphasize the academic and career guidance needs of all students within a multicultural context.
- (b) Revise methods of instruction, field experiences, and practice to include field-based courses wherein counselors-in-training have opportunities to practice in schools the skills they are learning at the university.



- (c) Provide greater working relationships with community partners so that school counselor trainees will have opportunities to learn about diverse cultures and the unique needs of individuals in these cultures.

An interesting cultural immersion project has been created by a professor in University of Florida as a semester-long assignment for his multicultural counseling course aiming to enhance students' awareness, knowledge and skills when working with culturally diverse clients. The project was named "Multicultural Action Project (MAP)" in which students were required to spend time in communities that are culturally different and try to benefit from this experience on three levels; observation, information seeking, and direct action (Hipolito-Delgado, Cook, Avrus, & Bonham, 2011). The experiences of three students in the project have been evaluated through a qualitative study by using narrative analysis. In their narratives, these students mentioned some specific experiences that made them realize so much about themselves and the real people in these communities they engaged with and they became much more empathetic toward the individuals in these communities and their struggles. Furthermore, they stated that their awareness, knowledge and skills as part of their multicultural competence have been increased (Hipolito-Delgado et al., 2011).

In another cultural immersion project, school counseling students at a Midwestern university with a predominantly White student body led six guidance lessons and conducted 25 hours of individual and group counseling sessions over a 3-week period in Trinidad and Tobago as a part of their practicum (Alexander, Kruczek, & Ponterotto, 2005). During their experience in this country, students kept reflection journals and had daily supervision. In order to evaluate the student' performance during their field experience three mechanisms were used: (a) feedback from the international host counselors, (b) observation by the practicum instructor who observed

the students during the group supervision, live observations, and videotape reviews, and (c) review of the multicultural counseling portfolio by the practicum instructor. The evaluation from all three mechanisms was positive and authors noted that students experienced enhanced awareness and examination of biases through that project and such projects improve multicultural counseling competency of counselors (Alexander et al., 2005)

The structured peer group supervision (SPGS) model is another method for increasing the multicultural competence of counselors in the field and in training which can be particularly used in the practicum and internship courses (Lassiter, Napolitano, Culbreth, & Kok-Mun, 2008). In the structured peer group supervision, the group members discuss the issues they face during their counseling practice and give feedback and analyze the taped counseling sessions of a member. In order to raise multicultural knowledge, awareness, and skills through SPGS, group members identify the diversity issues in the cases and evaluate the case by considering cultural contexts (Lassiter et al., 2008).

In the structured peer group supervision (SPGS) model, all of the group members are encouraged to give feedback and state their opinions about client's perception of counselor's cultural context, gender, age, and so on. Group members place a significant attention on the issues that minority groups face like oppression, factors of power, ethnic/racial privilege etc. Furthermore, one group member takes a multicultural role in the group discussions by looking at the impacts of cultural similarities and differences on the client and focuses on the diversity perspectives of the counseling relationship and tries to vision that relationship from client's perspective (Lassiter et al., 2008). For an effective SPGS experience, the supervisor or the instructor of the course should provide a nonjudgmental and welcoming environment that cultural assumptions, stereotypes and lack of awareness about some issues can be openly shared

and challenged by group members. In conclusion, understanding how increasing the multicultural aspects within a group supervision format and applying such aspects in group supervision can enhance both students' and supervisors' multicultural counseling competency (Lassiter et al., 2008).

### Counseling and Multicultural Counseling in Turkey

In Turkey, the necessary level of education to become a counselor is a four year undergraduate degree. Consequently, in Turkey, students get their training to become a counselor through an undergraduate degree and pursuing a graduate degree in counseling is more of a personal choice. In Turkey, the field of counseling services has a long history compared to many countries; psychological counseling services started in the Turkish educational system in the 1950s. However, some aspects of counseling can be even seen in the 1920s in the beginning years of the Turkish republic (Kuzgun, 2000). Furthermore, in the early years of Turkish republic, there can be seen some developments about career counseling. In the 1920s, professionals examined students and tried to identify their needs, skills and characteristics, and encouraged these students to pursue a career appropriate to their own personal features and characteristics (Piskin, 2006).

These services have significant place in the history of the counseling profession in Turkey. Nevertheless, the more practical developments and the breakthrough of counseling started about 60 years ago in Turkey. Dogan (2000) explains these developments in counseling profession through five terms; the years between 1950–1956 is the initial steps period, the years between 1957–1969 is formative years, the years between 1970–1981 is classified as establishing counseling services in schools, the years 1982–1995 is defined as establishing undergraduate

programs in counseling, and the term 1996–the present is labeled as assigning counselors to schools.

In the first period (1950–1956), counselor educators from the United States came to Turkey and presented seminars about counseling to the audience consisting of teachers, school principals, and respected Turkish educators. These experts in the counseling field also applied some pilot applications in counseling and guidance (Tan, 1986). Additionally, in this period, the Turkish Ministry of Education provided scholarships to college graduates so that they can study graduate degrees abroad in the fields like psychology, counseling and measurement. The American experts in counseling and students who got their degree in the United States and other foreign countries in counseling and related fields influenced counseling field in Turkey noticeably. Thanks to these influences, the first Guidance and Research Center, which provided services for children with disabilities, was founded in Ankara, Turkey. In addition, Gazi Teachers' Training College in Ankara, Turkey started to integrate courses about counseling and guidance techniques into its coursework and curriculum. As a result, books, articles and booklets about guidance and counseling started to be translated to Turkish in order to be used in such courses (Girgin, 2006).

In the second period (1957–1969), the Turkish Council of National Education visited many countries and examined their educational systems. As a result, they prepared a report about Turkish educational system and placed a significant importance on the necessity of guidance and counseling services in schools (Dogan, 1996). As a result of that report, it's been agreed that there should be programs to train counselor in Turkey. Consequently, Ankara University opened the first Educational Psychology and Guidance program as an undergraduate degree within the College of Education in 1965 (Kuzgun, 1993). After that, Hacettepe University opened a

counseling program in master's degree in 1967 and Middle East Technical University, Ankara University and Bogazici University started to open counseling programs in graduate level (Dogan, 1996).

During the third period (1970–1981), the first counseling professionals started to work in schools in Turkey. In the 1970–1971 academic year, the Turkish Ministry of National Education employed 90 school counselors in 24 pilot secondary schools in order to improve educational system (Stockton & Guneri, 2011). Moreover, the Turkish Ministry of National Education decided to provide counseling services to all secondary schools in the country but this did not exactly happen. Nevertheless, in the 1974–1975 academic year, weekly counseling hours have been added to the curriculum of every grade level in the schools (Kuzgun, 1991).

In the fourth period (1982–1995), in 1982, more universities in Turkey opened counseling programs and started to admit students to these guidance and counseling undergraduate programs. Moreover, in 1982, through the Higher Education Law, universities were required to have counseling services in their campuses for college students who need help and this made the significance of counseling to be recognized in much broader level (Demir & Aydin, 1996). Additionally, in 1989, a group of counselor in Hacettepe University in Ankara founded the Psychological Counseling and Guidance Association. This association increased the awareness about the counseling field as a profession and helped the professionals in the field to cooperate. The association also created the Journal of Psychological Counseling and Guidance which made it possible to publish and read Turkish publications about counseling field in Turkey (Dogan, 1998).

In the last period (1996–the present), in 1996, the National Education Development Project for Pre-Service Teacher Education prepared guidance and psychological counseling

programs in undergraduate and master's levels with sponsorships of the Turkish Higher Education Council and the World Bank. As a result of these developments, for the first time, the Ministry of National Education in Turkey started to employ counselors who were specifically graduated from the counseling programs in both elementary and secondary schools (Dogan, 2000).

In Turkey, the undergraduate counseling programs are named as Guidance and Psychological Counseling and as mentioned before by completing this undergraduate counseling degree graduates can work as counselors in Turkey. Graduates of the counseling programs who work in schools receive the title of guidance teacher although there are efforts to change that title to psychological counselor. Today, there are 62 public and private colleges that have Guidance and Psychological Counseling undergraduate programs that accept students to be trained as counselors and about 19000 students are currently enrolled to these programs (OSYM, 2010; OSYM, 2011; OSYM, 2012; OSYM, 2013; OSYM, 2014).

There is a certain degree of controversy over offering counseling degrees at the undergraduate level in Turkey. There are professionals and professors in the counseling field advocating that counseling degrees should only be offered at the graduate level as in the United States. However, the excessive need for qualified counselors to work in schools has made offering undergraduate degrees in counseling a necessity. In addition to undergraduate programs, there are 19 colleges that offer master's programs and 14 colleges that offer doctoral degrees (Korkut-Owen, 2007).

Turkey is a country of over 70 million people that is situated between Europe and Asia controlling the major waterway between the Black sea and Aegean and Mediterranean seas. As a result, the country has been a crossroads between east and west and north and south resulting

many cultures and civilizations to live there. The majority of population is ethnic Turkish people, and there are small minorities of Greeks, Arabs, Armenians, Cherkez, and Jewish people, and a large minority of Kurdish people and Muslim-Alewit believers (McWhirter, 1983).

Turkish people have more of collectivistic values that promote respect toward authority figures and tend not to question or challenge authority. However, counseling practice which embraces western values promotes the client to be independent and self-sufficient. Therefore, individual counseling process, where the client is expected to be independent and find his or her own answers for his/her situation, might be challenging for Turkish clients (Mocan-Aydın, 2000).

However, counseling education and practice in Turkey has been under the profound influence of Western approaches both in the past and present. Turkish clients from rural areas usually have a more traditional cultural background and they are even less Westernized than individuals from big cities (Vassaf, 1983). Therefore, it is suggested that, more integration of culturally sensitive and indigenous counseling approaches that is appropriate for the population in Turkey is needed to better serve the Turkish people (Raney & Çınarbaş, 2005).

On the other hand, it is crucial for the counselors in Turkey to be multiculturally competent in order to serve well both the general Turkish population and the minority groups in Turkey. The minority groups might specifically need such competencies since they might need counseling because of cultural biases against them. For example, an Armenian client might express the racist attitudes towards Armenian people and how they affect him in a counseling session. Another example could be a homosexual client who faces very harsh criticisms about his sexual orientation. There might be many examples of minority clients in Turkey experiencing

biases and criticisms because of their ethnic background, religious affiliation or sexual orientation (Kagnici, 2013).

Nevertheless, multicultural counseling training is not required in the Turkish counseling programs despite the significant need for multiculturally competent counselors (Bektas, 2006). There are only couple of counseling programs in Turkey that teach a multicultural course and even these courses are elective. Hence, not every student in these programs takes them since it is not required. Furthermore, these courses do not always include all relevant contents to help students develop multicultural competence and may not be appropriate to Turkey's cultural context. Therefore, these multicultural counseling courses need revisions in order to teach multicultural counseling better to meet the counseling need of every individual in Turkey (Kagnici, 2011).

#### Summary

Studies show how important multicultural counseling competencies are and some provide great strategies to use in order to increase the counselors' and counseling students' cultural competency. Fortunately, the majority of the counseling programs have at least one multicultural course now, and professional boards of the counseling and psychology require multicultural training in their accredited programs. There are also on-going efforts and studies by the professionals in the field to increase the effectiveness of the multicultural counseling courses and promote more culturally sensitive programs and activities to have counselors with much better multicultural competence. As we all live in a society that becomes more diverse year by year, such research and efforts will increase and more multiculturally competent counselors will provide services in the counseling and related areas.



As in the United States and many other countries, multicultural counseling is gaining more attention in Turkey. However, there are few and limited studies about multicultural counseling in Turkey. In addition, multicultural counseling training is not required in the counseling programs in Turkey (Bektas, 2006). There are only couple of counseling programs in Turkey that teach a multicultural course which is being offered as an elective, so not every student in these programs takes it. Furthermore, these courses do not always include all the relevant content to teach multicultural competence (Kagnici, 2011).

## CHAPTER III

### METHOD OF STUDY AND INSTRUMENTATION

Chapter I provided an introduction and theoretical framework for this study, statement of the research problem, purpose of the study, research questions, hypotheses, definition of terms, significance, limitations and assumptions of the study. The purpose of this study was to measure the multicultural counseling competency of counselors in Turkey based on participants' multicultural counseling training. Chapter II presented a review of related literature relevant to multicultural counseling, culture, multicultural counseling competencies, recognition of multicultural counseling in counseling and psychology boards, methods to increase multicultural counseling competency, factors that affect multicultural counseling competency of counselors, and multicultural counseling in Turkey. Chapter III discusses the design of the study, sources of data, data collection procedures, privacy and confidentiality of participants, instrumentation, and method of data analysis.

#### Design of Study

This was a survey research study to discover the multicultural counseling competency of counselors in Turkey based on whether participants had or had not completed a multicultural counseling course. The dependent variables were the scores on the overall Multicultural Counseling Inventory and the scores on the subscales of Multicultural Counseling Inventory: (a) skills, (b) awareness, (c) relationship and (d) knowledge. The independent variable was multicultural counseling course.

#### Sources of Data

The population for this study was 97 counselors in Turkey who currently work in private practice, in the K-12 school systems and in universities in Turkey and who have at least a

bachelor degree or more in a Turkish counseling program. The participants were recruited through professional contacts who did provide the names and e-mail addresses of counselors in Turkey and also through list-serves with counselors' names and e-mail addresses that is used by Turkish counselors for sharing information about the field and helping each other about professional issues.

#### Data Collection Procedures

The researcher contacted participants electronically requesting their participation and sent the invitation letter to participate the study to e-mail addresses of counselors and the professional list-serves. The researcher assured that their involvement would be anonymous and sent the link to the survey in the invitation letter. The surveys were arranged for Internet delivery and distributed through Qualtrics software, using demographic questions and the Multicultural Counseling Inventory (MCI).

The researcher used the Qualtrics account provided by Auburn University in the AU access which allows using premium features. These premium features of Qualtrics provided the researcher with the ability to add an unlimited number of questions with the option to choose from 18 different question formats (i.e., such as multiple-choice, rating scales, textboxes, demographic information and comment/essay box to add to the survey). Furthermore, The researcher was allowed to log-in and view live results as they were recorded, find patterns in the data, and create custom reports whenever he wanted to include only the questions in which he was interested during the data collection period by using the View Results Live, Filter Results, Cross Tabulation and Initial Reports features. The Create Skip Logic (Conditional Logic) and Custom Redirect features allowed the researcher to set the path respondents take through the survey and redirect them to a question created by the researcher. The researcher created a thank

you page for all the participants to see upon completing the survey. Participants were not allowed to skip questions in the survey thanks to the “Require Answers” feature in the Qualtrics. The researcher chose questions that required a response from participants. The Add a Logo and Create Custom Themes features in the Qualtrics software allowed the researcher to create the logo and customize font sizes, and colors for the survey through the Look and Feel feature. Finally, the researcher downloaded the data into a SPSS spreadsheet.

The researcher designed the survey by writing the demographic questions and got permission to translate the MCI to Turkish. The researcher wrote the Turkish MCI items with collaboration of professionals in counseling field who were fluent in both English and Turkish. A Web Link collector was selected, which allowed the researcher to collect anonymous responses in Qualtrics. This Web Link collector generated a link that the participants could use in the invitation letter to access the survey. Furthermore, with the features of Qualtrics, the researcher was able to set restrictions with the Web Link collector in which the researcher set a cutoff date and time for the survey link which stopped the response collection. Once the cutoff date had been met no participants could access the survey link. Finally, the researcher contacted each potential participant by electronic mail providing them with the purpose of the study, a request for their participation, the link to access the on-line survey, and instructions on how to retrieve and complete the survey with the invitation letter sent online.

The participants were asked to respond to ten demographic items and 40 items from the Turkish version of the MCI. The responses to the demographic items were in multiple choice, yes-no, and blank space formats. The researcher contacted each potential participant electronically on February 13, 2014, requesting their participation in the study. The participants were asked to complete the survey by March 3, 2015. On February 20 a reminder e-mail was

sent to participants to complete the survey and on February 27 a second reminder e-mail was sent to participants to complete the survey. On March 1 a third reminder e-mail was sent to participants to complete the survey and a reminder e-mail extending the deadline to March 16, 2015. On March 11 a final reminder e-mail was sent to participants five days before the cutoff date of the survey. Ninety-seven counselors completed surveys by the cutoff date March 16, 2015.

#### Privacy and Confidentiality of Administrator Data Collected

Proper steps were followed strictly to ensure the privacy and confidentiality of the data that were collected. Permission was obtained by the researcher from the Institutional Review Board (IRB) for Human Subjects at Auburn University to conduct the study. Data were recorded on an electronic database through Qualtrics. The electronic data were stored in the Qualtrics program which uses Transport Layer Security (TLS) encryption (also known as HTTPS) for all transmitted data. Qualtrics also protects surveys with passwords. Only the researcher and his major professor had access to the data as the database is username and password protected. Participants' identities and responses were anonymous in the data and participation in the study was based on voluntary involvement. These aspects were stated in the instructions of the survey.

#### Instrumentation

The data were gathered through a two-part questionnaire. The first part of the questionnaire addressed demographic questions asking about gender, ethnicity, religion, multicultural counseling training, age, years of experience in counseling, extent of contact with culturally different clients. There were ten demographic questions. The tenth question asked participants; "How frequently do you work with clients who are culturally different from you, as listed below"? This question had five response choices (Never, Rarely, Sometimes, Often, All of

the Time) and asked participants about 6 different client groups that can be seen as culturally different in Turkey (ethnicity, religious beliefs, different language or accents, sexual orientation, disabilities, socioeconomic level). Cronbach's alpha that measured internal reliability of items related to extent of contact with culturally different clients was 0.73. Demographic questions used for the survey are included in English and Turkish in Appendixes I and J.

The second part of the questionnaire was the “Multicultural Counseling Inventory” (MCI). Multicultural Counseling Inventory was developed by Sodowsky, Taffe, Gutkin, and Wise (1994) to measure the main constructs of multicultural counseling competency. Multicultural Counseling Inventory has 40 self-report statements that are rated on a 4 point Likert-type scale; 4 means “very accurate”, 3 means “somewhat accurate”, 2 means “somewhat inaccurate”, and 1 means “very inaccurate.” Items are worded in a way that a score of 1 indicates a low multicultural counseling competence and a score of 4 indicates high multicultural competence, except for 7 reversed items in the inventory that were included in order to prevent the effects of a response set. Items of the MCI are behaviorally stated, including attitudinal and sensitivity items. Items usually start with expressions like; “I am able to”, “I use”, “I am skilled at”, “I am comfortable”, “I am effective with”, as in the item seven of the MCI: “I use innovative concepts and treatment methods” (Sodowsky, 1996).

The Multicultural Counseling Inventory has 4 subscales; (a) multicultural counseling skills which has 11 items, (b) multicultural awareness which has 10 items, (c) multicultural counseling relationship which has 8 items and (d) multicultural counseling knowledge which has 11 items. In terms of reliability, the overall Multicultural Counseling Inventory scale had a mean Cronbach's alpha of .87. The mean Cronbach's alpha for (1) Multicultural Counseling Skills is was .80, (2) Multicultural Awareness .78, (3) Multicultural Counseling Relationship .68, and (4)

Multicultural Counseling Knowledge .77 (Sodowsky, et al., 1994; Roysircar, Hubbell, & Ortega, 2005).

In the translation and adaptation process of the MCI, the researcher worked with four professionals in the counseling field who were fluent in both Turkish and English languages. First, the MCI was translated into Turkish with collaboration of these four professionals. Then, this translated MCI was translated back into English by three other professionals in the counseling field who were fluent in Turkish and English. After that procedure, the final Turkish MCI was formed with the agreement of the first four professionals in the counseling field on all of the items.

In the Turkish version of the MCI all the items in the original English version of the MCI have been retained with the slight changes in the items in order to make them appropriate for Turkish people. For example, in Turkey, the demographic difference is more based on ethnicity than race, so item one of the MCI was; “I perceive that my ethnicity (race) causes clients to mistrust me” in the Turkish translation instead of “I perceive that my race causes clients to mistrust me” as in the English version . Also, minority groups in the items of the MCI have been adapted to Turkey’s minorities. Therefore, instead of “African American, Native American, Hispanic, Asian American” in item 25, “Kurdish, Armenian, Alewit and Jewish people” were used.

The Multicultural Counseling Inventory was translated into Turkish and adapted to Turkey’s population demographic information since the sample of the study was Turkish counselors. Regarding the reliability of the Turkish version of the MCI used in this study, the overall Multicultural Counseling Inventory scale had a mean Cronbach's alpha of .88. For the Turkish MCI used in this study; the mean Cronbach's alpha for (a) Multicultural Counseling

Skills was .86, (b) Multicultural Awareness .84, (c) Multicultural Counseling Relationship .59, and (d) Multicultural Counseling Knowledge .87. The items in the inventory were generally short and the inventory could be completed within 10 to 15 minutes.

The researcher obtained permission from Dr. Gargi Roysircar-Sodowsky (Department of Clinical Psychology Director, Antioch University New England Multicultural Center) to conduct this study using the MCI survey in Turkish and adapt and translate it to Turkish. A copy of the e-mail granting the researcher permission to use and translate the MCI survey is included in Appendix B.

#### Method of Data Analysis

The analysis of the data was conducted using IBM SPSS (version 22) for Windows. Participants' responses to the questions download into an SPSS spreadsheet on the computer and translated to English. Descriptive data such as percents, frequencies, mean, and standard deviation were calculated for the first two research questions. These questions were:

- 1 - What are the demographic characteristics of the participants in the study in terms of a) gender, b) ethnicity, c) religion, d) years of experience in counseling, and e) age?
- 2 - What are the descriptive data for participants' overall Multicultural Counseling Inventory (MCI) score based on their a) gender, b) ethnicity, c) religion, d) years of experience in counseling, and e) age?

An independent sample t-test was used to test research question three and its null hypothesis at .05 alpha level. The first null hypothesis was: There is no statistically significant difference in the overall scores on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course.



A one-way multivariate analysis of variance (MANOVA) was used for the null hypothesis for research question four. Each of the four subscales; (a) multicultural counseling skills, (b) multicultural awareness, (c) multicultural counseling relationship, and (d) multicultural counseling knowledge were tested based on whether or not participants had completed a multicultural counseling course at the .05 alpha level. The Bonferroni procedure in order to control for type I error rate was applied across the four comparisons. The second null hypothesis was formulated to respond to the fourth research question. The null hypothesis was: There is no statistically significant difference in subscale scores for (a) skills, (b) awareness, (c) relationship, and (d) knowledge of the Multicultural Counseling Inventory (MCI) for counselors based on whether or not they had completed a multicultural counseling course.

The fifth research question was stated as follow: To what extent is there a correlation between extent of contact with culturally different clients and multicultural counseling inventory scores of participants?

The Pearson product moment correlation coefficient ( $r$ ) was used to test the third the null hypothesis stated as: There is no statistically significant correlation between extent of contact with culturally different clients and the overall Multicultural Counseling Inventory scores of participants.

The on-line survey was closed to participants after the deadline placed by the researcher. The data collected were downloaded from the on-line survey into the Qualtrics account into an IBM-SPSS spreadsheet, and then coded for statistical analysis. The original data from the on-line survey were continually maintained throughout the study. This information could not be traced to any of the participants.

## Summary

This chapter discussed the methodology used in this study. The sources of data, data collection procedures, privacy and confidentiality of participants and data collected, instrumentation, and method of data analysis used in this study were presented. The data analysis results of the study are presented in Chapter IV.

## CHAPTER IV

### DATA ANALYSIS AND RESULTS

Chapter I provided an introduction and theoretical framework for this study, statement of the research problem, purpose of the study, research questions, hypotheses, definition of terms, significance, limitations and assumptions of the study. The purpose of this study was to measure the multicultural counseling competency of counselors in Turkey based on participants' multicultural counseling training. Chapter II presented a review of related literature relevant to multicultural counseling, culture, multicultural counseling competencies, recognition of multicultural counseling in counseling and psychology boards, methods to increase multicultural counseling competency, factors that affect multicultural counseling competency of counselors, and multicultural counseling in Turkey. Chapter III discussed the design of the study, sources of data, data collection procedures, privacy and confidentiality of participants, instrumentation, and method of data analysis. Chapter IV focuses on the results of the data analysis.

#### Data Analysis

In order to answer research question one, descriptive data such as frequencies and percents were summarized for participants in terms of gender, ethnicity, religion, years of experience in counseling, and age. Descriptive data of the overall Multicultural Counseling Inventory (MCI) scores for each demographic variable were summarized. This information was used to answer research question two. Research question three was answered by testing the first null hypothesis using an independent samples t-test procedure. Research question four was answered by testing the second null hypotheses using a one-way MANOVA statistical procedure. Research question five was answered by testing the third null hypotheses using Pearson correlation procedure.

## Results of Research Question One

Research question one: What are the demographic characteristics of the participants in the study in terms of a) gender, b) ethnicity, c) religion, d) years of experience in counseling, and e) age?

Demographic characteristics for all participants in this study were summarized in terms of gender, ethnicity, religion, years of experience in counseling, and age. The total number of counselors who responded to this study was 97. The majority of the counselors in the study were female (N = 62; 63.9%), Turkish (N = 65; 67.0%), and Muslim-Sunni (N = 66; 68.0%). In terms of ethnicity, the biggest minority group was Kurdish (N= 23; 23.7%) among the participants, and in terms of religion nonbelievers made the highest minority group (N = 19; 19.6%) among the participants. More than one-half of the participants were under the age of 30 and more than one-half of the participants had more than five years of experience in the counseling field. Table 1 shows the frequencies and percents of the demographic information for all Turkish counselors in the study.

Table 1

*Frequencies and Percents of Counselors' Demographic Information*

Variable	Frequency	Percent
<u>Gender</u>		
Female	62	63.9
Male	35	36.1
<u>Ethnicity</u>		
Turkish	65	67.0
Kurdish	23	23.7
Armenian	0	0.0
Jewish	0	0.0
Arabic	3	3.1
Cherkez	2	2.1
Other	4	4.1
<u>Religion</u>		
Muslim-Sunni	66	68.0
Muslim-Alewit	4	4.1
Christian	0	0.0
Jewish	0	0.0
Nonbeliever	19	19.6
Other	8	8.2
<u>Counseling experience</u>		
5 years or less	46	47.4
6 to 9 years	32	33.0
10 years and more	19	19.6
<u>Age</u>		
23 to 29	58	59.8
30 or older	39	40.2

## Results of Research Question Two

Research question two: What are the descriptive data for participants' overall Multicultural Counseling Inventory (MCI) score based on their a) gender, b) ethnicity, c) religion, d) years of experience in counseling, and e) age?

Descriptive data of overall Multicultural Counseling Inventory (MCI) scores for each demographic variable in this study were summarized in terms of gender, ethnicity, religion, years of experience in counseling, and age.

Females averaged a score of 2.79 (SD = .34) while males averaged a score of 2.88 (SD = .37) on the Multicultural Counseling Inventory. Turkish participants averaged a score of 2.77 (SD = .35), Kurdish participants averaged a score of 2.9 (SD = .28). Arabic participants averaged a score of 2.59 (SD = .62), Cherkez participants averaged a score of 3.40 (SD = .17), and participants who identified themselves as "other" in terms of ethnicity averaged a score of 2.99, (SD = .21) on the Multicultural Counseling Inventory.

Participants who identified themselves as Muslim-Sunni averaged a score of 2.75 (SD = .36). Muslim-Alewit participants averaged a score of 2.89 (SD = .45). Participants who identified themselves as nonbeliever averaged a score of 2.96 (SD = .17), and participants who identified their religion as "other" averaged a score of 3.03 (SD = .25) on the Multicultural Counseling Inventory. Participants who had been counselors for five years or less averaged a score of 2.72 (SD = .36), participants who have been counselors for six to ten years averaged a score of 2.88 (SD = .33), and participants who have been counselors for 11 years or more averaged a score of 2.98 (SD = .31) on the Multicultural Counseling Inventory. Participants who were 30 years of age or younger averaged a score of 2.75 (SD = .38), and participants who were 31 years of age and older averaged a score of 2.93 (SD = .27) on the Multicultural Counseling Inventory. Table 2

shows descriptive data of overall Multicultural Counseling Inventory (MCI) score for each demographic variable.

Table 2

*Summary of the Descriptive Data of MCI for each demographic variable*

Variable	Mean	SD	Median	Minimum Score	Maximum Score	Range
<u>Gender</u>						
Female	2.79	.34	2.78	1.60	3.38	1.78
Male	2.88	.37	2.92	1.75	3.53	1.78
<u>Ethnicity</u>						
Turkish	2.77	.35	2.80	1.60	3.38	1.78
Kurdish	2.90	.28	2.97	2.15	3.35	1.20
Arabic	2.59	.62	2.52	2.00	3.25	1.25
Cherkez	3.40	.17	3.40	3.28	3.53	.25
Other	2.99	.21	2.96	2.78	3.28	.50
<u>Religion</u>						
Muslim-Sunni	2.75	.36	2.76	1.60	3.53	1.93
Muslim-Alewit	2.89	.45	2.88	2.43	3.38	.95
Nonbeliever	2.96	.28	2.97	2.25	3.35	1.10
Other	3.03	.25	3.08	2.53	3.28	.75
<u>Counseling experience (years)</u>						
5 or less	2.72	.36	2.72	1.60	3.38	1.78
6 to 10	2.88	.33	2.92	1.75	3.35	1.60
11 or more	2.98	.31	3.05	2.28	3.53	1.25
<u>Age</u>						
30 or under	2.75	.38	2.78	1.60	3.38	1.78
31 or older	2.93	.27	2.97	2.28	3.53	1.25



### Results of Research Question Three

Research question three: To what extent is there a difference in the overall scores on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course?

The following null hypothesis was formulated to answer the third research question:  $H_{01}$ : There is no statistically significant difference in the overall scores on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course. The null hypothesis was tested using the independent samples t-test procedure. The t value for the independent samples t-test for the overall MCI scores was:  $t(95) = 2.76, p = .00$ . This value was statistically significant at the .05 alpha level. Therefore, the null hypothesis which stated that there is no statistically significant difference in the overall scores on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course was rejected. The descriptive statistics such as mean and, standard deviation (SD) are presented in Table 3 for each variable.

Table 3

*Descriptive results of Overall MCI for participants who had completed and had not completed a multicultural counseling course (MCC).*

Variable	Mean	SD	Median	Minimum Score	Maximum Score	Range
<u>MC Course</u>						
Yes (N=30)	2.97	.26	3.02	2.33	3.38	1.05
No (N=67)	2.76	.37	2.80	1.60	3.53	1.93

## Results of Research Question Four

Research question four: To what extent is there a difference in subscale scores (a) skills, (b) awareness, (c) relationship, and (d) knowledge of the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course?

The following null hypothesis was formulated to answer the fourth research question:  $H_{02}$ : There is no statistically significant difference in subscale scores (a) skills, (b) awareness, (c) relationship, and (d) knowledge of the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course. The null hypothesis was tested using the one-way MANOVA procedure. Wilk's Lambda = .89,  $F(4,92) = 2.85$ ,  $p = .028$ , partial  $\eta^2 = .11$ , which was statistically significant.

The Bonferroni procedure was used to control for type I error rate across the four comparisons since there were four subscales. Therefore, .05 the alpha level for the differences across the four subscales (skills, awareness, relationship, and knowledge) was divided by four and the adjusted alpha level .013 was used to interpret the results.

Participants who completed a multicultural counseling course scored:  $M = 3.51$ ;  $SD = .34$  on the Multicultural Counseling Skills subscale, while participants who did not complete a multicultural counseling course scored:  $M = 3.22$ ;  $SD = .49$  on the Multicultural Counseling Skills subscale. The F value for the Multicultural Counseling Skills subscale was:  $F(1, 95) = 8.182$ ,  $p = .005$  which was statistically significant at .013 alpha level. Therefore, the null hypothesis which stated that: There is no statistically significant difference in the subscale score for skills on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course was rejected.

Participants who completed a multicultural counseling course scored:  $M = 2.97$ ;  $SD = .52$  on the Multicultural Counseling Awareness subscale, while participants who did not complete a multicultural counseling course scored:  $M = 2.65$ ;  $SD = .59$  on the Multicultural Counseling Awareness subscale. The F value for the Multicultural Counseling Awareness subscale was:  $F(1, 95) = 6.611$ ,  $p = .012$  which was statistically significant at .013 alpha level. Therefore, the null hypothesis which stated that: There is no statistically significant difference in the subscale score for awareness on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course was rejected for the Multicultural Counseling Awareness subscale.

Participants who completed a multicultural counseling course scored:  $M = 1.72$ ;  $SD = .36$  on the Multicultural Counseling Relationship subscale, while participants who did not complete a multicultural counseling course scored:  $M = 1.92$ ;  $SD = .44$  on the Multicultural Counseling Relationship subscale. The F value for the Multicultural Counseling Relationship subscale was:  $F(1, 95) = 4.594$ ,  $p = .035$  which was not statistically significant at .013 alpha level. Therefore, the null hypothesis which stated that: There is no statistically significant difference in subscale scores for relationship on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course was retained for the Multicultural Counseling Relationship subscale.

Participants who completed a multicultural counseling course scored:  $M = 3.33$ ;  $SD = .37$  on the Multicultural Counseling Knowledge subscale, while participants who did not complete a multicultural counseling course scored:  $M = 3.01$ ;  $SD = .61$  on the Multicultural Counseling Knowledge subscale. The F value for the Multicultural Counseling Knowledge subscale was:  $F(1, 95) = 7.094$ ,  $p = .009$  which was statistically significant at .013 alpha level. Therefore, the

null hypothesis which stated that: there is no statistically significant difference in subscale score for knowledge on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course was rejected for the Multicultural Counseling Knowledge subscale. The descriptive statistics such as mean and standard deviation (SD) are presented in Table 4 for each variable

Table 4

*Descriptive results of MCI Subscales (skills, awareness, relationship, knowledge) for participants who had completed and had not completed a multicultural counseling course (MCC).*

Variable	Mean	SD	Median	Minimum Score	Maximum Score	Range
<u>Skills</u>						
MCC-Yes (N=30)	3.51	.34	3.54	2.91	4.00	1.09
MCC-No (N=67)	3.22	.49	3.36	1.64	4.00	2.36
<u>Awareness</u>						
MCC-Yes (N=30)	2.97	.52	2.95	1.70	3.90	2.20
MCC-No (N=67)	2.65	.59	2.70	1.10	3.60	2.50
<u>Relationship</u>						
MCC-Yes (N=30)	1.72	.36	1.62	1.25	2.88	1.63
MCC-No (N=67)	1.92	.44	1.87	1.25	3.00	1.75
<u>Knowledge</u>						
MCC-Yes (N=30)	3.33	.37	3.45	2.55	3.91	1.36
MCC-No (N=67)	3.01	.61	3.09	1.36	3.91	2.55

## Results of Research Question Five

Research question five: To what extent is there a correlation between extent of contact with culturally different clients and multicultural counseling inventory scores of participants?

The following null hypothesis was formulated to answer the fifth research question:  $H_{03}$ : There is no statistically significant correlation between extent of contact with culturally different clients and the overall Multicultural Counseling Inventory scores of participants. The null hypothesis was tested using the Pearson moment correlation procedure. There was a statistically significant positive correlation between the two variables with;  $r = .303$ ,  $N = 97$ ,  $p = .003$  at .01 alpha level. Therefore, the null hypothesis which stated that there is no statistically significant correlation between extent of contact with culturally different clients and the overall Multicultural Counseling Inventory scores of participants was rejected.

### Summary

This chapter discussed the results of the data analysis. Descriptive data presented in this chapter summarized the demographic characteristics of the counselors who participated in this study. This chapter provided the results of the independent samples t-test procedure comparing the overall MCI scores of the participants who had completed a multicultural counseling course and participants who had not. The results of the independent samples t-test were statistically significant. This chapter also provided the results of the one-way MANOVA comparing MCI subscale scores (skills, awareness, relationship, knowledge) of the participants who had completed a multicultural counseling course and participants who had not. The results of the one-way MANOVA were statistically significant for subscales; “skills”, “awareness”, and “knowledge”. Results were not statistically significant for the subscale “relationship”. Finally, this chapter provided the results for the Pearson  $r$  correlation for extent of contact with culturally

different clients and the overall Multicultural Counseling Inventory scores of participants. The results of the Pearson correlation were statistically significant. An overview of this study, summary of results, limitations, implications, conclusion, recommendations for practical applications, and summary are presented in Chapter V.

## CHAPTER V

### SUMMARY AND CONCLUSION

Chapter I provided an introduction and theoretical framework for this study, statement of the research problem, purpose of the study, research questions, hypotheses, definition of terms, significance, limitations and assumptions of the study. The purpose of this study was to measure the multicultural counseling competency of counselors in Turkey based on participants' multicultural counseling training. Chapter II presented a review of related literature relevant to multicultural counseling, culture, multicultural counseling competencies, recognition of multicultural counseling in counseling and psychology boards, methods to increase multicultural counseling competency, factors that affect multicultural counseling competency of counselors, and multicultural counseling in Turkey. Chapter III discussed the design of the study, sources of data, data collection procedures, privacy and confidentiality of participants, instrumentation, and method of data analysis. Chapter IV focused on the results of the data analysis. Chapter V will present a discussion of the results, limitations, discussion of implications, conclusion, recommendations for future research, and summary.

#### Summary of Results

This study investigated the discussion of following research questions:

- 1 - What are the demographic characteristics of the participants in the study in terms of a) gender, b) ethnicity, c) religion, d) years of experience in counseling, and e) age?
- 2 - What are the descriptive data for participants' overall Multicultural Counseling Inventory (MCI) score based on their a) gender, b) ethnicity, c) religion, d) years of experience in counseling, and e) age?

3 - To what extent is there a difference in the overall scores on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course?

4 - To what extent is there a difference in subscale scores (a) skills, (b) awareness, (c) relationship, and (d) knowledge of the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course?

5 - To what extent is there a correlation between extent of contact with culturally different clients and multicultural counseling inventory scores of participants?

Question one addressed the demographic characteristics of counselors in Turkey who participated in the study. Frequency and percentage of the each demographic group were computed and stated to answer this question. In total, 97 counselors responded and completed the survey for this study. In terms of gender, frequency and percent of each group was; female (N = 62; 63.9%), and male (N = 35; 36.1%). The number of females was almost twice as high as males, yet these frequencies are actually fine and representative (when you think about the number of females in the field of counseling is much higher compared to males).

In terms of ethnicity, frequency and percent of each group was; Turkish (N = 65; 67.0%), Kurdish (N= 23; 23.7%), Arabic (N = 3; 3.1%), Cherkez (N = 2; 2.1%), and participants who described themselves as “other” (N = 4; 4.1%). Turkish was the biggest ethnic group among the participants which was expected considering the demographics of Turkey. However, there were no Jewish or Armenian participants in the study, although there are Jewish and Armenian people in Turkey. In terms of religion, frequency and percent of each group was; Muslim-Sunni (N = 66; 68.0%), Muslim-Alewit (N = 4; 4.1%), nonbeliever (N = 19; 19.6%), and participants who described themselves as “other” (N = 8; 8.2%). The majority of the participants were Muslim-



Sunni which was expected considering demographics in terms of religion in Turkey.

Nevertheless, there were no Jewish or Christian participants in the study although there are Jewish and Christian people living in Turkey. In terms of counseling experience, frequency and percent of each group was: five years or less (N= 46; 47.4%), six to nine years (N = 32; 33.0%), and ten years or more (N = 19; 19.6%). In terms of age of the participants, frequency and percent of each group was: 23 to 29 years of age (N = 58; 59.8%), and 30 years of age or older (N = 39; 40.2). Given that the overall population in Turkey is fairly young compared to European countries, these results seem to reflect the Turkish population.

Question two addressed the descriptive data for the overall Multicultural Counseling Inventory (MCI) scores for each demographic variable (gender, ethnicity, religion, years of experience in counseling, and age). Males averaged a higher score (M = 2.88; SD = .37) compared to females (M = 2.79; SD = .34) on the Multicultural Counseling Inventory. Among the ethnic groups, Cherkez participants averaged a very high average score (M = 3.40; SD = .17) on the Multicultural Counseling Inventory compared to other ethnic groups although there were only two Cherkez participants in the study. The ethnic group that had the second highest average MCI score were participants who described themselves as “other” (M = 2.99; SD = .21). Kurdish participants had the third highest average MCI score (M = 2.9; SD = .28). Arabic participants had the lowest average MCI score (M = 2.59; SD = .62) yet there were only three Arabic participants in the study. Turkish participants who were the majority had a lower average MCI score (M = 2.77; SD = .35) compared to all ethnic minority groups except the Arabic participants. This finding is in keeping with findings in the literature in regard to multicultural competency scores of majority and minority groups (Pope-Davis et al., 1995; Sadowsky et al., 1998).

In terms of religion demographics, participants who identified their religion as “other” averaged the highest score ( $M = 3.03$ ;  $SD = .25$ ) on the Multicultural Counseling Inventory. Participants who identified themselves as nonbeliever averaged the second highest MCI score ( $M = 2.96$ ;  $SD = .17$ ). Muslim-Alewit participants averaged the third highest score ( $M = 2.89$ ;  $SD = .45$ ). Participants who identified themselves as Muslim-Sunni which was majority among the participants and in Turkey in general had the lowest average MCI score of 2.75 ( $SD = .36$ ). In terms of both religion and ethnic demographics, participants who belong to the majority group (Turkish & Muslim-Sunni) had lower average MCI scores compared to participants in minority groups in Turkey. These results are consistent with previous findings in terms of multicultural competency scores of minority and majority groups (Pope-Davis et al., 1995; Sadowsky et al., 1998).

Participants who have been counselors for 11 years or more averaged the highest score ( $M = 2.98$ ;  $SD = .31$ ) on the Multicultural Counseling Inventory. Participants who have been counselors for six to ten years averaged the second highest MCI score ( $M = 2.88$ ;  $SD = .33$ ). Participants who had been counselors for five years or less averaged the lowest MCI score ( $M = 2.72$ ;  $SD = .36$ ). These results showed that as participants had more experience in terms of number of years in the counseling field, they had higher scores on the Multicultural Counseling Inventory.

Participants who were 31 years of age or older averaged a higher score ( $M = 2.93$ ;  $SD = .27$ ) on the Multicultural Counseling Inventory compared to participants who were 30 years of age or younger ( $M = 2.75$ ;  $SD = .38$ ). In other words, these results showed that older counselors had higher average MCI scores than younger counselors, although this might be because of the experience in the counseling field.

Research question three investigated whether there was a statistically significant difference in the overall scores on the Multicultural Counseling Inventory for counselors based on whether or not they had completed a multicultural counseling course. An independent samples t-test procedure was used for this research question. The results of the independent samples t-test showed that there is a statistically significant difference in the overall MCI scores for counselors based on whether or not they had completed a multicultural counseling course. There were 30 counselors who had completed a multicultural course and 67 counselors who had not completed a multicultural counseling course among the participants. Participants who had completed a multicultural counseling course had a higher average MCI score ( $M = 2.97$ ;  $SD = .26$ ) compared to participants who had not ( $M = 2.76$ ;  $SD = .37$ ). This finding implies that a multicultural counseling course can improve multicultural counseling competency of counselors.

Research question four investigated whether there was a statistically significant difference in subscale scores (a) skills, (b) awareness, (c) relationship, and (d) knowledge on the Multicultural Counseling Inventory (MCI) for counselors based on whether or not participants had completed a multicultural counseling course. A one-way MANOVA procedure was used for this research question. Wilk's Lambda for the one-way MANOVA was significant ( $\Lambda = .89$ ). The results of the one-way MANOVA showed that there is a statistically significant difference in the Multicultural Counseling Skills subscale scores for counselors based on whether or not they had completed a multicultural counseling course. Participants who had completed a multicultural counseling course had a higher average Multicultural Counseling Skills subscale score ( $M = 3.51$ ;  $SD = .34$ ) compared to participants who had not ( $M = 3.22$ ;  $SD = .49$ ).

For the Multicultural Counseling Awareness subscale, results of the one-way MANOVA showed that there is a statistically significant difference in scores of counselors based on whether

or not they had completed a multicultural counseling course. Participants who had completed a multicultural counseling course had a higher average Multicultural Counseling Awareness subscale score ( $M = 2.97$ ;  $SD = .52$ ) compared to participants who had not taken such a course ( $M = 2.65$ ;  $SD = .59$ ).

The results of the one-way MANOVA was not statistically significant for the Multicultural Counseling Relationship subscale scores for counselors based on whether or not they had completed a multicultural counseling course. Participants who had completed a multicultural counseling course had a lower average Multicultural Counseling Relationship subscale score ( $M = 1.72$ ;  $SD = .36$ ) compared to participants who had not taken such a course ( $M = 1.92$ ;  $SD = .44$ ).

For the Multicultural Counseling Knowledge subscale, results of the one-way MANOVA showed that there is a statistically significant difference in scores of counselors based on whether or not they had completed a multicultural counseling course. Participants who had completed a multicultural counseling course had a higher average Multicultural Counseling Knowledge subscale score ( $M = 3.33$ ;  $SD = .37$ ) compared to participants who had not taken such a course ( $M = 3.01$ ;  $SD = .61$ ). Consequently, the results of the one-way MANOVA showed that; except for the MCI's "relationship" subscale, participants who had completed a multicultural counseling course had statistically significant higher average scores on the MCI subscales. These findings help to support the case for multicultural counseling courses

Research question five investigated whether there was a statistically significant correlation between extent of contact with culturally different clients and the overall Multicultural Counseling Inventory scores of participants. The Pearson correlation procedure was used to examine this research question. There was a statistically significant positive

correlation between the two variables;  $r = .303$ ,  $N = 97$ ,  $p = .003$  at .01 alpha level. The correlation between extent of contact with culturally different clients and the overall Multicultural Counseling Inventory scores of participants was a positive moderate correlation. The results indicate that counselors who have more contact with clients from different cultural backgrounds have higher MCI scores. These results are consistent with overall results of participants who completed a multicultural counseling course.

#### Limitations

There were several limitations of this study. One of the most important limitations of the study is the use of a self-report measure. In the self-report measures, there is the possibility of respondents not responding honestly to questions or a response bias in general. As many researchers pointed out, self-reported measures may be influenced by social desirability (Constantine & Ladany, 2000; Worthington, Mobley, Franks, & Tan, 2000). In this study, respondents might have showed themselves more multiculturally sensitive than they really are because of social desirability bias.

Another limitation of this study was the number of participants who responded and number of participants who had completed a multicultural counseling course. There are thousands of counselors in Turkey, yet it is not easy to reach every counselor in the country or when reached many of the counselors may not complete the survey. For this study, 97 counselors have participated to the study which may be seen as a low number regarding the number of counselors in Turkey. Also among the participants, only 30 people had completed a multicultural course which was less than half of the participants who had not completed a multicultural course. It would be better for the results of this study if the number of counselors who had and had not completed a multicultural course was more equally divided among the participants. Nevertheless,

as mentioned before, number of multicultural courses in Turkey is very limited, thus having 30 participants who had completed a multicultural course can actually be seen as a positive feature of this study.

A third limitation of this study was that participants taking the Multicultural Counseling Inventory had to respond in Turkish. The sample of the study was counselors in Turkey, so the survey had to be in the Turkish language. In translation of the Multicultural Counseling Inventory, some words did not precisely have their original meaning in Turkish. Therefore, some statements might not have had their exact meaning in Turkish. Nevertheless, the translation process was conducted carefully with utmost caution in order to preserve the exact true meaning of every statement in the Multicultural Counseling Inventory.

### Conclusions

The following conclusions are based on the results of this study. First of all, it may be concluded that the majority demographic groups in Turkey like Turkish or Sunni-Muslim are majority among the counseling professionals compared to the minorities based on the frequencies and percents of them among the participants in this study. Furthermore, in general, the majority demographic groups (Turkish, Sunni-Muslim) averaged lower MCI scores compared to minority groups (Kurdish, Muslim-Alewit). Previous research also showed that minority groups are more likely to have higher multicultural counseling competency scores compared to majority group (Pope-Davis et al., 1995; Sadowsky et al., 1998).

The results of the study showed that participants who had completed a multicultural counseling course had higher scores on the overall Multicultural Counseling Inventory, Multicultural Counseling Skills subscale, Multicultural Counseling Awareness subscale, and Multicultural Counseling Knowledge than participants who had not completed a multicultural

counseling course. Therefore, the results indicate that a multicultural counseling course enhances the multicultural counseling competency of counselors. This finding is consistent with many previous researches (Cates et al.,2007; Diaz-Lazaro & Cohen, 2001; Heppner & O'Brien 1994; Steward et al., 1998).

Lastly, the results of the study revealed that correlation between extent of contact with culturally different clients and the overall Multicultural Counseling Inventory scores of participants was positive and statistically significant. Previous research studies focused primarily on the experience of counselors or counselors in training in an environment that is culturally different from their own, especially through cultural emersion projects. These studies indicated that such experiences increase the multicultural sensitivity and even competency of counselors (Alexander et al., 2005; Burnett et al., 2004; Hipolito-Delgado et al., 2011). In addition, this study showed that counseling clients from different cultural backgrounds enhances counselors' multicultural counseling competency.

### Implications

The results of this study suggest several implications. First of all, this study showed that a multicultural course makes a significant difference on the multicultural competency of counselors. The information provided with this study can be very useful to the professionals in the counseling field specifically counselors in Turkey. It is clear that there is a certain need for counselors in Turkey to receive training about multicultural counseling. Therefore, a multicultural counseling course can be integrated into counseling programs in Turkey as an obligatory course. Furthermore, in other counseling courses like ethics or counseling skills, multicultural aspects can be integrated in order to inform students about the multicultural aspects of counseling. These implications are not very difficult to apply and they can make very positive

changes in Turkish counselors' multicultural competencies. Such changes may increase the credibility of counseling programs in Turkey. However, such developments certainly need more advocating among the counseling professionals and professional counseling boards and groups in Turkey. Thanks to such efforts, these developments can actually be applied in Turkish counseling programs.

In addition, this study indicated that counselors who have more clients from different cultural backgrounds have higher multicultural counseling competency. This can be seen by the counselors as a clear indication that they enhance their multicultural counseling competency by serving clients from different cultural backgrounds. Therefore, they can try to serve more culturally different clients and be alert, understanding, and receptive while serving such clients in order to both provide a better counseling service. In turn, counselors can learn and enhance their multicultural counseling competencies.

Finally counselors who were older and have been in the field for a longer time had better multicultural competency. This shows that experience or in other words working more in the field does improve the skills of the counselors as in the other professions. Therefore, counselors might try to do volunteer work in both general counseling services and services for culturally different clients. Such volunteer work can especially be helpful to young counselors to close the gap between them and more experienced professionals in the field in terms of professional experience.

### Recommendations

There is continued need for research related to multicultural counseling, multicultural counseling competency of counselors and especially multicultural counseling in Turkey. The



findings of this study have provided many possibilities for future investigations that would benefit multicultural counseling in general and multicultural counseling in Turkey in particular.

Future studies should incorporate the use of qualitative questions to further investigate the situation for the multicultural counseling training in Turkey. Qualitative responses could be helpful to understand the need for the multicultural counseling training in Turkey by getting insights from counselors, counselors in training and professors in the counseling field in Turkey. They can elaborate the need and necessity for a multicultural counseling course by explaining reasons and explaining the effectiveness of such a course.

This study compared the multicultural counseling competency of counselors who had or had not completed a multicultural course without considering whether participants work in private practice, in schools, or in some other organization or place. In future studies, this aspect can be taken into consideration. Hence, the difference in multicultural competency of counselors who work in different places can be measured in order to see the impact of counselors' practices and work settings on their multicultural competence.

Future studies should also include a larger sample size to adequately support significant findings, to increase generalizability, and to ensure representation from different cultural backgrounds. The respondent pool should include more counselors from minority groups especially minorities that have very low percentage among the general society like Armenians, Christians, or Jewish people. Furthermore, in a similar future study, the respondent pool should also include more counselors who have multicultural counseling training or at least the number of participants who have and do not have a multicultural training should be nearly equal or close to each other.

## Summary

The purpose of this study was to measure the multicultural counseling competency of counselors in Turkey. The multicultural counseling competency of Turkish counselors was measured based on whether participants had or had not completed a multicultural counseling course. Results from the statistical analysis showed that there was a statistically significant difference in the overall MCI scores for counselors based on whether or not they had completed a multicultural counseling course. Regarding the MCI subscales, there was a statistically significant difference in the MCI “skills”, “awareness”, and “knowledge” subscales and no statistically significant difference in the MCI “relationship” subscale for counselors based on whether or not they had completed a multicultural counseling course. Lastly, there was a statistically significant positive correlation between extent of contact with culturally different clients and multicultural counseling competency. The findings of this study indicated that completing a multicultural counseling course enhances the multicultural counseling competency of counselors.

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APPENDIX A

IRB APPROVAL LETTER FROM AUBURN UNIVERSITY

**AUBURN UNIVERSITY INSTITUTIONAL REVIEW BOARD for RESEARCH INVOLVING HUMAN SUBJECTS  
REQUEST FOR EXEMPT CATEGORY RESEARCH**

For Information or help completing this form, contact: THE OFFICE OF RESEARCH COMPLIANCE, 115 Ramsay Hall  
Phone: 334-844-5966 e-mail: IRBAdmin@auburn.edu Web Address:

Revised 2/1/2014 Submit completed form to

or 115 Ramsay Hall, Auburn University 36849.

**1. PROJECT PERSONNEL & TRAINING**

**PRINCIPAL INVESTIGATOR (PI):**

Name Nizamettin Koc Title \_\_\_\_\_ Ph.D Candidate \_\_\_\_\_ Dept./School \_\_\_\_\_ EFLT \_\_\_\_\_  
Address 516 E. Glenn Ave. Apt 214, Auburn-AL AU Email nzk0006@auburn.edu  
Phone 334-524-6576 Dept. Head Sherida Downer

**FACULTY ADVISOR (if applicable):**

Name Marie Kraska Title \_\_\_\_\_ PhD \_\_\_\_\_ Dept./School \_\_\_\_\_ EFLT \_\_\_\_\_  
Address 4064 Haley Center  
Phone (334) 844-3806 AU Email kraskmf@auburn.edu

**KEY PERSONNEL:** List Key Personnel (other than PI and FA). Additional personnel may be listed in an attachment.

Name	Title	Institution	Responsibilities
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____



**KEY PERSONNEL TRAINING:** Have all Key Personnel completed CITI Human Research Training (including elective modules related to this research) within the last 3 years?  YES  NO

**TRAINING CERTIFICATES:**

**2. PROJECT INFORMATION**

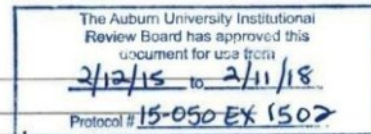
Title: Multicultural Counseling Competency of Counselors in Turkey

Source of Funding:  Investigator  Internal  External

List External Agency & Grant Number: \_\_\_\_\_

List any contractors, sub-contractors, or other entities associate with this project.

List any other IRBs associated with this project (including those involved with reviewing, deferring, or determinations).



FOR ORC OFFICE USE ONLY			
DATE RECEIVED IN ORC:	<u>2-02-15</u>	by <u>GB</u>	APPROVAL # <u>15.050</u>
DATE OF IRB REVIEW:	_____	by _____	APPROVAL CATEGORY: _____
DATE OF ORC REVIEW:	_____	by _____	INTERVAL FOR CONTINUING REVIEW: _____
DATE OF APPROVAL:	_____	by _____	
COMMENTS:	_____		

**AUBURN UNIVERSITY INSTITUTIONAL REVIEW BOARD for RESEARCH INVOLVING HUMAN SUBJECTS  
REQUEST FOR EXEMPT CATEGORY RESEARCH**

For Information or help completing this form, contact: THE OFFICE OF RESEARCH COMPLIANCE, 115 Ramsay Hall  
Phone: 334-844-5966 e-mail: IRBAdmin@auburn.edu Web Address:

Revised 2/1/2014 Submit completed form to

or 115 Ramsay Hall, Auburn University 36849.

**1. PROJECT PERSONNEL & TRAINING**

**PRINCIPAL INVESTIGATOR (PI):**

Name Nizamettin Koc Title \_\_\_\_\_ Ph.D Candidate \_\_\_\_\_ Dept./School \_\_\_\_\_ EFLT \_\_\_\_\_  
Address 516 E. Glenn Ave. Apt 214, Auburn-AL AU Email nzk0006@auburn.edu  
Phone 334-524-6576 Dept. Head Sherida Downer

**FACULTY ADVISOR (if applicable):**

Name Marie Kraska Title \_\_\_\_\_ PhD \_\_\_\_\_ Dept./School \_\_\_\_\_ EFLT \_\_\_\_\_  
Address 4064 Haley Center  
Phone (334) 844-3806 AU Email kraskmf@auburn.edu

**KEY PERSONNEL:** List Key Personnel (other than PI and FA). Additional personnel may be listed in an attachment.

Name	Title	Institution	Responsibilities
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____



**KEY PERSONNEL TRAINING:** Have all Key Personnel completed CITI Human Research Training (including elective modules related to this research) within the last 3 years?  YES  NO

**TRAINING CERTIFICATES:**

**2. PROJECT INFORMATION**

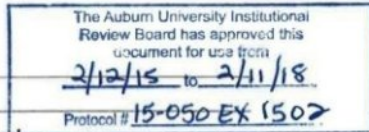
Title: Multicultural Counseling Competency of Counselors in Turkey

Source of Funding:  Investigator  Internal  External

List External Agency & Grant Number: \_\_\_\_\_

List any contractors, sub-contractors, or other entities associate with this project.

List any other IRBs associated with this project (including those involved with reviewing, deferring, or determinations).



FOR ORC OFFICE USE ONLY			
DATE RECEIVED IN ORC:	<u>2-02-15</u>	by <u>GB</u>	APPROVAL # <u>15-050</u>
DATE OF IRB REVIEW:	_____	by _____	APPROVAL CATEGORY: _____
DATE OF ORC REVIEW:	_____	by _____	INTERVAL FOR CONTINUING REVIEW: _____
DATE OF APPROVAL:	_____	by _____	
COMMENTS:	_____		

## APPENDIX B

### LETTER OF PERMISSION TO USE MCI

Gargi Roysircar-Sodowsky <groysircar@antioch.edu>

Mon 2/16/2015 4:02 PM

Inbox

Hello Nizam, Your adaptations of terms like race, minorities, and minority individuals that are consistent with people and contexts in Turkey are fine with me. Congratulations on your great job of translating the MCI, a result of your good efforts. Thank you for applying the MCI in Turkey. Best wishes, Gargi Roysircar.

Gargi Roysircar-Sodowsky <groysircar@antioch.edu>

Tue 4/1/2014 3:19 AM

Inbox

Hello Nizam, Thank you for wanting to use the MCI with an intended Turkish sample. Yes, you may translate the MCI. If you are using the MCI in Turkey, then some items may not be suitable for Turkish contexts, You may remove such items. However, if you're using the MCI in the United States with Turkish counselors, then, please, retain all items. I need to see the Turkish translation with explanations by you on items that have been adapted or deleted. The adaptations of items must be slight, so that the validity of the MCI is observed. A new instrument cannot be developed with substantial new new contents, At the end of the translated MCI, you will state that the copyright of the MCI belongs to me. You may give your name as the translator of the MCI. You will send me the Turkish translated MCI so that I can approve its use. Best wishes on the difficult translation process. Gargi Roysircar

Catherine G. Peterson <cpeterson@antioch.edu>

Mon 1/13/2014 1:28 PM

Inbox



To:

Gargi Roysircar-Sodowsky <groysircar@antioch.edu>;

Cc:

Nizam Koc;

You replied on 1/13/2014 1:41 PM.

Greetings, Nizamettin.

I received your signed agreement on Friday with Gargi's permission to send the materials.

Here is the measure and some related readings. The file size of the pdf readings is large so they must be sent in three emails (of which this is the first).

Please confirm when you have received the three emails.

Best regards,

Catherine

Catherine G. Peterson  
Administrative Director  
Department of Clinical Psychology  
Doctoral Program in Clinical Psychology  
\*\*\*\*\*

Antioch University New England  
40 Avon Street  
Keene, New Hampshire 03431  
direct line: [603.283.2183](tel:603.283.2183)  
fax number: [603.357.1679](tel:603.357.1679)

APPENDIX C

INFORMATIONAL LETTER TO PARTICIPANTS (ENGLISH)

**AUBURN UNIVERSITY**

**Department of Educational Foundations, Leadership & Technology**

**INFORMATION LETTER**

**for a Research Study entitled**

**Multicultural Counseling Competency of Counselors in Turkey**

You are invited to participate in a research study to measure the multicultural counseling competency of counselors in Turkey. Objective of this study is to measure multicultural counseling scores based on participants' level of education in counseling and level of multicultural counseling training. The study is being conducted by Nizamettin Koc ,doctoral candidate, under the direction of Dr. Marie Kraska, Milred Cheshire Distinguished Professor, in the Auburn University Department of Educational Foundations, Leadership & Technology. You are invited to participate because you are a counselor in Turkey who has at least a bachelor degree in a Turkish counseling program and are age 20 or older.

**What will be involved if you participate?** Your participation is completely voluntary. If you decide to participate in this research study, you will be asked to complete an online survey which is accessible via qualtrics.com. Your total time commitment will be approximately 15 minutes.

**Are there any risks or discomforts?** There are no risks or discomforts associated with participating in this study.

**Are there any benefits to yourself or others?** There are no benefits associated with participating in this study

**Will you receive compensation for participating?** There is no compensation for your participation in this study

**Are there any costs?** There will be no costs to you for your participation in this study

**If you change your mind about participating,** you can withdraw at any time by closing your browser without submitting the data. If you choose to withdraw, your data can be withdrawn as long as it is identifiable. Once you've submitted anonymous data, it cannot be withdrawn since it will be unidentifiable. Your decision about whether or not to participate or to stop participating will not jeopardize your future relations with Auburn University, the Department of Educational Foundations, Leadership & Technology or other units at Auburn University.

Please add this approval information  
in sentence form to this letter.  
Send your updated letter to the IRB  
with a live link to the survey.

The Auburn University Institutional Review Board has approved this document for use at <u>2/12/15 to 2/11/18</u> Protocol: <u>15-050 EX 1502</u>
--

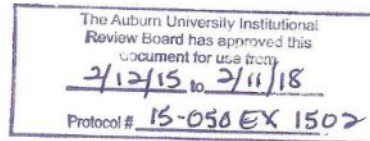
Any data obtained in connection with this study will remain anonymous. We will protect your privacy and the data you provide indefinitely. Data will be recorded on an electronic database via Qualtrics and the database will be username and password protected. Information collected through your participation may be used to fulfill an educational requirement, published in a professional journal, and/or presented at a professional meeting.

If you have questions about this study, please contact me at 334-524-6576, nzk0006@auburn.edu or my advisor Dr. Marie Kraska at 334-844-3806, kraskmf@auburn.edu.

If you have questions about your rights as a research participant, you may contact the Auburn University Office of Research Compliance or the Institutional Review Board by phone (334) 844-5966 or e-mail at IRBadmin@auburn.edu or IRBChair@auburn.edu.

HAVING READ THE INFORMATION ABOVE, YOU MUST DECIDE IF YOU WANT TO PARTICIPATE IN THIS RESEARCH PROJECT. IF YOU DECIDE TO PARTICIPATE, PLEASE CLICK ON THE YES BUTTON BELOW. YOU MAY PRINT A COPY OF THIS LETTER TO KEEP.

Type in name  
Investigator Nizamiya KOC Date 02/16/2015



The Auburn University Institutional Review Board has approved this document for use from 2/12/15 to 2/11/18. Protocol # 15-050 EX 1502

LINK TO ENGLISH SURVEY: [https://auburn.qualtrics.com/SE/?SID=SV\\_5jpVenwJzZg5Ed7](https://auburn.qualtrics.com/SE/?SID=SV_5jpVenwJzZg5Ed7)

LINK TO TURKISH SURVEY: [https://auburn.qualtrics.com/SE/?SID=SV\\_3QqwrVvTvOUuLH](https://auburn.qualtrics.com/SE/?SID=SV_3QqwrVvTvOUuLH)

APPENDIX D  
INFORMATIONAL LETTER TO PARTICIPANTS (TURKISH)

**AUBURN UNIVERSITESI**

**Egitim Bilimleri, Egitim Yonetimi ve Teknoloji Departmani**

**BILGILENDIRME FORMU**

**“Turkiye’deki Psikolojik Danismanlarin Cok Kulturlu Danismanlik Yeterligi” adli  
arastirma calismasi icin**

Turkiye’deki psikolojik danismanlarin cok kulturlu danismanlik yetrligi ile ilgili calismaya katilmaya davet ediliyorsunuz. Bu calismanin amaci katilimcilarin cok kulturlu danismanlik yeterligini Psikolojik Danismanlik alanindaki egitim seviyesi ve cok kulturlu danismanlik egitim duzeyine gore olmektir. Bu calisma Auburn Universitesi, Egitim Bilimleri, Egitim Yonetimi ve Teknoloji Departmani’ nda doktora ogrencisi Nizamttein Koc tarafından Prof. Dr. Marie Kraska denetiminde yapilmaktadır. Turkiye’de calisan bir psikolojik danisman olup bu alanda en az lisans egitimine sahip olup 20 yas ve uzerinde oldugunuz icin bu calismaya katiliminiz istenmektedir.

**Calismanin ne gibi bir gerekliligi var?** Bu calismaya katilim tamamen sizing gonullu olmaniza bagli. Eger bu calismaya katilmaya karar verirsiniz, sizden qualtrics.com araciligiyla ulasilan online anketi doldurmaniz istenecektir. Anketi doldurmanin tahmini cevaplama süresi yaklasik 15 dakikadir.

**Calisma herhangi bir risk olusturuyormu?** Bu calisma herhangi bir riske neden olmuyor.

**Calisma size yada bir baskasina cikar sagliyorumu?** Bu calisma hickimseye herhangi bir cikar saglamiyor.

**Calismaya katilim karsiliginda bir bedel alacakmisiniz?** Bu calismaya katilim karsiliginda hicbir bedel odenmemektedir.

**Calismaya katilmak icin bedel odeyecekmisiniz?** Bu calismaya katilim karsiliginda hicbir bedel vermeyeceksiniz.

**Bu calismaya katilmakla ilgili fikrinizi degistirirseniz,** istediginiz zaman bunu anketin internet sayfasini kapatip cevaplarinizi gondermeyerek yapabilirsiniz. Eger calismadan katiliminiz cekmek isterseniz cevaplariniz anketiniz belirlenebilirse bilgi havuzundan cikarilacaktır. Bilgilerinizi izimsiz birsekilde gonderdiginizde size ait olan anket bulunup cikartilamaz. Bu

calismaya katilip katilmamakla ilgili karariniz, sizing Auburn Universitesi, Egitim Bilimleri, Egitim Yonetimi ve Teknoloji Departmani, veya Auburn Universitesi'ne ait herhangi bir kurumla olan gelecekteki iliskinizi etkilemeyecektir.

**Bu calismayla ilgili elde edilen butun bilgiler**, katilimcilarin isimleri kullanilmadan kaydedilecektir. Ozeliniz ve saglidiginiz bilgiler her zaman korunacaktır. Verdiginiz bilgiler elektronik ortamda Qualtrics araciligiyla kaydedilecektir ve bu bilgiler kullanıcı adı ve sifreyle korunacaktır. Bu calismaya katiliminizla elde edilen bilgiler, bir eğitim yükümlülüğünü yerine getirmek, dergide makale olarak basılmak ve/veya seminer yada mesleki toplantılarda sunulmak için kullanılacaktır.

**Bu calismayla ilgili herhangi bir sorunuz varsa**, lutfen benimle +1 334-524 6576 numarali telefondan yada [nzk0006@auburn.edu](mailto:nzk0006@auburn.edu) e-mail adresinden veya danismanim prof. Dr. Marie Kraska'ya + 1 334-844-3806 dan, yada [kraskmf@auburn.edu](mailto:kraskmf@auburn.edu) e-mail adresinden ulasin.

**Katilimci olarak haklariniz ile ilgili soru sormak isterseniz**, Auburn Universitesi Arastirma Uygunlugu Ofisine veya Kurumsal Degerlendirme Birimi'ne telefonla +1 (334) 844-5966 veya e-mail ile [IRBAdmin@auburn.edu](mailto:IRBAdmin@auburn.edu) , [IRBChair@auburn.edu](mailto:IRBChair@auburn.edu) adreslerinden ulasabilirsiniz.

Tum sorulari cevaplamanizi rica ederim.

Katiliminiz için teşekkür ederim.

Bilgilendirme formunu okumus biri olarak bu calismaya katilmak konusunda karar vermeniz gerekiyor. Eger calismaya katilmak istiyorsanız lutfen asagidaki evet sikkina tiklatin. Bu formun cikmesini cikarip saklayabilirsiniz.

Nizamettin Koc 01/28/2015

Arastirmaci

Tarih

**Auburn Universitesi Kurumsal Degerlendirme Birimi bu formun kullnimini bu trailer için onaylamistir** 2/12/2015 - 2/11/2018 . **Protocol # 15- 050EX 1502**

**ANKET LINKI:** [https://auburn.qualtrics.com/SE/?SID=SV\\_3QqwrjVyTvOUuLH](https://auburn.qualtrics.com/SE/?SID=SV_3QqwrjVyTvOUuLH)

## APPENDIX E

### E-MAIL INVITATION FOR ON-LINE SURVEY (ENGLISH)

Dear Counselor,

I am a graduate student in the Department of Educational Foundations, Leadership, and Technology at Auburn University. I would like to invite you to participate in my research study to investigate the multicultural counseling competency of counselors in Turkey. You may participate if you are a counselor in Turkey who has at least a bachelor degree in a Turkish counseling program.

Any data obtained in connection with this study will remain anonymous and your privacy and data you provided will be protected indefinitely. Data will be recorded on an electronic database through Qualtrics and the database will be username and password protected. The survey takes about 10-15 minutes to complete.

This study may help to influence a change in counseling programs in Turkey by integrating multicultural counseling into the programs. Furthermore, this study may increase the awareness about the need for multicultural counseling in Turkey.

If you would like to know more information about this study, an information letter can be obtained by clicking on this link, or by sending me an e-mail. If you decide to participate after reading the letter, you can access the survey from a link in the letter.

If you have any questions, please contact me at [nzk0006@auburn.edu](mailto:nzk0006@auburn.edu) or my advisor, Dr. Marie Kraska, at [kraskmf@auburn.edu](mailto:kraskmf@auburn.edu).

Thank you for your consideration,

Nizamettin Koc

Link to the English Survey:

[https://auburn.qualtrics.com/SE/?SID=SV\\_5jpVenwJzZg5Ed7](https://auburn.qualtrics.com/SE/?SID=SV_5jpVenwJzZg5Ed7)

Link to the Turkish Survey:

[https://auburn.qualtrics.com/SE/?SID=SV\\_3QqwrjVyTvOUuLH](https://auburn.qualtrics.com/SE/?SID=SV_3QqwrjVyTvOUuLH)

## APPENDIX F

### E-MAIL INVITATION FOR ON-LINE SURVEY (TURKISH)

Sevgili Psikolojik Danisman,

Aşağıdaki anket Auburn Üniversitesi, Eğitim Psikolojisi Bilim Dalı'nda yürütülen doktora tezim kapsamında uygulanmaktadır. Arastirma Turkiye'deki Psikolojik danismanlarin, psikolojik danisma surecinde, farklı kültürel özelliklere sahip danışanlarla psikolojik danışma yeterlilikleri ile ilgilidir. Calismaya katilabilmeniz icin Turkiye'deki bir Psikolojik Danismanlik programindan en azindan lisansiniz olmasi gerekmektedir.

Bu arastirmada, kimlik bilgilerinizin istenmeyecegini ve bilgilerinizin sadece bu arastirma kapsaminda kullanılacağını ve gizli tutulacağını bilmeniz önemlidir. Anketi Qualtrics araciligiyla online olarak dolduracsiniz ve doldurdugunuz anketler bir kullanıcı adı sifreyle korunacaktır Bu nedenle soruların tamamını samimi bir şekilde cevaplamamız arastırmanın sağlıklı sonuçlar verebilmesine yardımcı olacaktır. Anketi doldurmanın tahmini cevaplama süresi yaklaşık 10 dakikadır.

Bu anket Turkiye'de çok kültürlü danışmanlıkla ilgili farkındalığın artmasına yardımcı olabilir ve Turkiye'deki Psikolojik Danismanlik bolumlerinin bu alanı derslere ve programlarına katmalarını sağlayabilir.

Eğer bu çalışmayla ilgili daha fazla bilgi istiyor ve katılmak istiyorsanız aşağıdaki linkten ankete ve katılım taahhüt formuna ulaşabilirsiniz.

Herhangi bir sorunuz varsa, lütfen benimle [nzk0006@auburn.edu](mailto:nzk0006@auburn.edu) yada danışmanım Dr. Marie Kraska [kraskmf@auburn.edu](mailto:kraskmf@auburn.edu) ile iletişime geçin.

Tüm soruları cevaplamanızı rica ederim.

Katılımınız için teşekkür ederim.

Nizamettin Koc

Anket Linki [https://auburn.qualtrics.com/SE/?SID=SV\\_3QqwrjVyTvOUuLH](https://auburn.qualtrics.com/SE/?SID=SV_3QqwrjVyTvOUuLH)



APPENDIX G

MULTICULTURAL COUNSELING SURVEY (MCI)

## Multicultural Counseling Inventory (MCI)

### INSTRUCTIONS:

The following statements cover counseling practices in multicultural counseling. Indicate how accurately each statement describes you as a counselor, psychologist, or student in a mental health training program when working in a multicultural counseling situation. Give ratings that you actually believe to be true rather than those that you wish were true.

The scale ranges from 1 (very inaccurate) to 4 (very accurate). The scale indicates the following:

- 1- very inaccurate
- 2- somewhat inaccurate
- 3- somewhat accurate
- 4- very accurate

### When working with minority clients,

- |  |   |   |   |   |
|--|---|---|---|---|
| 1. I perceive that my race causes clients to mistrust me   | 1 | 2 | 3 | 4 |
| 2. I have feelings of overcompensation, oversolicitation, and guilt that I do not have when working with majority clients.               | 1 | 2 | 3 | 4 |
| 3. I am confident that my conceptualization of client problems does not consist of stereotypes and value-oriented biases.                | 1 | 2 | 3 | 4 |
| 4. I find that differences between my worldviews and those of the clients impede the counseling process.                                 | 1 | 2 | 3 | 4 |
| 5. I have difficulties communicating with clients who use a perceptual, reasoning, or decision-making style that is different from mine. | 1 | 2 | 3 | 4 |
| 6. I include the facts of age, gender roles, and socioeconomic status in my understanding of different minority cultures.                | 1 | 2 | 3 | 4 |
| 7. I use innovative concepts and treatment methods.  | 1 | 2 | 3 | 4 |
| 8. I manifest an outlook on life that is best described as "world-minded" or pluralistic.  | 1 | 2 | 3 | 4 |
| 9. I examine my cultural biases.   | 1 | 2 | 3 | 4 |

1. very inaccurate
2. somewhat inaccurate
- 3- somewhat accurate
- 4- very accurate

- |  |         |
|--|---------|
| 10. I tend to compare client behaviors with those of the majority group.   | 1 2 3 4 |
| 11. I keep in mine research findings about minority clients' preferences in counseling.  | 1 2 3 4 |
| 12. I know what are the changing practices, views, and interests of people at the present time.  | 1 2 3 4 |
| 13. I consider the range of behaviors, values, and individual differences within a minority group.   | 1 2 3 4 |
| 14. I make referrals or seek consultations based on the clients' minority identity development.  | 1 2 3 4 |
| 15. I feel my confidence is shaken by the self-examination of my personal limitations.   | 1 2 3 4 |
| 16. I monitor and correct my defensiveness (e.g., anxiety, denial, anger, fear, minimizing, overconfidence).   | 1 2 3 4 |
| 17. I apply the sociopolitical history of the clients' respective minority groups to understand them better.   | 1 2 3 4 |
| 18. I am successful at seeing 50% of the clients more than once, not including intake.   | 1 2 3 4 |
| 19. I experience discomfort because of the clients' different physical appearance, color, dress, or socioeconomic status.                                      | 1 2 3 4 |
| 20. I am able to quickly recognize and recover from cultural mistakes or misunderstandings.  | 1 2 3 4 |
| 21. I use several methods of assessment (including free response questions, observations, and varied sources of information and excluding standardized tests). | 1 2 3 4 |

- 1- very inaccurate
- 2- somewhat inaccurate
- 3- somewhat accurate
- 4- very accurate

- |   |         |
|---|---------|
| 22. I have experience at solving problems in unfamiliar settings.   | 1 2 3 4 |
| 23. I learn about clients' different ways of acculturation to the dominant society to understand the clients better.  | 1 2 3 4 |
| 24. I understand my own philosophical preferences.  | 1 2 3 4 |
| 25. I have a working understanding of certain cultures (including African American, Native American, Hispanic, Asian American, new Third World immigrants, and international students). | 1 2 3 4 |
| 26. I am able to distinguish between those who need brief, problem-solving, structured therapy and those who need long-term, process-oriented, unstructured therapy.                    | 1 2 3 4 |
| 27. When working with international students or immigrants, I understand the importance of legalities of visa, passport, green card, and naturalization.                                | 1 2 3 4 |

**Evaluate the degree to which the following multicultural statements can be applied to you.**

- |   |         |
|---|---------|
| 28. My professional or collegial interactions with minority individuals are extensive.  | 1 2 3 4 |
| 29. In the past year, I have had a 50% increase in my multicultural case load.  | 1 2 3 4 |
| 30. I enjoy multicultural interactions as much as interactions with people of my own culture.   | 1 2 3 4 |
| 31. I am involved in advocacy efforts against institutional barriers in mental health services for minority clients (e.g., lack of bilingual staff, multiculturally skilled counselors, racial and ethnic minority counselors, minority professional leadership, and outpatient counseling facilities). | 1 2 3 4 |
| 32. I am familiar with nonstandard English.   | 1 2 3 4 |

- 1- very inaccurate
- 2- somewhat inaccurate
- 3- somewhat accurate
- 4- very accurate

- |   |         |
|---|---------|
| 33. My life experiences with minority individuals are extensive (e.g., via ethnically integrated neighborhoods, marriage, and friendship).                                | 1 2 3 4 |
| 34. In order to be able to work with minority clients, I frequently seek consultation with multicultural experts and attend multicultural workshops or training sessions. | 1 2 3 4 |
| 35. I am effective at crisis interventions (e.g., suicide attempt, tragedy, broken relationship).   | 1 2 3 4 |
| 36. I use varied counseling techniques and skills.  | 1 2 3 4 |
| 37. I am able to be concise and to the point when reflecting, clarifying, and probing.  | 1 2 3 4 |
| 38. I am comfortable with exploring sexual issues.  | 1 2 3 4 |
| 39. I am skilled at getting a client to be specific in defining and clarifying problems.  | 1 2 3 4 |
| 40. I make my nonverbal and verbal responses congruent.   | 1 2 3 4 |

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## APPENDIX H

### MULTICULTURAL COUNSELING SURVEY (MCI) (TURKISH VERSION)

#### Çok Kültürlü Danışmanlık Envanteri

##### Talimatlar:

Aşağıdaki cümleler çok kültürlü danışmalıkdaki pratikleri kapsamaktadır. Aşağıdaki her bir cümleyi, çok kültürlü danışma yaptığınızı düşünerek bir psikolojik danışman, psikolog ya da bu alanlardan birinde bir öğrenci olarak sizi ne kadar doğru bir şekilde yansıttığını belirleyiniz. Yanıtlarken olmasını istediğiniz durumu değil, sizi doğru yansıtan seçeneği işaretleyiniz..

Seçenekler 1 le 4 arasındadır, ve derecelendirme aşağıdaki gibidir.

- 1 – Gerçeği hiç yansıtmıyor
- 2 - Gerçeği pek yansıtmıyor
- 3 – Gerçeği biraz yansıtıyor
- 4 – Gerçeği tamamen yansıtıyor

##### **Kültürel özellikleri benden farklı olan (azınlık) danışanlarla çalışırken,**

- |  |   |   |   |   |
|--|---|---|---|---|
| 1. Etnik kimliğimin (Irk) danışanlarımın bana güven duymamasına neden olduğunu hissedirim.   | 1 | 2 | 3 | 4 |
| 2. Farklı kültürdeki danışanlarla çalışırken, normalde hissetmediğim, gereğinden fazla çaba gösterme, ilgilenme ve suçluluk duygularına kapılırim. | 1 | 2 | 3 | 4 |
| 3. Danışanlarımın sorunlarını kavramsallaştırırken, kalıp yargılarımı ve değer yargılarımı katmadığımdan eminim.                                   | 1 | 2 | 3 | 4 |
| 4. Danışmanlarla benim dünya görüşüm arasındaki farklılıkların danışmanlık sürecini sekteye uğrattığını görüyorum.                                 | 1 | 2 | 3 | 4 |
| 5. Algılama, sorgulayış ve karar verme tarzı benimkinden farklı olan danışmanlarla iletişim kurmakta zorlanırım.                                   | 1 | 2 | 3 | 4 |
| 6. Farklı azınlık kültürlerini anlamaya çalışırken yaş, cinsiyet ve  | 1 | 2 | 3 | 4 |

sosyoekonomik durumu göz önünde bulundururum.

- |   |   |   |   |   |
|---|---|---|---|---|
| 7. Yenilikçi fikirleri ve tedavi yöntemlerini kullanırım.   | 1 | 2 | 3 | 4 |
| 8. Hayata olan bakış açım en iyi şekilde evrensel yada çoğulcu şekilde tasvir edilebilir.   | 1 | 2 | 3 | 4 |
| 9. Kültürel önyargılarımı sorgularım.   | 1 | 2 | 3 | 4 |
| 10. Danışanlarımın davranışlarını çoğunluğun davranışlarıyla karşılaştırmaya meyilliyim.  | 1 | 2 | 3 | 4 |
| 11. Psikolojik danışmanlıkta farklı kültürden (azınlık) danışanların tercihleriyle ilgili araştırma bulgularını aklımda tutarım.            | 1 | 2 | 3 | 4 |
| 12. Günümüzdeki değişen pratiklerin, görüşlerin ve insanların ilgi alanlarının neler olduğunu biliyorum.                                    | 1 | 2 | 3 | 4 |
| 13. Bir azınlık grubu içindeki bireysel farklılıkları, değerlerin ve davranışların çeşitliliğini dikkate alırım.                            | 1 | 2 | 3 | 4 |
| 14. Danışanlarımın farklı kültür kimlik gelişimlerine dayalı olarak yönlendirme yaparım yada konsültasyona başvururum.                      | 1 | 2 | 3 | 4 |
| 15. Kişisel sınırlarımı incelediğimde özgüvenimin sarsıldığını hissederim.  | 1 | 2 | 3 | 4 |
| 16. Eleştiriye karşı aşırı savunuculuğumu (Örn. Tedirginlik, inkar, öfke, korku, hafife alma, fazla özgüven) gözlemler ve düzeltirim.       | 1 | 2 | 3 | 4 |
| 17. Danışanları daha iyi anlamak için azınlık grupların sosyopolitik tarihe yönelik algılarını göz önünde bulundururum.                     | 1 | 2 | 3 | 4 |
| 18. Danışanlarımın yarısıyla bir kereden fazla görüşme yapma başarısına sahibim   | 1 | 2 | 3 | 4 |
| 19. Danışmanların farklı fiziksel görünümünden, ten renginden, giyiniş tarzından ve sosyoekonomik düzeyinden dolayı rahatsızlık hissederim. | 1 | 2 | 3 | 4 |
| 20. Kültürel hataları veya yanlış anlamaları hemen farkedip düzeltebilirim.   | 1 | 2 | 3 | 4 |
| 21. Farklı değerlendirme yöntemleri kullanırım (ucu açık sorular, gözlemler,  | 1 | 2 | 3 | 4 |

ve deęişik bilgi kaynakları standart testler hariç).

22. Alışılmadık durumlarda problem çözebilmeye ilgili deneyimliyimdir. 1 2 3 4

23. Danışanları daha iyi anlamak için danışanların farklı yollarla baskın olan kültürden etkilenme şekillerini öğrenirim. 1 2 3 4

24. Kendi felsefi tercihlerimin farkındayım. 1 2 3 4

25. Belli kültürlerle çalışmayla ilgili bilgim var (Kürtler, Ermeniler, Yahudiler, Aleviler, göçmenler, ve yabancı öğrenciler). 1 2 3 4

26. Kısa, problem çözmeye odaklı ve yapılandırılmış terapiye ihtiyaç duyanlarla , uzun süreli, süreç odaklı ve yapılandırılmamış terapiye ihtiyaç duyan danışanları ayırt edebilirim. 1 2 3 4

27. Yabancı öğrenciler yada göçmenlerle çalışırken, vize, pasaport ve vatandaşlığa kabul gibi hukuksal durumların önemini farkındayım. 1 2 3 4

**Aşağıdaki çok kültürlülüğe yönelik cümlelerin size ne kadar uyduğunu değerlendirin.**

28. Farklı kültürlerden bireylerle profesyonel yada işle alakalı etkileşimim çok fazladır. 1 2 3 4

29. Son bir yıl içinde, çok kültürlü danışmanlıkla ilgili vakalarım %50 arttı. 1 2 3 4

30. Çok kültürlü etkileşimlerden kendi kültürümden insanlarla olan etkileşimler kadar zevk alıyorum. 1 2 3 4

31. Farklı kültürden danışanların psikolojik ve danışmanlık hizmeti almasına yönelik kurumsal engellerin kaldırılmasına yönelik çalışmalara aktif olarak katılıyorum (örn, iki dil bilen hizmet elemanlarının azlığı, çok kültürlü danışmanlık becerilerine Sahip psikolojik danışmanların eksikliği, farklı etnisiteden azınlık olan psikolojik danışmanların azlığı). 1 2 3 4

32. Düzgün konuşulmayan Türkçe'ye aşinalığım var. 1 2 3 4

33. Farklı kültürden olan bireylerle yaşam deneyimim fazladır (örn. farklı 1 2 3 4



etnisiteden insanların yaşadığı mahalleler aracılığıyla, arkadaşlık vesilesiyle, evlilikten dolayı)

- |   |   |   |   |   |
|---|---|---|---|---|
| 34. Farklı kültürden danışanlarla çalışabilmek için, çoğu zaman çok kültürlülükle ilgili uzmanlardan konsultasyon alırım ve çok kültürlülükle ilgili çalışma ve eğitimlere katılırım. | 1 | 2 | 3 | 4 |
| 35. Krize müdahalede etkiliyimdir (örn, intihar teşebbüsü, trajedi, ayrılık).   | 1 | 2 | 3 | 4 |
| 36. Farklı danışmanlık teknikleri ve becerilerini kullanırım.   | 1 | 2 | 3 | 4 |
| 37. Danışma esnasında yansıtma, açıklama ve sorgulama yaparken kısa ve öz olabilirim  | 1 | 2 | 3 | 4 |
| 38. Cinsellikle ilgili konuları rahat bir şekilde konuşup sorgulayabilirim.   | 1 | 2 | 3 | 4 |
| 39. Danışanın sorunlarını anlatma ve açıklama konusunda açık olmasını sağlama becerim iyidir  | 1 | 2 | 3 | 4 |
| 40. Söylediklerim hareket ve mimiklerimle uyumludur.  | 1 | 2 | 3 | 4 |

*“Çok kültürlü danışmanlık envanteri **Gargi Roysircar** tarafından geliştirilmiştir”*

APPENDIX I

DEMOGRAPHIC QUESTIONS (ENGLISH)

Demographic Questions

1. Age:

2. Gender:

Male

Female

4. Number of years as a counselor:

5. Ethnicity:

Turk

Kurd

Armenian

Jewish

Arab

Cherkez

Other (Please specify) \_\_\_\_\_

6: Religion:

Muslim-Sunni

Muslim-Alewit

Christian

Jewish

nonbeliever

Other (Please specify) \_\_\_\_\_

7. During your education in counseling, have you ever taken a course about Multicultural counseling?

Yes

No

8. If yes, in what degree did you take that course?

Bachelors

Masters

Doctorate

9. As a counselor, have you ever been to seminar, workshop or training about multicultural counseling?

Yes

No

10. How frequently do you work with clients who are culturally different from you, listed below?

Never

Rarely

Sometimes

Often

All of the Time

Clients with:

Different Ethnicity

Different religious beliefs

Different language or accents

Different sexual orientation

Disabilities

Different socioeconomic level

## APPENDIX J

### DEMOGRAPHIC QUESTIONS (TURKISH)

#### Demografik Sorular

1. Yas:

2. Cinsiyet:

Erkek

Kadin

3. Psikolojik Danismanlikdaki egitim seviyesi

Lisans

Yuksekk Lisans

Doktora

4. Psikolojik Danisman olarak calisma suresi ( yil olarak):

5. Etnik koken:

Turk

Kurt

Ermeni

Yahudi

Arap

Cerkez

Diger (Lutfen belirtin) \_\_\_\_\_

6. Din:

Musulman-Sunni

Musulman-Alevi

Hristiyan

Yahudi

Inanmayan

(Ateist)

Diger (Lutfen belirtin) \_\_\_\_\_

7. Psikolojik Danismanlik egitiminiz boyunca, cok kulturel danismanlikla ilgili bir ders aldinizmi?

Evet

Hayir

8. Eger evetse hangi egitim surecinde aldiniz?

Lisans

Yuksekk Lisans

Doktora

9. Bir psikolojik Danisman olarak, cok kulturel danismanlikla ilgili bir seminere, egitime, atolyeye katildinizmi?

Evet

Hayir

10. Asağıda belirtilmiş olan gruplardan kulturel olarak sizden farklı danisanlarla ne kadar sıklıkla çalışıyorsunuz?

Cogu zaman

Bazen

Nadiren

Hiçbir zaman

Farkli etnik koken

Farkli dini inanis

Farkli dil yada aksan

Farkli cinsel yonelim

Engelliler

Farkli sosyoekonomik duzey