THE RELATIONSHIP BETWEEN SCHOOL COUNSELORS’ MULTICULTURAL KNOWLEDGE AND AWARENESS AND THEIR LIKELIHOOD OF RECOMMENDING STUDENTS FOR ADVANCED AND REMEDIAL INTERVENTIONS BASED UPON STUDENTS’ CULTURALLY-BOUND BEHAVIORAL STYLES

By

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4-57 Results of simple regressions analyzing the relationship between counselor recommendations for testing for gifted, talented, and advanced coursework and multicultural awareness. ..................................................................................................................... 120
Chronic underachievement, as characterized by disproportionate placement of low-income African-American students in low-ability coursework, special education programs, and behavioral remediation persists despite various efforts to address these problems (Children’s Defense Fund, 2003; Harris, Brown, Ford & Richardson, 2004; Harry & Klingner, 2006; Lee, 2002; Lucas, 1999; Mickelson & Heath, 1999; National Alliance of Black School Educators [NABSE], 2003; National Center for Education Statistics [NCES], 2007; National Research Council, 2002, Oakes, 2005; Townsend, 2000, 2002). Cultural discontinuity between the home and school lives of low income, culturally diverse students has been proposed as a contributing factor to chronic underachievement and disproportionality (Cholewa & West-Olatunji, 2008; Gay, 2000; Hale, 2001; King, 2004; Nieto, 2004). In fact, there is concern among scholars that many school counselors lack sufficient cultural competence and contribute to the status quo of chronic underachievement and disproportionality of culturally diverse and low-income students (Bemak, 2000; Bemak & Chung, 2005; Lee, 1998). This is especially
concerning since recent educational initiatives place school counselors at the center of the education reform movement to improve curriculum and instruction and advocacy for equal opportunity and access to a quality education for all students (Herring, 1997; House and Martin 1998; Keys, Bemak & Lockhart, 1998; Martin, 2002; Stone & Clark, 2001). There is a cognizance that as the number of culturally diverse students continues to increase, the need for school counselors to gain an awareness of their biases, broaden their cultural knowledge base, and develop new strategies that are responsive to the complex challenges culturally diverse students face will also increase (Constantine, 2002; Durodoye, 1998; Herring, 1997; Hobson & Kanitz, 1996; Holcomb-McCoy, 2007; Johnson, 1995; Lee, 1995). This study surveys a national sample of schools counselors using a correlational design to investigate the likelihood of school counselors to recommend students for advanced and remedial interventions based upon students’ culturally-bound behavior styles. The results of this study suggest that school counselors’ cultural bias may contribute to the overrepresentation of low-income African-American students in remedial special education. The implications for school counselor training and practice are discussed and areas for future research.
CHAPTER 1
INTRODUCTION

For decades, educators and policy makers have been investigating the chronic underachievement and disproportionately of low-income, African-American students (Ladson-Billings, 2006; Lee, 2002). Underachievement has been defined as a discrepancy between ability and performance (Ford, 1996). Chronic underachievement includes a gap in standardized test scores between African-American and White, Latina/o and White, and recent immigrant and White students (Ladson-Billings). African-American students represent about 16% of the public school population but 27% of all students classified as trainable mentally retarded or seriously emotionally disturbed (Children’s Defense Fund, 2003). In 2004, six percent of African-American, as compared to four percent of White and two percent of Asian/Pacific Islander 6- to 21-year-olds were identified as having a specific learning disability. American Indians/Alaska Natives also have a high rate of identification for specific learning disabilities at eight percent (NCES, 2007) Statistics show that African-American students are suspended, expelled, and subjected to corporal punishment at disproportionately higher rates (NCES, 2007). Disproportionality also affects which children are identified and placed in programs for the gifted and talented in U.S. public schools, with African-American students being half as likely to be represented in such programs as compared to their White peers, 3.04% and 7.47%, respectively (National Research Council, 2002; The Civil Rights Project, 2002).

Many factors have been cited as potential contributors to chronic underachievement and disproportionality for this population. Factors related to schools, students, teachers, families and home environments, and resources have been
considered (Kozol, 1991). Further, compensatory education programs (Gordon & Wilkerson, 1966; Vinovskis, 1999) and comprehensive counseling and guidance programs by school counselors (Myrick, 1997; Paisley, 2001) have also been implemented. Yet, chronic underachievement and disproportionality among low-income African-American students has persisted (Keys, Bemak & Lockhart, 1998; MacDonald & Sink, 1999). One reason for the lack of significant success from these efforts may lie in the lack of consideration of the sociopolitical contexts surrounding students’ education.

More recently, outcome studies and an emphasis on multicultural school counseling have emerged as attempts to conceptualize and intervene more effectively with diverse student populations (Lee, 1995; Pedersen & Carey, 2003; Whiston & Sexton, 1998). Multicultural school counseling provides a culturally-competent lens and approach to effectively work with low-income African-American students to affect positive change in chronic underachievement and disproportionality (Lee; Pedersen & Carey). It addresses the sociopolitical context of schooling for low-income, culturally diverse students as it considers the systemic factors present within their home and school lives, such as the effects of poverty and racism and cultural discontinuity between their home and school environments (Hobson & Kanitz, 1996; Holcomb-McCoy, 2007). This is important as these factors likely contribute to chronic underachievement and disproportionality for many of these students (Cholewa & West-Olatunji, 2008; Martin, 2002).

Cultural discontinuity is a school-based behavioral process wherein the cultural value-based learning preferences and practices originating from home and/or parental socialization activities are discontinued at school. Cultural discontinuity within the
educational system has been proposed as a contributing factor to chronic underachievement and disproportionality for low-income, culturally diverse students (Boykin, 2001; Gay, 2000; King, 2004; Nieto, 2004; Patton, 1998; Townsend, 2000). Scholars examining African-American families and culture have found evidence of the existence of the cultural practices of communalism and verve embedded within the socialization and lives of low-income African-American families (Bailey & Boykin, 2001; Boykin & Bailey, 2000; Tyler, Boykin, Boelter & Dillihunt, 2005; Tyler et al., 2008). Communalism and verve have also been found as preferences and practices in the classroom behaviors of low-income African-American students (Hale, 2001; Hale-Benson, 1986; Tyler, Boykin, Miller & Hurley, 2006). In contrast, research has shown that classroom practices, teacher expectations, and socialization practices in U.S. public classrooms tend to favor the mainstream/Eurocentric values and practices of individualism and competition (Boykin, Tyler & Miller, 2005, Gay; Nieto). This creates cultural discontinuity and misunderstandings in the educational experiences of many culturally diverse students (Cholewa & West-Olatunji, 2008; Gay; King; Nieto).

Studies examining teachers’ perceptions of African-American students’ culturally-bound behaviors have yielded results supporting the presence of cultural discontinuity and misunderstandings in these students’ schooling experiences. Studies examining teachers’ perceptions of African-American learning styles, African-American English (AAE), and movement styles reported that teachers viewed students exhibiting behaviors characteristic of African-American culture as more aggressive, less able to achieve, and/or more in need of remedial special education services (Delpit, 1995; Neal, McCray, Webb-Johnson & Bridgest, 2003; Tyler, Boykin & Walton, 2006).
Scholars conclude that studies examining teachers’ perceptions of culturally-bound student behaviors warrant further investigation and replication, as teachers influence students and contribute to the overrepresentation problem (Patton, 1998; Townsend, 2000). While teachers’ perceptions of students’ culturally-bound behaviors have been examined, no studies to date examine the ways in which school counselors perceive culturally-bound student behaviors. However, it has been theorized that school counselors may contribute to chronic underachievement and disproportionality by inadvertently serving as gatekeepers for these students (Amatea & West-Olatunji, 2007; Bemak & Chung, 2005). The Council for the Accreditation of Counseling and other Related Educational Programs (CACREP) mandates multicultural counseling content in professional counseling training programs. Yet, some scholars report concern that counselors may leave training without sufficient multicultural competence (Constantine, 2001; Constantine, Hage, Kindaichi & Bryant, 2007; Constantine & Yeh, 2001).

Traditionally, the role of the school counselor has included assessment and referral of individual students for special education programs and as a coordinator of needed social, academic, developmental, vocational, and psychological services for students and their families (Amatea & West-Olatunji, 2007; Carpenter, King-Sears, & Keys, 1998; Keys, Bemak, Carpenter, & King-Sears, 1998). Today, the school counselor’s role is shifting from working with individual and small groups of students and their families to working as agents of change within the school system (Amatea & West-Olatunji; ASCA, 2003; Bemak & Chung, 2005; House & Martin, 1998; Martin, 2002). Counselors working with teachers and culturally diverse students to achieve educational equity and fulfill their role as social justice advocates for socially marginalized students
must have sufficient multicultural competence. This includes knowledge and awareness of culturally-bound student behaviors.

Scholars have suggested that school counselors can become advocates for culturally diverse students and pedagogical partners for teachers (Amatea & West-Olatunji, 2007). Their role would shift to helping teachers connect their curricula and teaching practice more directly to students’ lives, and to serve as a cultural bridge between school and family to increase positive interactions and relations (Amatea & West-Olatunji; Bemak & Chung). Additionally, the role of the 21st century school counselor should be one of a leader throughout the school (ASCA, 2003; Stone & Clark, 2001), working to assist in building a climate of diversity appreciation in classrooms and throughout the school and building and maintaining strong home-school collaborations (Amatea & West-Olatunji; House & Martin; Martin).

Relational Cultural Theory (RCT) and Racial/Cultural Identity Development (R/CID) theory have offered ecosystemic and sociopolitical contexts that are useful in understanding the chronic underachievement and disproportionality facing many low-income African-American students and the influence teachers and school counselors have on these phenomena. As an alternative paradigm to traditional Western psychological theories positing that normal development goes from dependence to independence, Relational Cultural Theory (RCT) theorizes that development occurs in connection with others and that growth-fostering relationships are created and sustained through mutual empathy and empowerment (Miller, 1986). Racial and Cultural Identity Development (R/CID) is another theory that provides a practical
framework for exploring the multicultural knowledge and awareness of school counselors and their perceptions of culturally-bound student behaviors. R/CID defines five stages of development that oppressed people experience as they struggle to understand themselves in terms of their own culture, the dominant culture, and the oppressive relationship between these two cultures (Sue, 1999; Sue & Sue, 2008).

RCT and R/CID provide lenses useful in conceptualizing dynamics between low-income, culturally diverse students and their families and the school system in order to intervene for systemic change. However, I am not using RCT theory as a basis for my research because there is a lack of empirical data and assessment tools to support the use of this theory in the investigation of school counselors’ multicultural knowledge and awareness and perceptions of culturally-bound student behaviors. Additionally, I am not using R/CID theory as a basis for my research because while connections have been made between counselors’ multicultural knowledge and awareness and their racial identity status, assessing school counselors’ multicultural knowledge and awareness with established multicultural counseling knowledge and awareness assessments, such as the Multicultural Counseling Knowledge and Awareness Scale (MCKAS) (Ponterotto, Gretchen, Utsey, Riger & Austin, 2002), is a more direct way to examine this phenomenon. Thus, Multicultural Counseling and Therapy (MCT) provides a framework with a more direct link to the assessment of school counselors’ multicultural knowledge and awareness and their perceptions of culturally-bound student behaviors.

MCT originates from the criticism that traditional psychology and counseling practice is ethnocentric and does not consider clients in the context of their culture and environment. Looking only at individuals and their internal psychology, traditional
psychology and counseling may marginalize non-White, middle-class clients by failing to account for the sociopolitical and sociocultural contexts that shape their lives. MCT utilizes an ecosystemic approach and an appreciation of culturally diverse clients and their cultures (Sue, Ivey, & Pedersen, 1996). MCT assumes that counseling approaches and goals should be consistent with the life experiences and cultural values of clients (Sue et al.). Multicultural competencies (Sue et al., 1982), congruent with MCT theory, have been outlined by scholars at the request of the American Counseling Association (ACA) and are emphasized by the American School Counseling Association’s (ASCA) ethical standards. In order to be collaborative leaders and to positively influence academic outcomes for all students, school counselors must have the awareness, knowledge, and skills outlined by MCT and the multicultural competencies to effectively work with low-income, culturally diverse students and their families (ASCA, 2004; Sue et al.).

**Purpose of this study**

Using an online survey, this study will examine the relationship between school counselors’ multicultural knowledge and awareness and their likelihood of recommending students for remedial and advanced interventions based upon students’ culturally-bound classroom behaviors.

**Research Questions**

1. What is the relationship between school counselors’ multicultural knowledge and awareness and the following demographic factors:

   (a) gender, (b) age, (c) completion of a multicultural counseling course during training, (d) number of hours of multicultural training completed, (e) completion of a CACREP-accredited program, (f) number of training hours completed in degree program, (g) most advanced educational degree, (h) type of counseling credential(s) obtained, (i) year of graduation from counseling program, (j) years of counseling experience, (k) years of middle school counseling experience, (l)
amount of experience counseling culturally diverse students, (m) percentage of
students at counselor’s school receiving free or reduced lunch, (n) employment at
suburban, urban, or rural school, (o) size of the student population, (p) amount of
diversity at counselor’s school (ratios of student ethnicities), and (q) number of
school counselors working at the counselor’s school?

2. How likely are school counselors to recommend students for advanced and
remedial interventions based on students’ culturally-bound behavioral styles?

3. What is the relationship between school counselors’ multicultural knowledge and
awareness and their likelihood to recommend students for advanced and remedial
interventions based on students’ culturally bound behavioral styles?

Hypotheses

1. There will be no relationship between school counselors’ multicultural knowledge
and awareness and their:

(a) gender, (b) age, (c) completion of a multicultural counseling course during
training, (d) number of hours of multicultural training completed, (e) completion of
a CACREP-accredited program, (f) number of training hours completed in degree
program, (g) most advanced educational degree, (h) type of counseling
credential(s) obtained, (i) year of graduation from counseling program, (j) years of
counseling experience, (k) years of middle school counseling experience, (l)
amount of experience counseling culturally diverse students, (m) percentage of
students at counselor’s school receiving free or reduced lunch, (n) employment at
suburban, urban, or rural school, (o) size of the student population, (p) amount of
diversity at counselor’s school (ratios of student ethnicities), and (q) number of
school counselors working at the counselor’s school.

2. School counselors will be significantly more likely to recommend students
displaying the Afrocultural behavior styles of communalism and verve for

(a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly
mentally retarded (MMR), and learning disability (LD) ESE services, and (c)
behavioral remediation than students displaying the Eurocentric behavioral styles
of individualism and competition.

Additionally, counselors will be less likely to recommend students displaying the
Afrocultural behavior styles of communalism and verve to be tested for gifted,
talented, or advanced coursework than students displaying the Eurocentric
behavioral styles of individualism and competition.

3. There will be no relationship between school counselors’ multicultural knowledge
and awareness and their likelihood to recommend students for advanced and
remedial interventions based on students’ culturally-bound behavioral styles.
Definition of Terms

**ADVANCED COURSEWORK**

Coursework considered to be more rigorous and/or challenging than what is considered “on grade level” or average for a student’s developmental course level. Advanced coursework includes, but is not limited to: advanced or honors courses, International Baccalaureate (IB) placement, and advanced placement (AP) courses.

**AFRICAN AMERICAN**

Citizen or resident of the United States who has origins from any of the black populations of Africa.

**EUROPEAN AMERICAN**

Citizen or resident of the United States who has origins from Europe or is the descendant of European immigrants or colonists.

**BEHAVIORAL REMEDIATION**

Consequences employed in response to behaviors deemed inappropriate in attempt to extinguish them. Common behavioral remediations used in schools include: detentions, suspensions, and expulsions.

**CULTURE**

Values, traditions, and beliefs mediating the behaviors of a particular social group (American Psychological Association, 2003).

**COMMUNALISM**

The perceived fundamental interdependence of people (Moemeka, 1998). Under communalism, a person acts in accordance with the notion that duty to his or her social group is more important than individual rights and privileges. (Boykin, 1986).

**COMPETITION**

One’s preoccupation with doing better than others (Boykin, 1983).

**CHRONIC UNDERACHIEVEMENT**

Also coined the “achievement gap”. This term refers to the phenomenon that over the past several decades African American students, overall, tend to experience a lower educational attainment
in terms of standardized tests, grades, and graduation rates, when compared to European American and Asian American students. This underachievement has persisted for decades.

CULTURAL DISCONTINUITY

A school-based behavioral process where the cultural value-based learning preferences and practices originating from home and/or parental socialization activities are discontinued at school. The term is primarily used by scholars when talking about culturally diverse students in U.S. public schools (Cholewa & West-Olatunji, 2008; Tyler et al., 2008).

CULTURALLY-BOUND BEHAVIOR

A behavior which is learned through home and community socialization practices and manifested as a patterned/normative behavior.

DISPROPORTIONALITY

Referring to the phenomenon that certain groups of culturally diverse students are identified for special education programs and behavioral remediation at higher or lower rates than expected.

EMOTIONAL DISTURBANCE (ED)

A condition exhibiting one or more of the following characteristics over a long period of time and to a marked degree that adversely affects a child’s educational performance: (a) an inability to learn that cannot be explained by intellectual, sensory, or health factors, (b) an inability to build or maintain satisfactory interpersonal relationships with peers and teachers, (c) inappropriate types of behavior or feelings under normal circumstances, (d) a general pervasive mood of unhappiness or depression, or (e) a tendency to develop physical symptoms or fears associated with personal or school problems.

EXCEPTIONAL STUDENT EDUCATION (ESE)/SPECIAL EDUCATION

Refers to a range of educational and social services provided by the public school system and other educational institutions to individuals with disabilities who are between three and 21 years of age.
GIFTED/TALENTED PROGRAMS

An academic program that caters to students who excel. Classes may either be in the form of more challenging, advanced courses or in the form of a regularly scheduled seminar that covers extracurricular material.

INDIVIDUALISM

Individualism refers to one’s disposition toward fundamental autonomy, independence, individual recognition, solitude, and the exclusion of others (Moemeka, 1998; Spence, 1985).

LEARNING DISABILITIES (LD)/SPECIFIC LEARNING DISABILITIES

Refer to a group of disorders that affect a broad range of academic and functional skills including the ability to speak, listen, read, write, spell, reason and organize information.

MILD MENTAL RETARDATION (MMR)

A developmental disability that first appears in children under the age of 18. It is defined as an intellectual functioning level (as measured by standard tests for intelligence quotient) that is well below average, between 50-75, and significant limitations in daily living skills (adaptive functioning).

MULTICULTURAL AWARENESS

Being actively in process of becoming aware of assumptions about human behavior, values, biases, personal limitations, and preconceived notions

MULTICULTURAL COUNSELING COMPETENCE

Conceptual model developed originally from Sue et al.'s (1982) multicultural counseling competency report. Theoretically, this model outlines the competencies a counselor should have in order to work effectively with diverse populations. These competencies consist of three distinct, yet interrelated components: awareness of one’s own cultural socialization and accompanying biases, knowledge of the worldviews and value patterns of culturally diverse populations, and specific skills for intervention with these populations.
MULTICULTURAL KNOWLEDGE

Actively attempting to understand the worldview of culturally different clients

RACIAL/CULTURAL IDENTITY DEVELOPMENT THEORY (R/CID)

Theory based on the idea that a sense of group identity based upon one’s perceptions of a shared racial or cultural heritage exists in different statuses or developmental stages.

RELATIONAL CULTURAL THEORY (RCT)

Developmental theory, credited to Jean Baker Miller (1976), based on the ideas that: (1) human growth and development occurs in connection with others, (2) that all people yearn for connection, and that (3) growth-fostering relationships are created through mutual empathy and mutual empowerment.

REMEDIAL COURSEWORK

Coursework considered to be below grade level and less rigorous and/or challenging than expected for a student’s developmental course level.

VERVE

Boykin (1983) defined verve as the propensity for high levels of physical or sensate stimulation. This physical stimulation has been coined in terms of qualities of intensity or liveliness, variability, and density of stimulation.

Significance of Study

There is a lack of research exploring school counselors’ multicultural knowledge and awareness (Constantine, 2001, 2002; Constantine & Yeh, 2001). In particular, there is a need to explore multicultural knowledge and awareness and its relationship to school counselors’ likelihood to recommend students for advanced and remedial interventions based on students’ culturally-bound behaviors. This information may contribute to the understanding of the disproportionality of African-American students in special education programs. To meet the expectations of the role of the 21st century
counselor as a social justice advocate for socially marginalized students, counselors must demonstrate multicultural competence (Bemak, 2000; Bemak & Chung, 2005; Lee, 1995; Pedersen & Carey, 2003). Training for multicultural awareness, knowledge, and skills can enhance counselors’ ability to meet the challenges in today’s schools. It is imperative that school counselors acquire the skills to provide consultation, leadership, and mediation within the school community (Amatea & West-Olatunji, 2007; Holcomb-McCoy, 2007; Martin, 2002; Stone & Clark, 2001). These skills provide them with tools enabling them to move from their gatekeeping role to becoming dreamkeepers for socially marginalized students.

Limitations

This study has several limitations based upon assessment materials and procedures, sampling, and research design. This study will be conducted using an online survey consisting of a demographic questionnaire, the Multicultural Counseling Knowledge and Awareness Scale (to assess multicultural counseling knowledge and awareness), and the Student Vignette and Counselor Perception Scale (used to measure the likelihood that counselors will recommend students for advanced and remedial interventions based on the students’ culturally-bound behaviors). As with other measures of multicultural counseling competencies, the MCKAS is conducted through self-report and is, therefore, self-perceived knowledge and awareness rather than knowledge and awareness measured by clients receiving services or a third-party observer or expert. This is a limitation because it is not known how accurately this self-report reflects actual multicultural knowledge and awareness. Studies exploring self-reported multicultural knowledge and awareness and its relationship to how clients evaluate the multicultural knowledge and awareness of counselors, as well as studies
evaluating the multicultural knowledge and awareness of counselors by a third-party and comparing it to self-reports of multicultural knowledge and awareness would serve to further validate self-report measures of multicultural competencies. The Student Vignette and Counselor Perception Scale will be created by the researcher for this study. This is a limitation as little is known about the reliability and validity of this measure beyond the pilot study that will be conducted.

A limitation in sampling exists because American School Counseling Association (ASCA) members will be solicited for voluntary participation. This could bias the sample because participants who volunteer may have particular interest in the topic, need access to the internet, and must be technologically savvy enough to respond to online questionnaires. Additionally, participants could have been cued to the purpose of the study and, thus, biased their answers to appear more socially desirable.

Lastly, there are limitations associated with the research design. This study uses a correlational research design and captures data at only one point in time. The inability of correlational designs to determine causality between related variables is a limitation. Additionally, there are possible history threats to validity associated with collecting data at only one point in time.
CHAPTER 2
LITERATURE REVIEW

The purpose of this chapter is to present an overview of the scholarly literature and research relevant to my study. A review of literature pertaining to the following topics will be presented: (a) chronic underachievement of African-American students, (b) African-American children and learning, (c) cultural discontinuity, chronic underachievement, and the role of the school counselor (d) the history of interventions for chronic underachievement, and (e) Multicultural Counseling and Therapy (MCT) and school counselors. This chapter will conclude with a summary.

Chronic Underachievement of African-American Students

Chronic underachievement, as characterized by disproportionate placement of low-income African-American students in low-ability coursework (Harris, Brown, Ford & Richardson, 2004; Haycock, 2001; Lee, 2002; Lucas, 1999; Mickelson & Heath, 1999; Oakes, 1990, 1993, 1994, 2005), special education programs (National Alliance of Black School Educators [NABSE], 2003; National Research Council, 2002; Office of Civil Rights, 1994), and behavioral remediation (Children's Defense Fund, 2003; Harry & Klingner, 2006; National Center for Education Statistics [NCES], 2007; Townsend, 2000, 2002) persists despite various efforts to address these problems. In addition, African-American students are underrepresented in gifted and talented programs and advanced coursework (Ford, 1996, 1998; Ford & Harris, 1999; Ford & Webb, 1994; National Research Council, 2002; Patton, 1992; Perry, Steele & Hilliard, 2003; U. S. Department of Education [USDE], 1999). Although different factors have been investigated, some scholars cite low expectations and the subsequent low ability tracking of low-income, culturally diverse students as significant contributors to chronic
underachievement for this student population (Bemak & Chung, 2005; Ford, Harris, Tyson & Trotman, 2002; Harris, Brown, Ford & Richardson; Haycock; Lee; Mickelson & Heath; Oakes, 1990).

U.S. public schools have a history of ability tracking that dates back to the turn of the twentieth century and compulsory education laws (Oakes, 2005). Tracking increased greatly in the 1920’s and 1930’s correlating with an influx of immigrants to the United States (Harris, Brown, Ford & Richardson, 2004; Oakes & Guiton, 1995). Believed to be a means of preparing a diversifying population of immigrant, rural, and urban children for participation in the workforce, tracking separated students by their abilities and likely future occupations (Oakes, 1993). While formal tracking programs have disappeared, in many schools students are still sorted into different class levels based on their perceived abilities. Some existing tracking practices include: (a) ability-grouping elementary students within and across subjects or in self-contained ability-homogenous classrooms, (b) scheduling junior high school students class by class based upon perceived ability or in blocks of classes based upon a general measure of ability, and (c) enrolling senior high school students in courses that follow a curricular trajectory towards various postsecondary destinations, such as entering the workforce (high school as a terminal degree), vocational school, and university (Epple, Newlon & Romano, 2002; Mickelson & Heath, 1999; Oakes, 2005).

These practices disadvantage those students placed in low-ability classes because they have diminished access to high-status knowledge, fewer opportunities to engage in stimulating learning opportunities, and are more likely to feel alienated by the educational process (Mickelson & Heath, 1999; Oakes, 2005). Additionally, once a
student has been placed in low-ability classes or a vocational track it becomes increasingly difficult to change this trajectory and advance to college bound courses or an academic track (Harris, Brown, Ford & Richardson, 2004). While high-ability tracking may benefit some learners, several studies reveal that tracking often greatly hinders those perceived as mid- and low-ability students from opportunities to learn and excel, particularly low-income, African-American, and Latino students (Mickelson & Heath; Oakes). Tracking practices in education are detrimental to culturally diverse and low-income students because they are often done across racial/ethnic and social class lines with these students disproportionately placed in low-ability classes (Mickelson & Heath; Oakes). This disproportionality is also present in remedial special education programs, where low-income, culturally diverse students are overrepresented.

There is a long history of the overrepresentation of culturally diverse students in special education programs, such as: severe emotional disturbance (SED), mild mental retardation (MMR), and specific learning disabilities (LD), that can be traced back to educational segregation and discrimination (Artiles, Harry, Reschly & Chinn, 2002; Artiles & Trent, 1994; Artiles, Trent, & Palmer, 2004; Donovan & Cross, 2002; Harry & Klingner, 2006; Hilliard, 1992; Patton, 1992, 1998; Russo & Talbert-Johnson, 1997; Skiba et al., 2006; Skiba et al., 2008). African-American students represent about 16% of the public school population but 27% of all students classified as trainable mentally retarded or seriously emotionally disturbed (Children’s Defense Fund, 2003). As a group, African-American students constituted roughly 14.8% of public school enrollment in 1998. Yet, compared to their White counterparts, they were disproportionately identified and placed in categories such as mental retardation, specific learning
disability, and emotional disturbance at rates of 18.9%, 45.2%, and 10.7%, respectively (NCES, 2002). In 2004, six percent of African-American, as compared to four percent of White and two percent of Asian/Pacific Islander 6- to 21-year-olds were identified as having a specific learning disability. American Indians/Alaska Natives also have a high rate of identification for specific learning disabilities at eight percent (NCES, 2007).

This disproportionality sets students onto a trajectory of low achievement by removing them from core curriculum and academically rigorous coursework (Markowitz, Garcia & Eichelberger, 1997; Townsend, 2000). Such discouraging schooling experiences can fuel disengagement from the academic process and even lead to dropout (Townsend; West-Olatunji, Baker & Brooks, 2006). This is especially discouraging for students who are misplaced due to inadequacies in the referral process and/or a lack of cultural understanding by educators (Patton, 1998). Along with the issue of disproportionality in special education for African-American students is the disproportionality with which they are subjected to behavioral remediation, such as suspensions and expulsions.

In 2003, African-American students constituted 17.2% of public school enrollment. Collectively, they were expelled, suspended, and were subjects of corporal punishment at rates of 23%, 21%, and 27% respectively (NCES, 2007). The Children’s Defense Fund (2003) found that African-American students constituted 30% of all students expelled and 31% of those who have received corporal punishment. Studies show that African-American students receive more severe punishments and are more often suspended and for longer durations than their White counterparts (Cartledge, Tillman & Talbert-Johnson, 2001; Harry & Klingner, 2006; Skiba, Peterson & Williams, 1997).
These kinds of exclusionary practices cause students to be excluded from school settings and curriculum, creating vicious cycles of lowered expectations by educators, resulting in chronic underachievement (Harry & Klingner; Townsend, 2000, 2002). Acting out behaviors can be the result of gifted students seeking attention or a lack of intellectual stimulation that is missing from their classrooms (Ford 1994, 1996; Gay, 2000).

Unfortunately, gifted African-American students often fail to be appropriately identified and properly placed (Elhoweris, Mutua, Alsheikh & Holloway, 2005; Ford, 1994, 1998; Ford & Harris, 1999; Ford, Harris, Tyson & Trotman, 2002; Patton 1992, 1995; Patton, Prillaman, & VanTasselBaska, 1990). African-American students are about half as likely to be placed in gifted, talented, and advanced courses as their middle-class White counterparts (Children’s Defense Fund, 2003; National Research Council, 2002). While African-American students comprised 17% of the U.S. school population in 1998, they comprised only 7.4% of the students in gifted education programs (NCES, 2001). More recent statistics approximate that 7.5% and 10% of White and Asian students, respectively, were identified for placement in gifted programs. Yet, only about 3% and 3.5% of African-American and Hispanic students were identified as gifted (Information Center on Disabilities and Gifted Education, 2003).

Various explanations have been offered to explain gifted underrepresentation for African-American students. One such explanation points to the failure of educators to appropriately identify and refer gifted African-American children who differ culturally from their middle-class White counterparts (Ford, Harris, Tyson & Trotman, 2002; Patton 1992, 1995; Patton, Prillaman, & VanTasselBaska, 1990). School counselors are
often involved in the referral process for special education programs, including gifted and talented programs (Amatea & West-Olatunji, 2007; Carpenter, King-Sears & Keys, 1998; Keys, Bemak, Carpenter & King-Sears, 1998). Thus, they have been viewed as gatekeepers and contributors to the disproportionality issue (Bemak, 2000; Bemak & Chung, 2005; Lee, 1998).

The cultural expectations and behaviors surrounding the learning that low-income African-American students bring to classrooms often create cultural mismatches within schools (Gay, 2000; Ladson-Billings, 2005; Murrell, 2002; Nieto, 1999, 2004). This mismatch has been cited as an explanation for much of the chronic underachievement experienced by low-income African-American students, exemplified in their disproportional placement in low-ability coursework, special education programs, behavioral remediation, and gifted education. Learning expectations typical of many African-American children are discussed in the following section.

**African-American Children and Learning**

Congruent with their home socialization, many African-American children bring a host of culturally-bound expectations about learning into the classroom. In particular, these preferences and behaviors are believed to exist within a set of cultural values and traditions consistent with an African-American cultural worldview (Boykin, 1986). This includes a preference for stimulating learning environments that involve collaboration, variability, movement, affective learning, and creativity (Hale, 2001; Hale-Benson, 1986; Gay, 2000; Tyler, Boykin, Miller & Hurley, 2006; Tyler et al., 2008).

Wade Boykin, professor of psychology at Howard University, and Kenneth Tyler, associate professor of educational psychology at University of Kentucky, along with various colleagues have spent over three decades investigating the link between culture
and academic achievement for African-American children. This research has advanced the argument that cultural values influence the behavioral, thought, and interactional patterns of many African Americans. Evidence has been found for the presence of three specific cultural values in the home socialization of many low-income African-American families: communalism, verve, and movement (Tyler et al., 2008). This is in contrast to the cultural values embedded in U.S. schools that reflect individualism, competition, and other Eurocentric orientations (Boykin, Tyler & Miller, 2005; Gay, 2000; Nieto, 2004). This cultural discontinuity has been cited as a contributing factor to the low expectations some educators have for the academic aptitude and achievement of low-income African-American students. These low expectations have been linked to the chronic underachievement of low-income, culturally diverse students (Bemak & Chung, 2005; Ford, Harris, Tyson & Trotman, 2002; Harris, Brown, Ford & Richardson, 2004; Haycock, 2001; Lee, 2002; Mickelson & Heath, 1999; Oakes, 1990).

Low-income African-American children tend to prefer collaborative, active, and engaging learning environments (Hale, 2001; Hale-Benson, 1986; Tyler, Boykin, Miller & Hurley, 2006), typifying the Afro-cultural learning styles of communalism and verve (Gay, 2000; Tyler et al., 2008). This is likely because low-income African-American children tend to be socialized at home with communalism and verve as embedded values and practices (Bailey & Boykin, 2001; Bell, 2001; Boykin, 1982; Boykin & Bailey, 2000; Franklin, 1992; Hale-Benson, 1986; Miller, 1997; Morgan, 1980; Tyler, 2002, 1999; Tyler, Boykin, Boelter & Dillihunt, 2005). Communalism has been defined as the perceived fundamental interdependence of people. It is a cultural value and social orientation which counters individualism, as it focuses on the welfare of the group, as
opposed to the pursuits and goals of individual group members (Moemeka, 1998). For the purposes of this study, communalism is operationalized as behaviors in accordance with the valuing of duty to one’s social group as more important than individual rights and privileges.

Boykin (1983) defined verve as the preference for high levels of physical or sensate stimulation. This physical stimulation has been conceptualized in terms of three qualities: intensity or liveliness, variability, and density of stimulation. Intensity or liveliness refers to the level of stimulation, variability refers to the amount of changeability or alternation between activities or stimuli in the environment, and density refers to the number of stimulus elements or activities that are occurring in the environment, as well as the number of stimulus elements or activities being engaged in simultaneously. High levels of these three qualities are descriptive of verve.

Several studies have been conducted to assess the presence of cultural themes in the lives of low-income African Americans. Much of the scholarship on the home socialization of African-American children and their families indicate the presence of communalism and verve (Bell, 2001; Boykin, 1983; Boykin & Bailey, 2000; Hale-Benson, 1986; Morgan, 1980; Tyler, 1999, 2002; Tyler, Boykin, Boelter & Dillihunt, 2005; Tyler, Boykin, Miller & Hurley, 2006). Bell’s (2001) qualitative work with low-income African-American mothers uncovered communal practices in their daily household activities. Similar results were found in two studies conducted by Tyler (1999, 2002) exploring the home socialization of African-American elementary and college students. Through qualitative analysis he found these students’ home socialization consisted of more experiences related to communalism than individualism. Boykin and
Bailey (2000) indicated the presence of verve in the home environments of low-income African-American children. This was depicted in the children’s description of regular family participation in lively and high stimulation activities, frequent alternation between activities, and engagement or observation of multiple activities simultaneously.

Following the establishment of precedence for the presence of communalism and verve within low-income African-American families, quantitative studies utilizing surveys depicting various cultural themes have been used to investigate the home behaviors of low-income African-American parents (Tyler, Boykin, Boelter & Dillihunt, 2005). In Tyler, Boykin, Boelter, and Dillihunt’s study surveys were administered to a sample of 71 parents with scenarios depicting four distinct cultural themes: communalism, verve, individualism, and competition. Communalism and verve contrasted the Eurocentric mainstream behaviors of individualism and competition. Home behaviors conceptualized as communal included: acts of sharing, helping with household chores, and children doing homework together. Home behaviors such as: performing routine activities in different ways, having background noise like a television or music playing in the house, and engaging in multiple activities or having different things going on at the same time were identified as vervistic. Individualistic behaviors included performing tasks and finding solutions to problems independently and encouraging or praising an individual for his/her independent work. Attempting to do things better than others, playing games to see who gets the best or right solution to a problem, and rewarding children for doing the best or fastest work were viewed as competitive behaviors. This sample of parents reported endorsing and practicing the Afrocultural behaviors of communalism and verve significantly more than individualistic or competitive behaviors.
Similar findings were the result of a study by Tyler, Boykin, Miller, and Hurley (2006) investigating the cultural preferences and socialization of low-income African-American fourth graders. Among a sample of 81 students, a preference and socialization toward communal and vervistic practices were significantly higher than individualistic and competitive practices. These preferences in behavior were investigated utilizing surveys featuring hypothetical vignettes of behaviors typical of each of the referenced Eurocentric and Afrocultural behaviors. The vignettes were developed by Boykin, Tyler, and Miller (2005), as a result of their investigation of cultural themes in classrooms serving low-income African-American students.

Student preferences at school and at home reflected a favoring of Afrocultural behaviors. Additionally, students reported getting into more trouble at home for employing individualistic and competitive behaviors, as compared to communal and vervistic behaviors. This was consistent with students’ perception that their parents preferred communal and vervistic behaviors. On the contrary, students reported getting into more trouble at school for employing communal and vervistic behaviors over individualistic and competitive behaviors and perceived their teachers’ preference for individualistic behaviors over communal and vervistic behaviors. They also perceived their teachers’ preference for competitive behaviors over vervistic behaviors but not communal behaviors. Despite the students’ perception that teachers prefer Eurocentric behaviors in the classroom, this study emphasizes the preference low-income African-American students often have for communal and vervistic activity at both home and school.
Studies consistently conclude that many African-American children display higher motivation and achievement when communalism and verve are embedded in the learning context (Albury, 1993; Allen & Butler, 1996; Allen & Boykin, 1992; Bailey & Boykin, 2001; Bailey & Walton, 1994; Boykin, 1979, 1982; Boykin & Allen, 2000; Boykin, Allen, Davis & Senior, 1997; Boykin, Lilja & Tyler, 2004; Dill & Boykin, 2000; Tharp & Gallimore, 1989; Tuck & Boykin, 1989). In Albury's (1993) study, 96 low-income African-American and European-American students from an inner city school district in Baltimore were asked to complete a vocabulary learning task in communal and individualistic conditions. The African-American students performed significantly better in the communal learning context while the European-American students performed better in the individualistic context. Further investigations have presented similar findings. For instance, Dill and Boykin (2000) found that both the encoding and inferencing reading comprehension of fifth grade low-income African-American students was higher when students were involved in peer tutoring in a communal, unscripted manner as compared to when they studied individually or in pairs following scripted directions. A more recent study's findings reveal that fourth and fifth grade African-American students performed better on a geography test when studying in groups than when studying alone (Boykin, Lilja & Tyler, 2004).

As further exploration of the connection between student achievement and cultural context, several studies demonstrate the enhanced motivation and achievement of African-American students under vervistic learning conditions. For example, Bailey and Boykin's (2001) replication of a past study by Tuck and Boykin (1989), utilizing the academically relevant learning tasks of spelling, vocabulary, mathematics, and picture-
sequencing, produced similar results to the original study. Motivation and academic performance were significantly higher for all four learning tasks in the high-variability context, as compared to the low-variability context. It also revealed a positive correlation between a high-variability of activity (i.e. the presence of verve) in the home and a greater preference for and increased motivation in learning tasks with high-variability. This suggests these students prefer and are more motivated when cultural congruence exists between their home and school contexts. A similar study by Boykin and Bailey (2000) found that a sample of 192 low-income African-American third and sixth grade students performed best on four experimental problem-solving tasks: color matching, listening, schema reproduction, and visual scanning in a high-variability context with background music playing and performed worst in a low-variability context without background music.

Results of a study by Allen and Butler (1996) are congruent with the results of the aforementioned studies. In this study low-income African-American and middle-income White students were read stories under two conditions that differed in the degree to which movement and music were integrated with the presentation of the stories. One condition allowed for children to coordinate movement with a musical accompaniment while listening to the stories, while the other condition allowed for little movement opportunity and no music was played. Performance was measured via a multiple-choice test designed to assess the amount of information the children processed about the stories. African-American students performed best in the condition with coordinated movements to music and White students performed best in the condition with little movement and no music.
In addition to studying the cultural values present in the home socialization of African-American families, Boykin and colleagues have examined the effects of incorporating aspects of these cultural values and experiences in formal and experimental learning settings. A consistent finding in these studies is that low-income African-American students perform at optimal achievement levels when classroom assignments build on the cultural values already imbedded in their home and family lives (Bailey & Boykin, 2001; Boykin, 1983, 1986; Boykin & Cunningham, 2001; Boykin, Lilja, & Tyler, 2004). Such achievement outcomes have been found among various tasks across a range of subjects, including: language arts, reading, mathematics, and social sciences.

These studies provide a breadth of evidence for the preference, increased motivation, and increased academic performance of low-income African-American students in learning contexts where communalism, verve, and movement are embedded values and practices (Allen & Butler, 1996; Bell & Clark, 1998; Boykin et al., 2005; Hale, 2001; Marryshow, 1995; Sankofa et al, 2005). In Boykin and Bailey’s (2000) meta-analysis of cultural learning studies, they conclude that while European-American students outperformed African-American students in contexts where Afrocultural themes were not emphasized, African-American children outperformed European-American students when Afrocultural themes and practices were embedded in the learning contexts. Scholarship suggests this enhanced performance is because these Afrocultural contexts are familiar and linked to regularly occurring events and activities within culturally structured home environments for these students (Boykin & Bailey, 2000; Bailey & Boykin; Boykin, Lilja & Tyler; Hale, 2001; Hale-Benson, 1986). This
provides rationale for the increased motivation and achievement of these students in Afrocultural learning contexts, as these experiences are salient and culturally appropriate for many African-American children.

While many studies on student learning preferences and achievement confound class and culture by examining and comparing low-income African-American and middle-class European-American students, studies that control for class differences by comparing low-income African-American and low-income European-American students provide further support for the existence of distinct cultural learning preferences (Albury, 1993; Boykin et al., 2005; Tuck & Boykin, 1989). While the present study focuses on an intersection of the class and culture of low-income African-American students, emerging scholarship and research suggest that similarly disproportionate educational outcomes exist for African-American students across class/socioeconomic statuses (Perry, Steele, Hilliard, 2003). For school counselors and other educators to work effectively with African-American students of any class background, they must have knowledge of African-American culture, including an awareness of the historical and sociopolitical contexts of culture and skills to utilize culture in their conceptualizations and interventions (Lee, 1995; Pedersen & Carey, 2003).

**Cultural Discontinuity, Chronic Underachievement, and the Role of the School Counselor**

Cultural discontinuity within the educational system has been proposed as a contributing factor to chronic underachievement and disproportionality between low income, culturally diverse students and their more privileged White peers (Cholewa & West-Olatunji, 2008; Gay, 2000; Hale, 2001; King, 2004; Nieto, 2004). Cultural discontinuity is poor conceptualization of culturally diverse students’ behaviors,
attitudes, and expectations of learning by educators using a Eurocentric lens to assess and intervene for remediation or advancement. Cultural misunderstandings and hegemony present in the imposition of mainstream/Eurocentric values embedded in the U.S. educational system have been proposed as contributing factors in the overrepresentation of African-American students in low-ability coursework (Harris, Brown, Ford & Richardson, 2004; Mickelson & Heath, 1999; Nieto, 2004; Oakes, 1990, 1993, 1994, 2005), special education programs such as: specific learning disabilities (LD), severe emotional disturbance (SED), and mild mental retardation (MMR) (Blanchett, 2006; Harris, Brown, Ford & Richardson, 2004; Harry & Klingner, 2006; Losen & Orfield, 2002; Patton, 1998; Russo & Talbert-Johnson, 1997; Zhang & Katsiyannis, 2002), and behavioral remediation (Cartledge, Tillman & Talbert-Johnson, 2001; Neal, McCray, Webb-Johnson & Bridgest, 2003; Perry, Steele & Hilliard, 2003; Skiba et al., 2002; Townsend, 2000, 2002), as well as their underrepresentation in gifted/talented programs and advanced coursework (Ford, 1996, 1998; Ford & Harris, 1999; Ford, Harris, Tyson & Trotman; Ford & Webb, 1994; Harris, Brown, Ford & Richardson, 2004; Patton, 1992, 1995; Perry, Steele & Hilliard).

Scholars propose that cultural discontinuity exists between many low-income, culturally diverse students' home experiences and their classroom-based learning and social experiences (Deyhle, 1995; Foster & Peele, 1999; Gay, 2000; Ladson-Billings, 2005; Murrell, 2002; Ndura, 2004; Nieto, 1999; Parsons, 2001, 2003; Parsons, Travis, & Simpson, 2005; Solano-Flores & Nelson-Barber, 2001; Webb-Johnson, 2003). Recent efforts in the form of standards-based educational reforms claim to focus on establishing educational equity for all students, particularly efforts to reduce the chronic
underachievement of low-income, culturally diverse students (Daniels, 1998; Perry, Steele & Hilliard, 1993). This is congruent with the vision of the role of 21st century counselors as leaders and collaborative partners for educational equity within their schools (Amatea & West-Olatunji, 2007; Bemak, 2000; Bemak & Chung, 2005; House & Hayes, 2002; Paisley & McMahon, 2001).

**Cultural Discontinuity and the Chronic Underachievement of African American Students**

Studies of student achievement and ethnicity indicate that African-American, Latino-American, and Native American students generally have lower achievement than White and Asian students (Haycock, 2001; Lee, 2002; NCES, 2007). Negative or low teacher expectations of culturally diverse students are thought to be contributing factors to this phenomenon, as well as the imposition of Eurocentric/mainstream culture. Research suggests teachers’ expectations for student achievement are positively correlated with their perceptions of whether students adhere to mainstream cultural value–based behaviors while at school (Boykin, Tyler, Watkins-Lewis, & Kizzie, 2006; Delpit, 1995; Hollins & Spencer, 1990; Tyler, Boykin & Walton, 2006). Negative and low expectations of African-American students are considered in relation to several factors including differences in: learning styles and behaviors (Hale, 2001; Nieto, 2004; Tyler, Boykin & Walton, language forms (Craig & Washington, 2006; Foster & Peele, 1999; Perry & Delpit, 1998), and behavioral and movement styles (Neal, McCray, Webb-Johnson & Bridgest, 2003; Shade & New, 1993). For these students, the incongruence between their school and home cultures creates misunderstandings that can lead to their misplacement in lower tracks and remedial special education (Brown, 2004; Cummins, 1996; Delpit, 1995; Ford et al., 2002; Gay).
Studies by Tyler, Boykin, and Walton (2006) and Irvine (1990) illustrate the potential impact of culture on teacher expectations. Tyler, Boykin, and Walton examined if there was a link between teachers’ perceptions of students’ adherence to certain cultural bound learning behaviors and teachers’ expectations for student achievement and motivation. Teachers read scenarios of hypothetical students who depicted behaviors typical of Eurocentric/mainstream culture, competition and individualism, or behaviors congruent with an Afro-cultural ethos, verve and communalism. Teachers were then asked to rate the motivation and achievement of the hypothetical students as if they were students in their own classroom. Results concluded that teachers in the study perceived students displaying competitive and individualistic behaviors as significantly more capable of achieving and more motivated than students displaying vervistic and communal behaviors. Irvine observed that when African-American students behaved in ways consistent with their culture, as opposed to Eurocentric/mainstream culture, teachers tended to perceive these students as aggressive, low achieving, and potential candidates for special education programs.

In contrast to the cultural styles typifying African-American culture, U.S. public schools are places that have Eurocentric values embedded in the environment (Boykin, Tyler & Miller, 2005; Gay, 2000; Nieto, 2004). These values include: individual praise (Lerman, 2000), competition (Boykin, Tyler & Miller; Gay), individualism (Boykin, Tyler & Miller), and linear thinking and communication patterns (Hale-Benson, 1986; Swartz, 2004). Individual praise is closely linked to the values of individualism and competition, as an individual is recognized for her/his work independent of the group. Individualism refers to one’s disposition toward fundamental autonomy, independence, individual
recognition, solitude, and the exclusion of others (Moemeka, 1998; Spence, 1985).

Competition refers to one’s preoccupation with doing better than others (Boykin, 1983).

Linear thinking and communication is conceptualized as rationale, analytical thought and speech in patterns that are predictable and known (Hale-Benson, 1986).

Teachers often use learning styles in the classroom that are typical of a Eurocentric/mainstream cultural ethos (Boykin, Tyler & Miller, 2005; Boykin, Tyler, Walkins-Lewis & Kizzie, 2006; & Walton, 2006; Webb-Johnson, 2002). For example, in a study by Boykin, Tyler, Watkins-Lewis, and Kizzie 81 teachers from two public schools serving low-income communities were asked to complete a questionnaire with questions exploring the cultural context under which they perform and ask students to perform various traditional classroom behaviors and activities. The Cultural Classroom Practices Questionnaire assessed how often teachers endorsed culture-based classroom practices under four cultural orientations: individualistic, competitive, communal, and vervistic. Results show that teachers reported significantly higher deployment of classroom practices reflecting the Eurocentric orientations of individualism and competition than the Afrocultural orientations of communalism and verve.

A qualitative study by Boykin, Tyler, and Miller (2005) also found a predominance of classroom activity occurring under a Eurocentric cultural ethos, when compared to an Afrocultural ethos. This study explored the existence of cultural themes in classrooms serving low-income African-American students. Four hundred sixty observations of behaviors in the classroom were specified under either a mainstream or Afrocultural ethos. Three hundred eighty one of these observations were in reference to the three
Eurocentric/mainstream themes: individualism, competition, and bureaucracy orientation. Only 48 of the remaining observations were in reference to the three Afrocultural themes: movement, verve, and communalism. The researchers conclude this study provides evidence of the cultural misalignment between home and school for this population of students.

Providing further evidence of this mismatch, another qualitative study by Webb-Johnson (2002) describes the culturally-sanctioned behaviors of African-American students in a small urban elementary school and teachers' practices in the classroom. Students in the study displayed all nine dimensions of African-American life: spirituality, harmony, movement, verve, affect, communalism, expressive individualism, oral tradition, and social time perspective (Boykin, 1983). Field notes from the study reveal that students were most often engaged in academic work that was done quietly and independently, more typical of a mainstream cultural ethos. The researcher also concluded that teacher responses to students' Afrocultural behaviors were often negative, with African-American students receiving more negative attention than White students as a result of these behaviors.

In addition to findings that teachers favor Eurocentric classroom learning styles, research and theory suggest classroom infrastructures and practices in public schools often reinforce the mainstream cultural themes of competition and individualism (Boykin & Miller, 1997; Johnson, 1982; Johnson, 1994). Johnson (1982) found in his analysis of U.S. public classrooms that as students progress through lower to middle and upper grade levels, the conditioning of students to sociocultural norms of independence, autonomy, and competition increases. This is evident in the organization of the desks
and other spatial arrangements that dictate the predominant types of interactions and activities done in these settings. Although he found spatial arrangements more predictive of group and communal learning in lower grade levels, by sixth grade and through high school a significant difference in classroom and desk organization was found that facilitated an increase in competitive and independent work.

As a result of the imposition of mainstream cultural values in the classroom, research has shown that many students are placed in situations where adherence to mainstream cultural value–based behaviors are directly related to teachers' high expectations of student academic aptitude and motivation (Boykin, Tyler & Miller, 2005; Tyler, Boykin & Walton, 2006; Tyler, Boykin, Miller, & Hurley, 2006). In Tyler and his colleague’s study, 62 elementary teachers read scenarios of hypothetical students who displayed behaviors congruent with a Eurocentric/mainstream cultural ethos (individualism and competition) or an Afrocultural ethos (communalism and verve). Teachers then rated students’ motivation and achievement as if they were students in their classroom. Motivation and achievement ratings were significantly higher for students displaying individualism and competition, as compared to students displaying communal or vervistic behaviors.

Results from these studies and related scholarship provide evidence of teachers’ preference for Eurocentric/mainstream behaviors in the classroom, as well as the presence of culturally-bound expectations and biases that likely contribute to the chronic underachievement of African-American and other culturally diverse students. Other scholars and researchers conclude that students using African-American English (AAE), a language form typical of African-American culture, were viewed as less educationally
capable by educators (Craig & Washington, 2006; Delpit, 1995; Perry & Delpit, 1998). This kind of cultural bias can result in the misplacement of African-American students in remedial and special education programs and in the failure to identify gifted and academically talented African-American students for gifted/talented programs or challenging, advanced coursework.

In her book, Other People’s Children, Delpit (1995) concludes that not only does the failure of many teachers to identify AAE as a valid dialect and language form likely cause students to be misplaced in remedial programs but it also impacts students’ motivation for learning to read. A study by Cunningham (1976) illustrates what Delpit calls “teachers confusing the teaching of reading with the teaching of a new dialect form” (p. 58). He explains how many teachers will consistently correct students speaking in AAE and prompt them to read in standard English. In his study with teachers from across the U.S., teachers corrected dialect-related reading miscues 78% of the time and nondialect-related reading miscues only 27% of the time. This supports Delpit’s assertion that teachers often correct the dialect-influenced pronunciation and grammar while ignoring the comprehension the student must have in order to translate the standard English text into her/his own dialect. For many students this sends the message that their dialect and culture is not valid or valued.

In addition to the cultural misunderstandings educators often have in regards to learning styles and language forms typical of African-American culture, studies show behavioral and movement styles typical of African-American culture may also create misunderstandings and contribute to underachievement and disproportionality issues. Neal, McCray, Webb-Johnson, and Bridgest (2003) investigated teachers’ perceptions
of students displaying movement styles typical of African-American culture and students
displaying movement styles typical of mainstream culture. Movement and individual
expression are dimensions of African-American culture (Boykin, 1983). Thus, movement
styles typical of African-American culture are evident in a nonstandard walking style,
characterized as a deliberately swaggered or bent posture, with the head held slightly
tilted to the side, one foot dragging, and an exaggerated knee bend (dip). A standard
walking style, used primarily among European-American students, was defined as an
erect posture with leg and arm swing synchronized with posture and pace, a steady
stride, and a straight head (Neal, 1997).

Participating teachers watched video of four students walking: an African-
American student walking in the nonstandard style, an African-American student
walking in the standard style, a White student walking in the nonstandard style, and a
White student walking in the standard style. Teachers were then asked to complete a
survey detailing their perceptions of each student’s achievement level, aggression level,
and need for special education services. Results of the study indicated that teachers
perceived students with the nonstandard walking style as lower achieving, higher in
aggression, and more likely to need special education services than students displaying
the standard walking style. This further illustrates the potential link between cultural
discontinuity, expectations of educators, and chronic underachievement and
disproportionality in special education for African-American students.

This disproportionality includes an underrepresentation in gifted and talented
programs, as well. Talent sorting of students is often done along race, class, and
cultural lines. Those students not schooled in the mainstream cultural mores often fail to
be identified as gifted, advanced, or talented (Boykin, 2000). Student ethnicity has been found to be a significant predictor of teacher recommendation for gifted/talented placement testing. Two hundred seven elementary teachers from a large Midwestern city participated in a study by Elhoweris, Mutua, Alsheikh and Holloway (2005). All participants were randomly assigned to one of three treatment conditions and provided with a short case vignette describing a gifted child. One third of the teachers read a vignette describing a European-American student, one third read a vignette describing an African-American student, and one third served as a control group and received no information about the student’s ethnicity. After reading the vignette, all participants were asked how likely they would be to recommend the hypothetical student for gifted/talented testing and services. The results of this study indicated that the student’s ethnicity did make a difference in the teachers’ referral decisions. These teachers were significantly less likely to recommend an African-American student be tested for gifted/talented placement than a student of which the ethnicity was unknown. This phenomenon likely contributes to the underrepresentation of African-American students in gifted/talented programs, as many student placements into these programs originate from teacher recommendations.

Educational Equity and the Role of the School Counselor

As a response to the persistent chronic underachievement and overrepresentation of African-American and other culturally diverse students in U.S. public educational settings, several education reform initiatives have sought to investigate and intervene. Subsequently, educators are charged with the great responsibility of striving for educational equity and facilitating the academic achievement of all students. Chronic underachievement and disproportionality issues present challenges for educators. While
research has explored teachers’ perceptions of students’ culturally-bound classroom behaviors, there remains a dearth of research and knowledge regarding school counselors’ perceptions of students’ culturally-bound classroom behaviors and counselors’ competence in working with culturally diverse students (Constantine, 2001). This is concerning since scholars have suggested that many school counselors act as gatekeepers and contribute to the status quo of chronic underachievement and disproportionality of culturally diverse and low-income students (Bemak, 2000; Bemak & Chung, 2005; Lee, 1998).

Beginning with the national Transforming School Counseling Initiative (TSCI), there have been systematic attempts to examine and redefine the role of the school counselor as a means of contributing to educational equity for all students. American School Counseling Association (ASCA) National Model (2003) calls for school counseling programs to be an integral part of students’ daily educational environment and for school counselors to be collaborative partners in student achievement. ASCA has worked to create standards placing school counselors at the center of the education reform movement. This role includes leadership within the school to improve curriculum and instruction and advocacy for equal opportunity and access to a quality education for all students (Herring, 1997; House and Martin 1998; Keys, Bemak & Lockhart, 1998; Martin, 2002; Stone & Clark, 2001).

School counselors are well-positioned to tackle issues of equity, access, and supporting conditions for student success through advocacy of traditionally underserved students (Martin, 2002; Oakes, 2005). They receive data about student achievement, community conditions, and reports of school failure and receive relevant training in
counseling, education, group dynamics, human development, and systems theory (Holcomb-McCoy, 2007). Thus, they are in a unique position to assume leadership roles in schools to reduce academic inequality (Bemak, Chung & Siroskey-Sabdo, 2005; Martin, 2002). Unfortunately, some scholars theorize that many school counselors are not prepared to provide such leadership (Constantine, 2001; Martin) when they remain silent and maintain the status quo of inequity (Holcomb-McCoy). Although there is little research examining the multicultural competence of school counselors, there is concern that in working with culturally diverse students, some school counselors may be providing services that extend beyond their current level of expertise (Constantine, 2002; Hobson & Kanitz, 1996).

Emerging scholarship on the role of the 21st century counselor may impact and extend expectations for school counselors’ involvement in reform to increase educational equity for all students. Regardless, traditional roles of school counselors include making referrals for special education (Amatea & West-Olatunji, 2007; Carpenter, King-Sears, & Keys, 1998; Keys, Bemak, Carpenter, & King-Sears, 1998) and academic advising (Paisley & McMahon, 2001; Stone & Clark, 2001). Traditionally, in these roles, school counselors may have contributed to the status quo of educational inequities by inadvertently maintaining educational and social disparities, such as disproportionality and chronic underachievement. Some scholars suggest that chronic underachievement of low-income, culturally diverse students is partially a result of negligence, low expectations, and job goals and outcomes adopted as important by school counselors (Bemak & Chung, 2005). A failure to address and challenge power structures and systemic factors, such as poverty, discrimination, racism, sexism, and
violence that marginalize low-income, culturally diverse students can perpetuate the cycle of oppression (Bemak & Chung; Bronfenbrenner, 1979).

The academic advising role of school counselors includes helping students: register for appropriate courses, understand the relationship between curriculum choices and future economic success, and gain an awareness of higher education financing possibilities (Stone & Clark, 2001). In a study of 25 U.S. schools, Oakes (2005) found the locus of control regarding ability tracking and advising of students resided with the counselors alone or the teachers and counselors together. These results imply that school counselors play an important role in the tracking of students and providing them with knowledge needed to access institutions of higher education and future career paths.

Similarly, in Corwin, Venegas, Oliverez, and Colyar’s (2004) qualitative investigation of school counseling and college guidance as a means of assessing educational equity in overcrowded urban high schools, barriers to successful college counseling and academic advising were found. At each high school, counselors’ abilities to provide adequate services were affected by large caseloads, a plethora of counseling duties, and limited resources. Both counselors and students expressed frustration at these limitations. Since culturally diverse and low-income students are more likely to attend overcrowded high schools, they are more likely to be affected by these barriers. Many culturally diverse students in the study expressed a lack of confidence in receiving college information and materials from their school counselor. Some also expressed that their counselors were barriers to college access as they were too busy to change the students’ schedule in order to fill college requirements or favored certain students.
Advising and scheduling are important school counseling roles that can affect the educational experiences and access to higher education and career endeavors of all students. Barriers to appropriate provision of these services can also contribute to the chronic underachievement and disproportionality facing low-income, culturally diverse students.

The problem of chronic underachievement and disproportionality for low-income, culturally diverse students are longstanding and pervasive (Artiles, Harry, Reschly & Chinn, 2002; Artiles, Trent, & Palmer, 2004; Donovan & Cross, 2002; Harry & Klingner, 2006; Hilliard, 1992; Hunter & Bartee, 2003; Patton, 1998). While 21st century school counselors, along with other educators, are charged with the responsibility of being collaborative leaders to affect positive change on the academic achievement of all students, problems of chronic underachievement and disproportionality commenced before the establishment of the school counseling profession. These phenomena have been viewed through multiple lenses and various attempts have been made to ameliorate this problem, ranging from the early cultural deprivation theories and related early education programs to the more contemporary focus on culturally-appropriate conceptualizations and interventions.

The History of Interventions for Chronic Underachievement

The chronic underachievement of low-income, culturally diverse students received national attention beginning in the 1960s, following the release of the Coleman Report (Coleman et al., 1966). The Coleman Report highlighted racial inequities in educational outcomes and prompted federal funding and initiatives attempting to affect change and move towards educational equity for all students. Early attempts in the form of compensatory education programs, originally based upon the premise of cultural
deprivation theory, have garnered limited sustained progress. The 1970s transitioned away from the hegemonic cultural deprivation theory, as the Comprehensive Guidance and Counseling Movement (CGCM) focused upon delivering school counseling and guidance services aimed at facilitating the academic and future life success of all students (Borders & Drury, 1992; Myrick, 1997; Paisley, 2001). Later, the CGCM was criticized for not addressing the needs of low-income, culturally diverse students. The 1990s response and emphasis on outcome-based research and multicultural counseling was indicative of another shift in the field of school counseling (Lee, 1995; Pedersen & Carey, 2003). Although there is evidence of initiative in the profession to provide culturally-competent services, there is concern that many school counselors lack the cultural competence to effectively work with the diverse student populations, as the chronic underachievement of low-income, culturally diverse students remains a grave concern (Bemak & Chung, 2005; Constantine, 2002; Holcomb-McCoy, 2007).

Cultural Deprivation Theory and Compensatory Education Programs

Cultural deprivation theory, originally emerging from the works of Oscar Lewis (1950, 1959), is based on the idea that people living in low-income families and communities are disadvantaged due to their socialization in a culture of poverty. That is, the culture of low-income families and communities was deemed inferior when viewed through a framework of idealized White middle-class culture. In the 1960s, cultural deprivation theory was used to explain the underachievement of low-income and culturally diverse students (Bloom, Davis & Hess, 1965; Lewis, 1950; Valencia, 1997). By the 1970s, scholars disagreeing with this theory were publishing works countering these ideas claiming that children were often classified as culturally deprived simply because their families and communities did not instill values and provide experiences
As a response to cultural deprivation theory and an attempt to buffer the effects of poverty, compensatory education programs like Title I and Head Start were established (Gordon & Wilkerson, 1966; Vinovskis, 1999). Beginning with the Elementary and Secondary Education Act (ESEA) of 1965, federal Title I funds were dispersed to address the issue of inequitable educational resources in schools serving low-income communities and to positively affect the chronic underachievement of "disadvantaged" children (i.e. low income) (Gordon & Wilkerson; Vinovskis). Title I funds were distributed to schools serving a significant number of children living at or below the poverty line. While these funds did not eliminate the gaps in funding between wealthy and poor communities, they did provide funding outside of local property tax revenues to mandated schools in order to shrink these gaps. However, questions arose surrounding the efficacy of Title I funds and the programs they supported to achieve the goals of educational equity. Studies reported that Title I funding failed to significantly close the achievement gap, as intended (Carter, 1984; Cuban, 1998). Despite more recent restructuring of the four-decade long Title I program, it remains unclear whether it will lead to significant improvements in the academic achievement of culturally diverse and low-income students (Vinovskis).

Head Start began in 1965 as a federal program to help economically disadvantaged children to overcome the perceived deficiencies of their families and communities and to boost achievement in their entrance to elementary school (Vinovskis, 1999; Zigler and Anderson, 1979). Head Start involved the establishment of
early education programs designed to improve the learning skills, social skills, and health status of children from low-income backgrounds so that, in theory, they may begin schooling on equal footing with their more advantaged peers (Currie & Thomas, 1995). Some criticized Head Start as an imposition of White middle-class values and socialization practices on low-income and culturally diverse families, while failing to address the role of discrimination in the larger society and its effects on the lives of socially marginalized families (Zigler & Muenchow, 1992). Concurrently, there was a criticism of the failure to acknowledge or nurture families’ existing resiliency and cultural strengths (Ladson-Billings, 1994). Scholars, such as Ladson-Billings (1994), criticize compensatory education programs for operating within a deficit-oriented framework of socially marginalized children. Ladson-Billings contends that without considering their unique and rich cultural and life experiences, these programs impose Eurocentric assumptions on Africa-American children, conceptualizing them as deficient White children.

While the results of a vast number of investigations into the effects of Head Start did vary, the program was widely criticized for its ineffectiveness as scholars questioned and examined its positive long-term effects (Currie & Thomas, 1995; Vinovskis, 1999; Zigler and Muenchow, 1992). Some noncognitive positive effects, such as greater access to nutritional and other preventative health services, were found for participating children. However, a formal evaluation of the program found that gains in IQ were small and faded quickly (Cicirelli, 1969). Moreover, while gains in test scores and a decrease in grade retention were found for White children involved in the program, gains in test scores faded quickly and a decrease in grade retention was not significant for African-
American children (Currie & Thomas). Despite these findings and criticism, compensatory education programs continue to operate with limited success as federally-funded attempts to decrease the chronic underachievement of low-income students.

**Comprehensive Guidance and Counseling Movement (CGCM)**

In 1958 the National Defense Education Act (NDEA) provided funding for various educational programs, including school counseling and guidance programs. Following the Soviet Union’s launch of *Sputnik*, and concerned that other countries were outperforming the United States in science and related fields, the primary focus of school counseling was encouraging students to enter science and technology tracks of higher education and career paths.

Over time as the profession of school counseling evolved, training criteria and standards were developed and there began a push towards the use of evidence-based best practices. The profession also experienced a transition from a focus on working with students identified as at-risk of school failure and/or having personal-social difficulties to programs utilizing developmental and career education theories to serve all children (Johnson & Johnson, 2003; Johnson & Whitfield, 1991; Lapan, 2001; Sink, 2002). In the late 1970s and early 1980s, developmental guidance programs emerged from the Comprehensive Guidance and Counseling Movement (CGCM). Developmental guidance has been described as an attempt to identify skills and experiences required for students to have in order for them to be successful in school and life and providing proactive and preventive programming to assist students in acquiring the knowledge, skills, self-awareness, and attitudes necessary for successful mastery of normal developmental tasks. Typically, once academic and life skills are identified and clarified...
for students, a guidance curriculum is planned in conjunction with students’ academic curriculum (Borders & Drury, 1992; Myrick, 1997; Paisley, 2001). Although this developmental approach remains popular as a framework for planning and delivering school counseling services, some scholars suggest Comprehensive Guidance and Counseling Programs (CGCPs) are insufficient to effectively address the developmental needs of low-income, culturally diverse students and address the issue of chronic underachievement for these populations (Keys, Bemak & Lockhart, 1998; MacDonald & Sink, 1999).

**Outcome Studies and Multicultural Emphasis**

In the 1990s the focus of the profession increasingly prompted school counselors to use results-based programs supported by outcome research and counseling interventions proven to be effective in order to increase accountability (Whiston & Sexton, 1998). Concurrently, scholarship on multicultural school counseling emerged concurrent with a call for school counselors to utilize culturally-appropriate case conceptualizations and interventions with culturally diverse students (Lee, 1995; Pedersen & Carey, 2003). These two progressions in the school counseling profession were fueled by the Transforming School Counseling Initiative (TSCI), funded by the DeWitt Wallace-Reader's Digest Fund and directed by the Education Trust (1996), a Washington, DC-based nonprofit organization, in 1996.

Launched as a five-year, multi-staged national initiative for transforming school counseling, the goal of the TSCI was to encourage the creation of pre-service training programs for school counselors to serve as student advocates and academic advisors who demonstrate the belief that all students can achieve at high levels on challenging academic coursework (Martin, 2002; Romano & Kachgal, 2004). The Trust pointed to
incongruence between the theory being taught and the skills needed to help students, especially low-income, culturally diverse youth, improve academically in schools (Education Trust, 1996; Martin, 2002; Paisley, 2001).

The issue of accountability in school counseling emerged as part of the educational reform movement. Accountability for school counselors involves collecting data and information that support any accomplishments that are claimed (Myrick, 2003). Outcome studies are a form of accountability as they require school counselors to evaluate the effectiveness of implemented programs and activities against intended goals and standards. Thus, they provide useful information regarding which programs and activities produce positive changes for students. The use of outcome research can help school counselors in utilizing programs that are proven to be effective (Whiston & Sexton, 1998). Outcome studies can also enable school counselors to respond effectively to the individual needs of the school as well as national and international trends, such as the national trend of chronic underachievement and disproportionality (Lapan, 2001).

While in the past school counselors have mainly worked with students and their families, there is a movement currently for them to take on collaborative leadership and consultant roles within their schools. This movement is congruent with the academic mission and systemic change necessitated by the educational reform movement and dictated by ASCA’s National Model (ASCA, 2003). The National Model calls for school counselors to be actively involved in promoting the academic achievement of all students. Several calls for the evaluation of school counselor practice and preparation in terms of actively responding to increase equity for all students and meeting the needs of
culturally diverse and low-income students have been made (Education Trust, 1996; Paisley & McMahon, 2001). ASCA’s Ethical Standards for School Counselors articulates the professional school counselor’s responsibility to acquire “educational, consultation and training experiences to improve awareness, knowledge, skills and effectiveness in working with diverse populations” (ASCA, 2004, p. 4).

There is a cognizance that as the number of culturally diverse students continues to increase, the need for school counselors to gain an awareness of their biases, broaden their cultural knowledge base, and develop new strategies that are responsive to the complex challenges culturally diverse students face will also increase (Constantine, 2002; Durodoye, 1998; Herring, 1997; Hobson & Kanitz, 1996; Holcomb-McCoy, 2007; Johnson, 1995; Lee, 1995). This includes collaborative leadership with other educators as: (a) a cultural bridge between teachers and students, (b) a pedagogical partner with teachers to assist them in connecting curriculum to students’ lives, and (c) a partner in creating a family-centric school climate to promote reciprocal family-school collaboration (Amatea & West-Olatunji, 2007). For school counselors to successfully fulfill these roles and affect change within their schools they need sufficient multicultural competence. School counselors working in schools with students from culturally diverse backgrounds who lack multicultural counseling training may find themselves in an ethical dilemma of being responsible for providing services outside their area of expertise (Constantine & Yeh, 2001).

Research indicates there is a positive correlation between previous multicultural counseling training and perceived multicultural competence for school counselors (Constantine, 2001, 2002; Constantine & Yeh, 2001). Constantine also found that an
eclectic or integrative approach to counseling and a self-perception of being able to emotionally respond to others were predictive of self-perceived multicultural competence. Although these studies provide some information on predictors of multicultural competence for school counselors, little research and knowledge exist on school counselors’ efficacy in working with low-income, culturally diverse students (Constantine; Constantine & Yeh).

**Multicultural Counseling and Therapy (MCT) and School Counselors**

Multicultural counseling and therapy (MCT) emerged as a response to the oppressive practice of Western psychology imposing its White middle-class values upon culturally diverse people (Sue, Ivey & Pedersen, 1996). There is recognition that: psychodynamic, cognitive-behavioral, and humanistic theories, the first three forces used as counseling perspectives and ways to explain human behavior, are embedded in Eurocentric values and assumptions. This cultural encapsulation often results in the improper conceptualization and treatment of culturally diverse clients and has been blamed for the early termination and an aggravation of psychological distress for culturally diverse clients (Pedersen & Ivey, 1993; West-Olatunji, 2009). Responsively, MCT utilizes culture as a context and lens for establishing normalcy and conceptualizing client attitudes, behaviors, and worldviews, as well as in the creation and implementation of interventions. It has been viewed as the *fourth force*, complementary to the first three forces, and a generic approach to counseling (Pedersen, 1991).

Multicultural counseling and therapy (MCT) assumes that: (1) culture frames our attitudes, beliefs, and worldview, (2) a consideration of cultural context is necessary in client conceptualization, and (3) a definition of wellness congruent with an individual’s culture and subsequent values, experiences, and worldview should be utilized in
conceptualization and treatment (Sue, Ivey & Pedersen, 1996; Sue & Sue, 2008). Much has been written since the 1960’s regarding the importance and theory of MCT (Arredondo et al., 1996; Sue & Sue, 2008). MCT posits that culture frames one’s attitudes, beliefs, and worldview. Thus, MCT includes helping roles and processes that define wellness in congruence with an individual’s culture and subsequent values, utilize cultural-centered client conceptualization and treatment modalities, and include an ecosystemic conceptualization of clients (Lewis, Lewis, Daniels & D’Andrea, 2003; Sue, Ivey & Pedersen; Sue & Sue).

In 1982, the Education and Training Committee of Division 17 of the American Psychological Association, Counseling Psychology, outlined core multicultural counseling competencies (Sue et al., 1982). These competencies outline awareness, knowledge, and skills that counselors must possess in order to be multiculturally competent. Multicultural training texts by Pedersen (1999) and Sue & Sue (2008) share an emphasis on three aspects of multicultural counseling training: awareness, knowledge, and skills. Awareness is defined as being actively in process of becoming aware of assumptions about human behavior, values, biases, personal limitations, and preconceived notions. Knowledge is defined as actively attempting to understand the worldview of culturally different clients. Skills are defined as actively developing and practicing appropriate, relevant, and sensitive intervention strategies and skills in working with culturally different clients. Apparent in the core multicultural counseling competencies and established assessment tools to measure multicultural counseling competence (i.e. Multicultural Awareness/Knowledge/Skills Survey, Multicultural Counseling Inventory, and Multicultural Counseling Knowledge and Awareness Scale),
MCT has precedence for use as a theoretical framework to investigate the cultural competence of school counselors. Therefore, it will be used as the basis for my research examining the relationship between school counselors’ multicultural knowledge and awareness and their likelihood to recommend students for remedial or advanced interventions based on students’ culturally-bound behavioral styles.

As an alternative paradigm to traditional Western psychological theories positing that normal development goes from dependence to independence, Relational Cultural Theory (RCT) theorizes that development occurs in connection with others and that growth-fostering relationships are created and sustained through mutual empathy and empowerment (Miller, 1986). Jean Baker Miller describes *five good things*: zest, empowerment, clarity, sense of worth, and a desire for more connection, which are experienced through the establishment and maintenance of growth-fostering relationships. RCT provides a potential theoretical framework useful in investigating the systemic context of school counselors’ relationships with culturally diverse and low-income students and their role in addressing issues of chronic underachievement and disproportionality. However, it lacks empirical data and assessment tools to support the use of this theory in the investigation of school counselors’ multicultural competence and perceptions of culturally-bound student behaviors.

Racial and Cultural Identity Development (RCID) is another theory that provides a practical framework for exploring the multicultural competence of school counselors and their perceptions of culturally-bound student behaviors. RCID defines five stages of development that oppressed people experience as they struggle to understand themselves in terms of their own culture, the dominant culture, and the oppressive
relationship between these two cultures (Sue, 1999; Sue & Sue, 2008). Racial and Cultural Identity Development (RCID) theories are based on the idea that a sense of group identity based upon one’s perceptions of a shared racial or cultural heritage exists in different statuses or developmental stages. These theories have been developed for African Americans (Cross, 1991), Asian Americans (Kim, 1981), Latino Americans (Ruiz, 1990), and White Americans (Helms, 1990), as well as a Racial/Cultural Identity Development model (Sue), intended to explain the cultural/racial identity development of any persons from non-dominant populations who are socialized alongside a dominant population. In the U. S. this includes all non-White populations. These theories involve descriptions of the psychological and behavioral implications of perceived racial or cultural group membership in relation to how one thinks about and interacts with their own racial/cultural group and members of other racial/cultural groups (Helms). While connections have been made between counselors’ multicultural competence and their racial identity status, assessing school counselors’ multicultural competence with established multicultural counseling competency assessments, such as the Multicultural Counseling Knowledge and Awareness Scale (MCKAS) (Ponterotto, Gretchen, Utsey, Rieger & Austin, 2002) is a more direct way to examine this phenomenon than R/CID.

Cultural encapsulation represents a lack of multicultural competence and results in poor conceptualization and inappropriate interventions with culturally diverse clients (Pedersen, 1991) and contributes to the chronic underachievement of low-income African-American students in the form of tracking into low-ability coursework (Irvine, 1990; Martin, 2002), disproportional placement in special education services (Martin, 2002; Patton, 1998), disproportionate behavioral remediation (Cartledge, Tillman &
Talbert-Johnson, 2001; Irvine, 1990) and underrepresentation in gifted and talented programs and advanced coursework (Ford, Harris, Tyson & Trotman, 2002; Harris, Brown, Ford & Richardson, 2004). While many studies have examined the multicultural competence of counselors (Constantine, 2002; Constantine & Ladany, 2000; Fuertes & Brobst, 2002; Holcomb-McCoy & Myers, 1999; Ladany, Inman, Constantine & Hofheinz, 1997; Ottavi, Pope-Davis & Dings, 1994; Ponterotto, Gretchen, Utsey, Rieger & Austin, 2002), there are few studies investigating the multicultural competence of school counselors (Constantine, 2001). Furthermore, some scholars are concerned there is a dearth of multicultural counseling training in many school counseling programs (Constantine; Durodoye, 1998; Hobson & Kanitz, 1996; Johnson, 1995). The importance of school counselors’ ability to successfully focus upon and intervene with issues related to the chronic underachievement of culturally diverse and low-income students is illustrated in their unique and critical position within the schools and current demands that they have sufficient cultural competence in order to affect change in patterns of chronic underachievement and disproportionality (Holcomb-McCoy, 2007; Martin, 2002; Oakes, 2005).

**Summary**

Chronic underachievement and the disproportional placement in special education programs of low-income, culturally diverse students, generally, and low-income African-American students, specifically, are longstanding issues within the U.S. public education system. Many perspectives have been considered and interventions implemented in attempts to affect change and create greater educational equity. With increasing vigor, scholars point to cultural discontinuity as a contributing factor to this chronic underachievement and disproportionality. The learning expectations and styles of many
low-income African-American children have been investigated and provide knowledge useful in creating culturally responsive interventions and lessons. School counselors have an integral role within schools and have been charged with the responsibility of being intimately involved in the educational experiences of all students they serve. Thus, sufficient multicultural counseling competence is imperative for school counselors to answer the call and be collaborative educational leaders within their schools and affect positive change in regards to chronic underachievement and the disproportionality of low-income, culturally diverse students.
CHAPTER 3
METHODS

This study is designed to examine school counselors’ multicultural knowledge and awareness and their likelihood of recommending students for: (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services, (c) behavioral remediation, and (d) testing for gifted, talented, or advanced coursework based upon students’ culturally-bound behavioral styles. The purpose of this chapter is to provide information regarding the participants, researcher’s subjectivity, instruments, data collection procedures, and data analysis procedures of my study.

Participants

The participants in my study will be 123 White school counselors working at public middle schools who are members of the American School Counseling Association (ASCA). White school counselors are being sampled because literature and research suggest that White counselors tend to have resistance to multicultural training (Constantine, 2002; Constantine, Juby & Liang, 2001). School counselors at public schools will be sampled because empirical investigations concluding that Eurocentric classroom instructional practices and values are embedded in schools have been conducted in public school environments. Additionally, the majority of low-income African-American students attend public schools. Sampling school counselors working at stand-alone middle schools will allow for the isolation of this particular developmental stage, when an increase in special education referrals and placements for specific learning disabilities (LD) and emotional disturbances (ED) occur (U.S. Department of Education [USDOE], Office of Special Education Programs [OSEP], 2002). ASCA
members will be sampled because this large national school counseling organization has an email member directory. This provides a practical way to sample a national population of school counselors. Upon acquiring: (a) all appropriate permissions from the university institutional review board and ASCA, (b) initial construct validation of the vignettes by the expert panel, and (c) further construct validation and test content validation via pilot studies, an online survey will be sent to the email addresses provided. Detailed information regarding the participants’ demographic and professional backgrounds will be described in Chapter 4.

Subjectivity Statement

My ethnic identity and life experiences as a White, middle-class Jewish female contribute to my interest and researcher bias in investigating professional counselors’ cultural competence when working with culturally diverse students. Specifically, I seek to explore: (a) the multicultural competence of school counselors, (b) school counselors’ likelihood to recommend students for advanced and remedial interventions based on students’ culturally bound behavioral styles, and (c) the educational experiences of culturally diverse students. For most of my life, I have been situated as privileged. Yet, my experiences as a member of a marginalized religious group, growing up in the South, have contributed to some confusion in my identity development. I believe it is the self-examination of those experiences that has attracted me to culture-centered research and the investigation of non-dominant experiences, ways of being, and worldviews within mainstream society. While I will never fully know the experience of being a culturally diverse person, I am sensitive to the cultural discontinuity that challenges many culturally diverse youth in U.S. public schools. Some of this sensitivity comes from my own struggles as an adolescent trying to reconcile my intersected
identities as a White, middle-class, non-Christian woman. I believe this self-discovery informs me when investigating the challenges that culturally diverse individuals encounter in a Eurocentric society. While I have experienced interpersonal prejudice and a degree of social marginalization as a Jewish woman, it has been the salience of my White middle-class privilege that has buffered me from the harsh awarenesses about Eurocentrism and the associated institutionalized oppression experienced by persons from non-dominant cultural groups and classes. I now conceptualize my work as a multicultural counseling researcher/practitioner to: (a) develop a non-racist cultural identity and (b) constructively use my undue privilege. I also believe that my privileged identity provides insight into working with White middle-class professional counselors to facilitate their journey toward a non-racist cultural identity.

Instruments

School Counselor Information Survey

Participating counselors will be asked to complete the School Counselor Information Survey (see Appendix D). The purpose of this instrument is to obtain demographic and background information about the participants. School counselors will provide information about their professional and educational background and their counseling environment. This twenty item survey uses three questions as selection criteria:

- ethnic background,
- if they are employment at a public or private school, and
- if they are employed at a stand-alone middle schools.

The other seventeen items will be used to answer the first research question by investigating if there is a relationship between these demographic factors and the
counselors’ multicultural knowledge and awareness. These demographic factors include:

a) gender,
b) age,
c) completion of a multicultural counseling course during training,
d) number of hours of multicultural training completed,
e) completion of a CACREP-accredited program,
f) number of training hours completed in degree program,
g) most advanced educational degree,
h) type of counseling credential(s) obtained,
i) year of graduation from counseling program,
j) years of counseling experience,
k) years of middle school counseling experience,
l) amount of experience counseling culturally diverse students,
m) percentage of students at counselor’s school receiving free or reduced lunch,
n) employment at suburban, urban, or rural school,
o) size of the student population,
p) amount of diversity at counselors’ school (ratios of student ethnicities), and
q) number of school counselors working at the counselor’s school.

There is little known about any correlation between counselors’ (a) gender or (b) age and their multicultural knowledge and awareness. There is research suggesting that (c) completion of a multicultural counseling course during training and (d) the number of hours of multicultural training a counselor has participated in are positively related to self-perceived multicultural knowledge and awareness (Constantine & Yeh, 2001). It is of interest to investigate if there is a correlation between: (e) whether a counselor graduated from a CACREP-accredited program, (f) the number of training hours completed in degree program, (g) most advanced educational degree obtained, and (h) type of counseling credential(s) earned and multicultural knowledge and awareness, as it could have implications for counselor training.

Examining the (i) year of graduation from counseling program and multicultural knowledge and awareness is of interest as there is some research that suggests a large
number of supervisors may have less multicultural competence than their supervisees. This may be due to the fact that many practicing counselors graduated from their training programs at a time before the present emphasis and mandates of multicultural training (Constantine, 1997). There is some evidence suggesting that amount of counseling experience, and specifically the amount of experience counseling culturally diverse clients, may be positively related to multicultural knowledge and awareness (Ottavi, Pope-Davis & Dings, 1994). Thus, the following survey items are included: (j) years of counseling experience, (k) years of middle school counseling experience, and (l) amount of experience counseling culturally diverse students. To investigate how school factors may be related to school counselors’ multicultural knowledge and awareness, the following demographic items are included: (m) percentage of students at counselor’s school receiving free or reduced lunch, (n) employment at suburban, urban, or rural school, (o) size of the student population, (p) amount of diversity at counselors’ school (ratios of student ethnicities), and (q) number of school counselors working at the counselor’s school.

**Student Vignette and School Counselor Recommendation Scale**

Information on the likelihood of school counselors recommending students for: (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services, (c) behavioral remediation, and (d) testing for gifted, talented, or advanced coursework based upon students’ culturally-bound behavioral styles will be obtained by their ratings of 16 single-item indicators in response to hypothetical student vignettes (see Appendix B). The questionnaire consists of four vignettes, each with a hypothetical middle school student,
followed by a series of statements asking participants on a 4-point Likert-type scale how likely they are to recommend each student for:

- low-ability coursework,
- testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services,
- behavioral remediation, and
- testing for gifted, talented, or advanced coursework.

The students in the vignettes were given gender-neutral names: Jesse, Alex, Jordan, and Jamie. Students’ racial/cultural background and socioeconomic status were not mentioned in the vignettes. Additionally, four variables were held constant across all four vignettes: grade level, passing scores on the FCAT in previous years, physical health, and living with two parents. All four students were described as currently in the seventh grade, among the middle or upper 50% of academic level in their class, physically healthy, and living with both parents. Counselors will be asked to rate the likelihood that they would recommend each student for: low-ability coursework, testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services, behavioral remediation, and testing for gifted, talented, or advanced coursework on a 4-point Likert-type scale. The purpose of this instrument is to examine school counselors’ consideration of the cultural nature of various classroom behaviors when making decisions about student referrals for advanced and remedial interventions.

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

Information on counselors’ level of multicultural knowledge and awareness will be obtained via the Multicultural Counseling Knowledge and Awareness Scale (MCKAS—see Appendix C). This 32-item scale was developed by Ponterotto, Gretchen, Utsey,
Rieger & Austin (2002) to measure counselors’ level of multicultural competence on two sub-scales: awareness and knowledge. A conceptual base for the MCKAS and the original version, the Multicultural Counseling Awareness Scale (MCAS), is Sue and Sue’s (1982) multicultural counseling competency report. Multicultural counseling competence, as defined by Sue and Sue and Multicultural Counseling and Therapy (MCT), consists of three components: awareness of one’s own cultural socialization and accompanying biases, knowledge of the worldviews and value patterns of culturally diverse populations, and specific skills for intervention with these groups.

The original MCAS was a 45-item measure developed through initial item and development selection, independent card sorts, a focus group discussion of items, and a content validity assessment. A sample of 126 counseling students and professionals were recruited for the content validity assessment. The authors began with 135 items which were reduced to 70 items through this process along with item analysis and sequenced factor analytic procedures.

Internal consistency coefficient alpha for the Knowledge/Skills subscale across seven studies ranged from .78 to .93, with a median alpha of .76 (Kocarek et al., 2001; Manese et al., 2001; Ponterotto & Alexander, 1996). Alpha for the Awareness subscale ranged from .67 to .83, with a median alpha of .76. Supporting construct validity, levels of multicultural Awareness and, particularly, Knowledge/Skills on the MCAS were related to levels of racial identity development in theoretically expected directions (Vinson and Neimeyer, 2000). Moderate to strong criterion-related validity has been found through positive correlations with training variables (Kocarek et al., 2001; Pope-Davis, Dings & Ottavi, 1995; Pope-Davis, Reynolds & Dings, 1994), gain scores in
multicultural classes (Ponterotto et al., 1996), and internship training programs (Manese et al., 2001). In regards to convergent validity, the Knowledge/Skills subscale was found to be significantly correlated with the self-report version of the CCCI-R (LaFromboise et al., 1991), a measure of general multicultural knowledge. The Awareness subscale was significantly correlated with the New Racism Scale, a popular measure of racial bias (Jacobson, 1985).

Despite establishment of reliability and validity, a number of concerns were raised regarding the use of MCAS. These concerns focused upon four areas: (a) definitional clarity of the names subscales, (b) inclusion of items that query knowledge of specific scholars in the field, (c) some psychometrically weaker items, and (d) the utility of three social desirability items. Subsequently, exploratory factor analysis was conducted with a sample of 525 students and professionals. As a result, (a) the Knowledge/Skills subscale was renamed the Knowledge subscale to better reflect its content, (b) three items querying knowledge of specific scholars in the field were eliminated, (c) thirteen weak items were removed, and (d) the three social desirability items were removed. The resultant measure is the MCKAS that will be used in this study. It contains 20 Knowledge items and 12 Awareness items. To establish reliability and initial validity of MCKAS, a sample of 199 counselors-in-training were used as participants. Alphas for the MCKAS Knowledge and Awareness subscale scores were .85 and .85, respectively. The factor analysis supports the two-factor model of the Knowledge and Awareness subscales.
Data Collection Procedures

Development of Vignettes and Pilot Studies

The four vignettes were adapted from Tyler, Boykin, Boelte, and Dillihunt’s (2005) Cultural Socialization Scenarios and modified through consultation with my doctoral committee and a panel of multicultural experts, as defined by having experience researching and teaching graduate level courses in a content area of multicultural counseling and education. The committee and expert panel will reach at least 80% agreement about the content of the vignettes to begin establishing construct validity.

The Cultural Socialization Scenarios are the product of extensive research and consist of four descriptions of the manifestation of common behaviors that represent the four cultural behavioral styles of: individualism, communalism, competition, and verve. Individualism refers to one’s disposition towards fundamental autonomy, independence, individual recognition, solitude, and the exclusion of others (Moemeka, 1998; Spence, 1985). Communalism is defined as the perceived fundamental interdependence of people (Moemeka, 1998). Competition is defined as one’s preoccupation with doing better than others (Boykin, 1983). Verve is defined as the propensity for high levels of physical or sensate stimulation (Boykin, 1983).

Next, a pilot study will be conducted with practicing school counselors in order to complete the process of establishing construct validity of the Student Vignette and School Counselor Recommendation Scale instrument for the purposes of this study. The pilot study will also be used to establish test content validity of the instrument. This phase of the study will be conducted in two parts. Participants for the first part of the pilot study will be four school counselors from a public school in Florida. Upon getting IRB approval, a K-12 public school will be identified and appropriate entry permission
obtained from the school director. The researcher will communicate with the school counselors directly to obtain the consents (see Appendix E) and necessary phone calls and emails will be made to schedule a time and day for the meeting.

During the meeting, the researcher will meet with the participants to discuss the study and distribute materials. The participants will be asked to read each of the four vignettes and respond to the questions. The vignettes will be presented in random order. After the participants complete the vignette questionnaire, the researcher will conduct a focus group. The purpose of the focus group is to obtain participants' feedback on the Student Vignette and School Counselor Recommendation Scale items. For example, the researcher will ask whether or not any of the statements are confusing and whether or not enough information is provided in the vignettes. The researcher will also ask the participants whether they think each of the vignettes is descriptive of the behavioral styles intended. Participants will be read definitions of each behavioral style and then asked to provide feedback on the corresponding vignette. The feedback will be used in conjunction with the committee members’ and expert panels’ feedback to prepare the final draft of the Student Vignette and School Counselor Recommendation Scale items to be used in the study.

The second part of the pilot study will be conducted with a sample of school counselors from Orange County, Florida. The school counselors will be emailed a link to the online survey and asked for their consent to participate. The survey link will contain all three of the surveys that the participants in the study will be asked to complete. This part of the pilot study will provide initial data for collection and analysis, therefore, providing indication of any potential problems with these procedures in the study. It will
also provide some indication of expected response rate for the study. At the end of the survey participants will be asked to express in writing any thoughts, concerns, or comments regarding the survey. Thus, it will contribute to establishing test content validity, as well.

**Study**

Data for the study will be collected from three instruments: (a) School Counselor Information Survey, (b) Student Vignette and School Counselor Recommendation Scale, and (c) Multicultural Counseling Knowledge and Awareness Scale (MCKAS). Permission to conduct the study will be received from the University of Florida Institutional Review Board prior to data collection. All school counselors will be treated fairly regardless of their participation as prescribed by the ‘ACA Code of Ethics’ (American Counseling Association, 2005).

Upon acquiring all appropriate permissions, all survey materials will be posted online and invitation emails will be sent using the ASCA member directory. These survey materials include consents (Appendix A) and the three research instruments. Participating school counselors will be asked to read the four vignettes and respond to each series of questions following each vignette. The order of the pairs of Afrocultural and Eurocentric vignettes, communalism and verve and individualism and competition, respectively, will be randomly assigned to solicited participants via two forms of the survey. Participants will be solicited by being randomly assigned a link to one of these forms. The first form presents the Afrocultural vignettes first and the second form begins with the Eurocentric vignettes. School counselors will also be asked to complete the Multicultural Counseling Knowledge and Awareness Scale and Counselor Information Survey.
Data Analysis Procedures

All the quantitative data will be entered in an Excel document and exported to SPSS Statistics 18.0 to obtain the descriptive and inferential statistics, such as t-tests, analysis of variance (ANOVA) procedures, simple linear regressions (SLR), and stepwise linear regressions. Descriptive statistics will be calculated to measure the participants’ demographic characteristics.

Research Questions

1. What is the relationship between school counselors’ multicultural knowledge and awareness and the following demographic factors:
   (a) gender, (b) age, (c) completion of a multicultural counseling course during training, (d) number of hours of multicultural training completed, (e) completion of a CACREP-accredited program, (f) number of training hours completed in degree program, (g) most advanced educational degree, (h) type of counseling credential(s) obtained, (i) year of graduation from counseling program, (j) years of counseling experience, (k) years of middle school counseling experience, (l) amount of experience counseling culturally diverse students, (m) percentage of students at counselor’s school receiving free or reduced lunch, (n) employment at suburban, urban, or rural school, (o) size of the student population, (p) amount of diversity at counselor’s school (ratios of student ethnicities), and (q) number of school counselors working at the counselor’s school?

2. How likely are school counselors to recommend students for advanced and remedial interventions based on students’ culturally-bound behavioral styles?

3. What is the relationship between school counselors’ multicultural knowledge and awareness and their likelihood to recommend students for advanced and remedial interventions based on students’ culturally bound behavioral styles?

Independent t-tests will be conducted to explore any relationships between school counselors’ multicultural knowledge and awareness and their: (a) gender, (b) completion of a multicultural counseling course during training, and (c) completion of a CACREP-accredited program. One-way analysis of variance (ANOVA) procedures will be conducted to explore any relationships between school counselors’ multicultural knowledge and awareness and their: (a) most advanced educational degree, (b) type of
counseling credential(s) obtained, (c) employment at a suburban, urban, or rural school, and (d) size of the student population. Simple linear regressions (SLRs) will be conducted to explore any relationships between school counselors’ multicultural knowledge and awareness and their: (a) age, (b) number of hours of multicultural training completed, (c) number of training hours completed in degree program, (d) year of graduation from counseling program, (e) years of counseling experience, (f) years of middle school counseling experience, (g) amount of experience counseling culturally diverse students, (h) percentage of students at counselor’s school receiving free or reduced lunch, (i) amount of diversity at counselor’s school (ratios of student ethnicities), and (j) number of school counselors working at the counselor’s school.

To address the research question, “How likely are school counselors to recommend students for advanced or remedial interventions based on students’ culturally-bound behavioral styles?” four one-way repeated measures analysis of variance (ANOVA) procedures with follow-up post-hoc dependent t-tests using the Bonferroni adjustment, as needed, will be conducted to explore any significant differences in the school counselors’ likelihood to recommend students for each of the investigated interventions: (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD), (c) behavioral remediation, and (d) testing for gifted, talented, or advanced coursework based upon their culturally-bound behavioral style. Each of the students displayed in the vignettes exhibit one of the four culturally-bound behavior styles: communalism, verve, individualism, or competition.
To answer the research question, “What is the relationship between school counselors’ multicultural knowledge and awareness and their likelihood to recommend students for advanced or remedial interventions based on students’ culturally-bound behavioral styles?,” stepwise linear regression procedures will be conducted.

**Summary**

This chapter outlines the methods that will be used to conduct the study. While additional information regarding the demographics of the participants will be provided in chapter 4, White school counselors working at public, stand-alone middle schools will be sampled using the ASCA member directory. Following validation of the vignettes by an expert panel and continued validation established through the pilot study, the (a) School Counselor Information Survey, (b) Student Vignette and School Counselor Recommendation Scale, and (c) Multicultural Counseling Knowledge and Awareness Scale (MCKAS) will be administered to participants via online survey. T-tests, various analysis of variance (ANOVA) procedures, simple linear regressions (SLR), and stepwise linear regressions will be utilized using SPSS software to answer the three established research questions. This chapter also provides explanation of the researcher’s subjectivity.
CHAPTER 4
RESULTS

This study examined the relationship between White/European-American middle school counselors’ multicultural knowledge and awareness and their likelihood of recommending students for: (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services, (c) behavioral remediation outside the classroom, and (d) testing for gifted, talented, or advanced coursework based upon students’ culturally-bound behavioral styles. The purpose of this chapter is to present the findings of my study in relation to the three research questions. The chapter begins with a presentation of the descriptive data for the participant variables, follows with a review of the hypotheses and results for each of the research questions, and ends with a discussion of the limitations of the study.

Descriptive Data for the Major Variables

The participants of my study included a total of 123 White/European-American middle school counselors working in U.S. public schools. Participants were solicited via email through the American School Counselor Association (ASCA) member directory. Of these participants, 121 reported their gender. One hundred five of the participants identified as females and 16 identified as males. Participant’s age ranged from a minimum of 26 years old to a maximum of 70 years old at the administration of the survey. Age was determined through date of birth. Date of birth for the participants ranged from 1940 to 1984 (X=1966, SD= 11.24).

Educational background and training of the participants was reported as follows: The majority of participants have completed a multicultural counseling course. One
hundred five have completed a course as compared to 16 who reported never taking such a course. Number of hours engaged in multicultural training ranged from a minimum of zero to a maximum of 120 hours (X=16.81, SD=23.82). Ninety-one participants reported that they graduated from a Council of Accreditation of Counseling and Related Educational Programs (CACREP)-accredited counseling program, while 32 participants did not. The number of hours completed in a counseling training program ranged from a minimum of 36 hours to a maximum of 132 hours (X=53.91, SD=14.10).

The most advanced educational degree obtained by the participants was reported as follows: 110 completed a master’s degree, nine completed a specialist degree, and four have completed a doctorate. When asked about counseling credentials, 12 participants identified as having earned no counseling credentials and six identified as having no state-certification in school counseling (SCSC) but being either a licensed professional counselor (LPC) (N=1) or a nationally certified counselor (NCC) (N=4) or both (N=1). 89 identified as holding a SCSC but no other counseling credentials, while five participants hold a SCSC and are LPCs and seven hold a SCSC and are NCCs. Four participants reported being a SCSC, LPC, and NCC. Table 4-1 displays information regarding the participants’ counseling credentials.

Participant’s year of graduation from a counseling program ranged from 1973 to 2010 (X=1999, SD=9.04). Years of counseling experience ranged from zero to 35 years (X=10.60, SD=8.01). Years of experience counseling at a middle school ranged from zero to twenty-five years (X=8.07, SD=6.57). On a Likert-type scale of 1 to 5, 1 being “very little” experience ranging up to 5, which was “very much” experience, participants reported their level of experience with culturally diverse students (X=3.28, SD=1.25).
In terms of school characteristics, participants reported that at their schools of employment the percentage of students on free or reduced lunch ranged from 0% to 100% ($X=41.12$, $SD=28.58$). The location of the school was classified as either: suburban, urban, or rural. Fifty-five participants reported working at a suburban school, 27 at an urban school, and 41 reported working in a rural school. The size of the student population at the school that employs the participants ranged from 180 to 1500 ($X=660.53$, $SD=322.55$). The schools were classified into three categories based upon the size of the student population. Fifty-two participants reported working at a small-sized school with the student population between 180 and 500 students, 48 participants at a medium-sized school with the student population between 501 and 1,000 students, and 18 participants at a large-sized school with the student population between 1,001 and 1,500 students.

The percentage of White/European American students attending the participants’ schools ranged from 5% to 99% ($X=61.55$, $SD=30.82$). The percentage of Black/African-American students ranged from 0% to 90% ($X=11.34$, $SD=16.49$). The percentage of Hispanic/Latino-American students ranged from 0% to 91% ($X=17.89$, $SD=24.35$). The percentage of Asian/Pacific Islander students ranged from 0% to 74% ($X=4.49$, $SD=9.98$). The percentage of Native American Indian students ranged from 0% to 65% ($X=3.93$, $SD=9.73$). The percentage of Multiracial students ranged from 0% to 20% ($X=3.07$, $SD=3.17$). Table 4-2 displays the means and standard deviations for the percentages of student ethnicities at the counselors’ schools. The number of counselors employed at the participants’ schools (including the participant) ranged from one to eight ($X=1.99$, $SD=1.17$).
Participants’ multicultural knowledge and awareness were measured by the two subscales of the Multicultural Counseling Knowledge and Awareness Scale (MCKAS), the knowledge and awareness scales. As supported by established reliability testing, there was a slightly positive correlation between the two subscales. A Pearson correlation of 0.341 was found. The score range for the Knowledge subscale was 40 to 134 (X= 99.40, SD= 18.81). The score range for the Awareness subscale was 40 to 84 (X= 67.57, SD= 8.96). Cronbach’s Alpha for the Knowledge subscale was 0.914. The Cronbach’s Alpha for the Awareness subscale was 0.768. These were slightly lower than were originally established in reliability testing for this measure, which were found to be 0.92 and 0.78, respectively. This could be due to the electronic administration of the assessment. Reliability was established for this instrument through paper administrations.

**Hypothesis 1**

The first hypothesis was as follows: There will be no relationship between school counselors’ multicultural knowledge and awareness and their: (a) gender, (b) age, (c) completion of a multicultural counseling course during training, (d) number of hours of multicultural training completed, (e) completion of a CACREP-accredited program, (f) number of training hours completed in degree program, (g) most advanced educational degree, (h) type of counseling credential(s) obtained, (i) year of graduation from counseling program, (j) years of counseling experience, (k) years of middle school counseling experience, (l) amount of experience counseling culturally diverse students, (m) percentage of students at counselor’s school receiving free or reduced lunch, (n) employment at suburban, urban, or rural school, (o) size of the student population, (p)
amount of diversity at counselor’s school (ratios of student ethnicities), and (q) number of school counselors working at the counselor’s school.

The first research question explored any relationships between participants’ multicultural knowledge and awareness and the following demographic factors:

- gender,
- age,
- completion of a multicultural counseling course during training,
- number of hours of multicultural training completed,
- completion of a CACREP-accredited program,
- number of training hours completed in degree program,
- most advanced educational degree,
- type of counseling credential(s) obtained,
- year of graduation from counseling program,
- years of counseling experience,
- years of middle school counseling experience,
- amount of experience counseling culturally diverse students,
- percentage of students at counselor’s school receiving free or reduced lunch,
- employment at suburban, urban, or rural school,
- size of the student population at the counselor’s school,
- amount of diversity at the counselor’s school (ratios of student ethnicities), and
- number of school counselors working at the counselor’s school.

To test the first hypothesis, relationships between participants’ multicultural knowledge and awareness and the seventeen demographic factors were examined through their responses to the Multicultural Counseling Knowledge and Awareness Scale (MCKAS) knowledge and awareness subscales and the demographic questionnaire. Independent t-tests were conducted to explore any relationships between participants’ multicultural knowledge and awareness and:

- gender,
- completion of a multicultural counseling course during training, and
- completion of a CACREP-accredited program.
Independent t-tests were conducted because multicultural knowledge and awareness are continuous dependent variables, while the aforementioned independent variables are categorical with two categories each. All assumptions that we are not robust to are met.

One-way analysis of variance (ANOVA) procedures were utilized to examine any relationships between school counselors' multicultural knowledge and awareness and:

- most advanced educational degree,
- type of counseling credential(s) obtained,
- employment at suburban, urban, or rural school, and
- size of the student population at the counselor's school.

ANOVA procedures were utilized because multicultural knowledge and awareness are continuous dependent variables while the independent variables are categorical with more than two categories each. Thus, follow-up independent t-tests using the Bonferroni adjustment were implemented, as appropriate. All assumptions that we are not robust to are met.

Simple linear regressions (SLRs) were used to explore any relationships between school counselors' multicultural knowledge and awareness and:

- age,
- number of hours of multicultural training completed,
- number of training hours completed in degree program,
- year of graduation from counseling program,
- years of counseling experience,
- years of middle school counseling experience,
- amount of experience counseling culturally diverse students,
- percentage of students at counselor's school receiving free or reduced lunch,
- amount of diversity at the counselor's school (ratios of student ethnicities), and
- number of school counselors working at the counselor's school.

SLRs were conducted because both the dependent and independent variables are continuous variables. All assumptions that we are not robust to are met.
A summary of the results from the independent t-tests, ANOVAs and follow-up t-tests, and SLRs are presented in Tables 4-3 to 4-39.

Determined through independent t-tests, no significant relationships were found between participants’ multicultural knowledge or multicultural awareness and gender. Similarly, age, as determined by the participants’ date of birth, was not significantly related to multicultural knowledge or multicultural awareness as established by SLRs. However, a significant positive relationship was found between the participants’ multicultural knowledge and completion of a multicultural counseling course during training (t=3.78, p=.000). Nonetheless, multicultural awareness was not significantly related to completion of a multicultural counseling course. Both multicultural knowledge and awareness were positively related to the number of hours of multicultural training completed (R=.306, F=11.471, p=.001 and R=.203, F=4.757, p=.031, respectively).

There was no significant relationship found between the participants’ multicultural knowledge or awareness and completion of a CACREP-accredited counseling program. While the participants’ range of training hours completed in counseling degree programs was 36 to 132 hours over a normal distribution, no significant relationships were found between the participants’ multicultural knowledge or awareness and the number of training hours they completed in their counseling degree programs. The most advanced counseling degree obtained by the participants, be it a Master’s, Specialist, or Doctorate, did not have a significant relationship with their multicultural knowledge or awareness, either.

On the other hand, when examining the relationship between the participants’ counseling credentials and their multicultural knowledge and awareness, testing
through a one-way ANOVA found significant differences for both (F=3.501, p=.018 and
F=3.617, p=.015, respectively). However, follow-up t-tests using the Bonferroni
adjustment found no significant differences between counseling credentials obtained by
participants and multicultural knowledge. These six tests included comparing:

a) no credentials and LPC and/or NCC,
b) no credentials and SCSC only,
c) no credentials and SCSC with LPC and/or NCC,
d) LPC and/or NCC and SCSC only,
e) LPC and/or NCC and SCSC with LPC and/or NCC, and
f) SCSC only and SCSC with LPC and/or NCC.

Similarly, no significant differences were found between participants’ counseling
credentials and their multicultural awareness. The same set of follow-up t-tests was
conducted:

a) no credentials and LPC and/or NCC,
b) no credentials and SCSC only,
c) no credentials and SCSC with LPC and/or NCC,
d) LPC and/or NCC and SCSC only,
e) LPC and/or NCC and SCSC with LPC and/or NCC, and
f) SCSC only and SCSC with LPC and/or NCC.

The year that participants graduated from their counseling program was not
significantly related to their multicultural knowledge or awareness. Similarly,
participants’ total years of counseling experience nor their years of middle school
counseling experience were related to either their multicultural knowledge or
awareness. While other aspects of counseling experience were not related to
multicultural knowledge or awareness, experience counseling culturally diverse students
was positively related to multicultural knowledge (R=.332, F=3.649, p=.008), but not to
awareness.
In terms of school characteristics, the percentage of students at the participants' schools receiving free or reduced lunch was not related to the participants' multicultural knowledge or awareness. The location of the school that employs the participants, categorized as suburban, urban, or rural, was not found to be significantly related to the participants' multicultural knowledge or awareness either.

Utilizing ANOVA testing, no significant relationships were found between the size of the student population at the counselor's school and participants' multicultural knowledge. However, significant differences were found between the size of the student population and participants' multicultural awareness (F=4.590, p=.012). Follow-up independent t-tests adjusted with Bonferroni found that school counselors working at small-sized schools (180-500 total students) and medium-sized schools (501-1,000 total students) had significantly higher multicultural awareness than those working at a large-sized school (1,001-1500 total students) (t=2.580, p=.012 and t=2.898, p=.005, respectively).

Additionally, the amount of diversity at the counselor's school (ratios of student ethnicities) was related to the participants' multicultural knowledge. The percentage of White students was not related to the participants' multicultural knowledge or awareness. The percentage of African-American students was not significantly related, either. The percentage of Latino students at the participants' school of employment was positively related to their multicultural knowledge (R=.212, F=5.09, p=.026). The percentage of Latino students was not significantly related to the participants' multicultural awareness. The participants' multicultural knowledge nor awareness were
significantly related to the percentage of: Asian/Pacific Islander, Native American, or Multiracial students.

Lastly, the number of school counselors working at the participants’ school was not found to be significantly related to the participants’ multicultural knowledge or awareness.

**Multicultural Knowledge and Awareness and Participant Factors**

School counselors’ multicultural knowledge, assessed through the knowledge subscale of the MCKAS, was found to have a significant positive relationship to four participant factors: (a) completion of a multicultural counseling course, (b) number of hours of multicultural training completed, (c) amount of experience with culturally diverse clients, and (d) percentage of Latino students at the participant’s school of employment.

As with multicultural knowledge, a significant positive relationship was found between the school counselors’ multicultural awareness and the number of hours of multicultural training they completed. The other significant finding in regards to multicultural awareness was that school counselors working at small-sized schools (180-500 total students) and medium-sized schools (501-1,000 total students) had significantly higher multicultural awareness than those working at a large-sized school (1,001-1500 total students). No other significant relationships were found between the participant factors (demographic variables) and multicultural knowledge or awareness.

There is no evidence suggesting there should be a relationship between multicultural knowledge or awareness and gender or age. Considering the moderately strong positive relationship ($r=0.324$) between multicultural knowledge and competition of a multicultural course, the lack of a significant relationship between participants’
multicultural awareness and completion of a multicultural counseling course may be surprising. This could suggest that these kinds of courses facilitate an increase in knowledge of the worldviews and value patterns of culturally diverse populations but may fail to facilitate a change in awareness of one’s own cultural socialization and accompanying biases. The short duration of a multicultural counseling course may not provide enough time or sustained challenge to one’s embedded beliefs to effectively alter awareness. While knowledge can be gained over a shorter period of time, racial and cultural identity development informs us that awareness is a deeply-embedded aspect of one’s identity and may involve a step-wise developmental process to change.

Both multicultural awareness and multicultural knowledge were found to have significant positive relationships with the number of hours of multicultural training completed by school counselors. Participants qualified their multicultural training by reporting engagement in various experiences including: “workshops, courses, outreach, and seminars.” Some participants also reported their multicultural training by listing the populations addressed in their training. There was a wide range of topics covered in these trainings. Some examples were: “Hmong culture, poverty, LGBT, Cambodian culture, ESL learning, social justice, and Alaskan Native/American Indian.”

It is possible that ongoing professional development focused upon increasing multicultural competence and sustained durations of training provided opportunities to increase awareness, in addition to knowledge, by challenging and altering inherent biases of their cultural socialization. Participants’ multicultural training experiences varied greatly. Thus, it is not possible from the results of this study to decipher which
types and what aspects of multicultural training experiences have the greatest potential to facilitate multicultural knowledge and awareness for school counselors.

Aspects of the participants’ educational experiences that were not related to their multicultural knowledge or awareness include: graduating from a CACREP-accredited program, the number of training hours completed in degree program, and the most advanced educational degree obtained. While the number of hours completed in their training programs and most advanced educational degree obtained did not seem to be reaching significance, the mean MCKAS multicultural knowledge subscale score of participants’ graduating from CACREP-accredited programs was 101.27, while the mean for participants’ graduating from non-CACREP-accredited programs was 94.06, for a p-value of .062. While not significant, the differences between these scores of multicultural knowledge may have reached significance with a greater number of participants and/or more equal sample sizes. It is likely that the small number of participants graduating from non-CACREP-accredited programs skewed these results (CACREP: n=92 and non-CACREP: n=31).

ANOVA found significant differences between school counselors’ credentials and multicultural knowledge and awareness. However, follow-up t-tests found no significant differences. This was likely impacted by the small number of participants with LPC and NCC licenses. It is of interest to conduct this study with a greater number of participants and more equal sample sizes across counseling credential types. Differential levels of multicultural knowledge and awareness could be the result of differences in training programs, and/or preparation for licensure examinations.
Clear information regarding the type of counseling program participants attended was not obtained. Some participants provided this information and some did not. Thus, it is unknown whether participants who were SCSCs and LPCs and/or NCCs attended mental health counseling, rehabilitation counseling, marriage and family counseling, or dual track programs and what kinds of experiences they engaged in to obtain these credentials. This information would be beneficial in discussing this finding, since scholarship exists suggesting there is a dearth of multicultural counseling training in many school counseling programs (Constantine, 1997; Durodoye, 1998; Hobson & Kanitz, 1996; Johnson, 1995).

Year of graduation from counseling program, years of counseling experience, nor years of middle school counseling experience were related to the participants’ multicultural knowledge or awareness. While some literature suggests that counseling experience may be related to multicultural competence, it is also suggested that this may be more strongly correlated with experience with culturally diverse clients (Constantine, 2001, 2002; Constantine & Yeh, 2001; Ottavi, Pope-Davis & Dings, 1994). This idea supports the finding that experience with culturally diverse students and working at a school with a high percentage of Latino students was significantly positively related to participants’ multicultural knowledge. However, these factors were not related to school counselors’ multicultural awareness. These experiences may provide opportunities for gaining multicultural knowledge but, without supplementary supervision to process experiences and reflect on one’s own socialization and biases, may not facilitate an increase in awareness. In fact, some scholars express concern that practicing school counselors frequently do not participate in regular supervision (Paisley...
McMahon, 2001). This could inhibit their development of multicultural awareness, in addition to contributing to inaccurate case conceptualizations and interventions with culturally diverse students. Alternatively, this finding could be a result of the vulnerability of the MCKAS awareness scale. When compared to the knowledge scale, the awareness scale has lower reliability, as is typical of self-report multicultural awareness scales.

The percentage of students receiving free or reduced lunch was not related to participants' multicultural knowledge or awareness. The location of participants' employment at a suburban, urban, or rural school was not significantly related to the participants' multicultural knowledge or awareness, either. A significant finding based upon participants' school characteristics was that school counselors working at schools with more than 1,000 students had lower multicultural awareness than counselors working at schools with 180-1,000 students. One possible explanation for this finding is that the smaller number of students allows for more experience working directly with students in a counseling capacity. So, while the number of years of counseling experience was not related to participants' multicultural knowledge or awareness, perhaps having a smaller caseload of students allows for an increase in individual and small group counseling practice in which counselors have the opportunity to become more aware of the cultures and life experiences of their students. Existing research suggests that a counselor's amount of counseling experience is related to multicultural competence (Constantine, 2001, 2002; Constantine & Yeh, 2001; Ottavi, Pope-Davis & Dings, 1994). Since size of the student population was not related to multicultural knowledge there is also the consideration of the vulnerability of the awareness scale.
The percentages of White/European-American, African-American, Asian/Pacific Islander, Native American Indian, and Multiracial students were not significantly related to participants' multicultural knowledge or awareness. Yet, working at a school with a high percentage of Latino students was significantly positively related to the participants' multicultural knowledge. The mean percentage of Latino students was highest among the non-White ethnic groups. This likely contributed to the fact that it was the only student ethnic group that had a significant relationship to the counselors’ multicultural knowledge. As noted earlier, experience with culturally diverse students may provide opportunities for gaining multicultural knowledge but, without supplementary supervision to process experiences and reflect on one’s own socialization and biases, may not facilitate an increase in awareness. Lastly, the number of school counselors working at the participants’ school was not related to their multicultural knowledge or awareness.

Hypothesis 2

The second hypothesis was as follows: School counselors will be significantly more likely to recommend students displaying the Afrocultural behavior styles of communalism and verve for (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services, and (c) behavioral remediation than students displaying the Eurocentric behavioral styles of individualism and competition. Additionally, school counselors will be less likely to recommend students displaying the Afrocultural behavior styles of communalism and verve to be tested for gifted, talented, or advanced coursework than students displaying the Eurocentric behavioral styles of individualism and competition.
The second research question examined the likelihood of school counselors to recommend students for advanced and remedial interventions based on students’ culturally-bound behavioral styles?

To examine the second hypothesis, four one-way repeated measures ANOVAs were conducted for each of the following recommendations:

- low-ability coursework,
- testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services,
- behavioral remediation outside the classroom, and
- testing for gifted or talented programs.

All assumptions that we are not robust to are met. The results of the ANOVAs are reported in Tables 4-44 to 4-47. In cases that the ANOVAs found significant differences, post-hoc dependent t-tests using a Bonferroni adjustment were conducted to explore further any significant differences in school counselors’ recommendations for these interventions based upon Afrocultural and Eurocentric behavioral styles. Based upon the hypotheses that school counselors will be significantly more likely to recommend students displaying the Afrocultural behavior styles of communalism and verve for (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services and (c) behavioral remediation outside the classroom than students displaying the Eurocentric behavioral styles of individualism and competition, four dependent t-tests would be conducted as post-hoc testing for any ANOVAs resulting in significant differences. These four paired tests are: Competition and Communalism, Competition and Verve, Individualism and Communalism, and Individualism and Verve.
For research question two, participants’ likelihood to recommend students for (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services, (c) behavioral remediation outside the classroom, and (d) testing for gifted or talented programs based upon students’ culturally-bound behavior styles was measured by their responses to the Student Vignette and Counselor Perception Scale. This scale asked participants to rate on a Likert scale of one to four, one being “strongly disagree” and four being “strongly agree”, how likely they were to recommend a hypothetical student presented in a vignette for the aforementioned remedial and advanced interventions. The four vignettes in this instrument represented two Afrocultural behavioral styles, communalism and verve, and two Eurocentric behavioral styles, competition and individualism. The means and standard deviations of the recommendations for remedial and advanced interventions that participants made for each of the four behavioral styles are reported in Tables 4-40 through 4-43.

When examining the likelihood of participants to recommend low-ability coursework based upon students’ culturally-bound behavioral styles, no significant differences were found. Significant differences were found for the participants’ recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services (F=3.626, p=.015). Due to the significance found through the ANOVA, four dependent t-tests were conducted to examine differences between the recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services between the following pairs of students: Competition and Communalism, Competition
Table 4-48 reports the results of the post-hoc tests. Significant differences were found between recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services for the vignette of the student displaying verve and the student displaying competition. The school counselors were more likely to recommend the vervistic student for this remedial intervention than the competitive student (p<.009). This supports the second hypothesis.

Significant differences were also found between recommendations for behavioral remediation outside of the classroom for the vignette of the student displaying individualism and the student displaying communalism. Table 4-49 reports the results of this post-hoc testing. The school counselors were more likely to recommend the individualistic student for this remedial intervention than the communal student (p<.007). This does not support the second hypothesis. No significant differences were found in the recommendations participants made for testing for gifted, talented, or advanced coursework based upon Afrocultural and Eurocentric behavioral styles.

School Counselor Recommendations Based Upon Culturally-Bound Behavior Style

No significant differences were found in school counselors’ recommendations for low-ability coursework. This lack of significant differences in the counselors’ recommendations for low-ability coursework based upon students’ culturally-bound behavioral styles could reflect a belief by school counselors that teachers are the education professionals primarily responsible for making academic placement decisions for students. The least variability in school counselors’ recommendations existed in their recommendations for low-ability coursework.
One significant finding was supported by the second hypothesis. School counselors were significantly more likely to recommend the vervistic student for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services than the competitive student. Existing empirical research supports the presence of verve in the home socialization of many low-income African-American families (Tyler et al., 2008). This is in contrast to the cultural values embedded in U.S. schools that often reflect individualism, competition, and other Eurocentric orientations (Boykin, Tyler & Miller, 2005; Gay, 2000; Nieto, 2004). This contrast was present in some of the participants' responses regarding the vignette of the student displaying verve. A few statements made by participants regarding their perceptions of recommending testing for remedial ESE services for this student displaying verve, Jordan, included:

“Jordan may need accommodations to be successful in the regular classroom.”

“My first thought on this student was "ADHD", though this is not necessarily true. Jordan might have a hard time succeeding in a traditional classroom, where many of his behaviors would be viewed as inappropriate.”

“It sounds like Jordan is a product of her home environment. She must learn to adapt to doing things in different ways.”

“Jordan is a student who may struggle in classrooms or with teachers who do not allow for so much movement or variety. S/he may not maintain current levels of academic success if his/her need for variety and movement is not met. Jordan may need some support in learning to find ways to meet his/her need for stimulation that will not be distracting to the teacher or other students.”

This cultural discontinuity has been cited as a contributing factor to the low expectations some educators have for the academic aptitude and achievement of low-income African-American students. These low expectations have been linked to the
chronic underachievement of low-income, culturally diverse students (Bemak & Chung, 2005; Ford, Harris, Tyson & Trotman, 2002; Harris, Brown, Ford & Richardson, 2004; Haycock, 2001; Lee, 2002; Mickelson & Heath, 1999; Oakes, 1990). It is also of note that these statements reflect a hegemonic attitude that the student should adapt to the learning environment, as opposed to the classroom adapting to the diverse learning styles students bring with them into the classroom. This is especially relevant since studies consistently conclude that many African-American children display higher motivation and achievement when communalism and verve are embedded in the learning context (Albury, 1993; Allen & Butler, 1996; Allen & Boykin, 1992; Bailey & Boykin, 2001; Bailey & Walton, 1994; Boykin, 1979, 1982; Boykin & Allen, 2000; Boykin, Allen, Davis & Senior, 1997; Boykin, Lilja & Tyler, 2004; Dill & Boykin, 2000; Tharp & Gallimore, 1989; Tuck & Boykin, 1989). Cultural misunderstandings and hegemony present in the imposition of mainstream/Eurocentric values embedded in the U.S. educational system have been proposed as contributing factors in the overrepresentation of African-American students in special education programs such as: specific learning disabilities (LD), severe emotional disturbance (SED), and mild mental retardation (MMR) (Blanchett, 2006; Harris, Brown, Ford & Richardson, 2004; Harry & Klingner, 2006; Losen & Orfield, 2002; Patton, 1998; Russo & Talbert-Johnson, 1997; Zhang & Katsiyannis, 2002).

There were also several suggestions from counselors in the study that the vervistic student be tested for attention deficit disorder (ADD). This suggests that some school counselors liken the Afrocultural behavioral style of verve to ADD. It logically follows that
they would, consequentially, be more likely to recommend a student displaying characteristics of verve for testing for remedial services on this basis.

The other significant finding when considering the second research question was that participants were more likely to recommend the individualistic student for behavioral remediation outside of the classroom than the communal student. This was not supported by the hypotheses. A possible explanation for this finding is that communalism is a valued behavior in the classroom. Counselors like the idea of communal students in terms of behavior management. They are collaborative and work well with others. For example, one participant stated about the hypothetical student, Jesse, who displayed communalism:

Jesse sounds like a great kid to have in class because he/she is so cooperative and empathic.

However, evident in other participant responses is a lack of understanding for this student’s learning style:

He needs to be taught life skills about not always being able to rely on others and that in life, not everyone helps one another.

I would double check to see if she is capable of work (and not hiding behind the guise of sharing in order to complete work).

Thus, it is not clear that school counselors understood this learning style and had sufficient cultural competence to utilize this student’s funds of knowledge and effectively teach students displaying this learning style.

No significant differences were found in school counselors’ recommendations for testing for gifted, talented, or advanced coursework. Participants’ were generally more likely to recommend any of the four students for this intervention, when compared to the remedial interventions. This could be the result of social desirability. It is more socially
acceptable to recommend a student for an advanced intervention than for a remedial placement or testing. Participants’ conceptualizations of each of the students and their potential giftedness varied greatly.

The following was said of the communal student, Jesse:

Gifted and Talented programs would allow Jesse some of the in depth, collaborative projects he gravitates towards.

This was said of the individualistic student, Alex:

Alex could fall somewhere on the autism scale and need psychological support or he could be gifted and prefer to work alone.

One participant stated this about the vervistic student:

If he has low scores, he could have ADHD and might need a 504 Plan. If he has high scores, he might be gifted and multi-tasking because he is so good at many things.

Another participant viewed the competitive student this way:

It would be good for her to be challenged by being in a gifted class. Also, by being with more gifted kids, she will see that she may not always be the one with the best grades.

Apparently, many variables were considered when participants made recommendations for testing for gifted, talented, or advanced coursework. This variability along with the increased social acceptance of recommending testing for gifted, talented, or advanced coursework for a student, as compared to a remedial intervention, likely contribute to a lack of significant differences in the recommendations participants made for this intervention based upon the students’ culturally-bound behavioral styles.

**Hypothesis 3**

The third hypothesis was as follows: There will be no relationship between school counselors’ multicultural knowledge and awareness and their likelihood to recommend
students for: (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services, (c) behavioral remediation outside the classroom, and (d) testing for gifted, talented, or advanced coursework based upon students’ culturally-bound behavioral styles.

The third research question examines the presence of any relationship between school counselors’ multicultural knowledge and awareness and their likelihood to recommend students for advanced or remedial interventions based on students’ culturally-bound behavioral styles. This was explored through simple linear regressions and a stepwise linear regression.

All assumptions that we are not robust to are met. As shown in Table 4-50 through Table 4-57, no significant relationships were found between the school counselors’ recommendations for: (a) low-ability coursework, (b) testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services, (c) behavioral remediation outside the classroom, or (d) testing for gifted, talented, or advanced coursework and their scores on the MCKAS knowledge and awareness scales.

**The Relationship Between Multicultural Knowledge And Awareness And The Likelihood Of Making Recommendations For Remedial And Advanced Interventions**

No significant relationships were found between school counselors’ multicultural knowledge and recommendations for remedial and advanced interventions based upon students’ culturally-bound behavioral styles. Additionally, no significant relationships were found between school counselors’ multicultural awareness and recommendations for remedial and advanced interventions based upon students’ culturally-bound behavioral styles. One explanation for these findings is the possibility that there are no
significant relationships between school counselors’ multicultural knowledge or awareness and their likelihood of recommending students for advanced and remedial interventions based upon students’ culturally-bound behavioral styles. Another possible explanation is the great amount of error created by the many variables related to the constructs of multicultural knowledge, multicultural awareness, and school counselors’ recommendations for remedial and advanced interventions for students. Other possible contributing factors are the effects of participants responding in a socially desirable manner and the limitations regarding error that exist with self-report multicultural competency measures.

Limitations

This study has several limitations based upon assessment materials and procedures, sampling, and research design.

Assessment Materials and Procedures

This study will be conducted using an online survey consisting of a demographic questionnaire, the Multicultural Counseling Knowledge and Awareness Scale (to assess multicultural counseling competence), and the Student Vignette and Counselor Perception Scale (used to measure the likelihood that counselors will recommend students for advanced and remedial interventions based on the students’ culturally-bound behaviors). As with other measures of multicultural counseling competence, the MCKAS is conducted through self-report and is, therefore, self-perceived competence rather than competence measured by clients receiving services or a third-party expert observer. This is a limitation because it is not known how accurately this self-report reflects actual multicultural competence. Studies exploring self-reported multicultural competence and its relationship to how clients evaluate the cultural competence of
counselors, as well as studies evaluating the multicultural competence of counselors by a third-party and comparing it to self-reports of multicultural competence would serve to further validate self-report measures of multicultural competence. The Student Vignette and Counselor Perception Scale will be created by the researcher for this study. This is a limitation as little is known about the reliability and validity of this measure beyond the pilot study that will be conducted.

**Sampling**

A limitation in sampling exists because American School Counseling Association (ASCA) members will be solicited for voluntary participation. This could bias the sample because participants who volunteer may have particular interest in the topic, need access to the internet, and must be technologically savvy enough to respond to online questionnaires. Additionally, participants could have been cued to the purpose of the study and, thus, biased their answers to appear more socially desirable.

**Research Design**

This study uses a correlational research design. Thus, an inability to determine causality between related variables is an additional limitation. Lastly, collecting data at only one point in time is a limitation of this study as history threats to validity are possible.

**Summary**

This purpose of this chapter was to summarize the results of the study. It began by presenting the descriptive data for the participant variables. This was followed by a review of the hypotheses and reporting of the results. Lastly, a discussion of the limitations of the study was provided.
Table 4-1. Counseling credentials obtained.

<table>
<thead>
<tr>
<th>Participants (n=123)</th>
<th>Frequency (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>12</td>
</tr>
<tr>
<td>LPC &amp;/or NCC</td>
<td>6</td>
</tr>
<tr>
<td>SCSC only</td>
<td>89</td>
</tr>
<tr>
<td>SCSC &amp; LPC &amp;/or NCC</td>
<td>16</td>
</tr>
</tbody>
</table>

Table 4-2. Percentage of students by ethnicity.

<table>
<thead>
<tr>
<th>Student Ethnicity</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>White/European-American</td>
<td>61.55%</td>
<td>30.82</td>
</tr>
<tr>
<td>Black/African American</td>
<td>11.34%</td>
<td>16.49</td>
</tr>
<tr>
<td>Hispanic/Latino-American</td>
<td>17.89%</td>
<td>24.35</td>
</tr>
<tr>
<td>Asian/Pacific Islander</td>
<td>4.49%</td>
<td>9.98</td>
</tr>
<tr>
<td>Native American</td>
<td>3.93%</td>
<td>9.73</td>
</tr>
<tr>
<td>Multiracial</td>
<td>3.07%</td>
<td>3.17</td>
</tr>
</tbody>
</table>

Table 4-3. Results of t-tests analyzing the relationship between multicultural knowledge and awareness and gender.

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>98.19</td>
<td>99.85</td>
<td>0.328</td>
<td>0.743</td>
</tr>
<tr>
<td>Awareness</td>
<td>66.31</td>
<td>67.61</td>
<td>0.537</td>
<td>0.592</td>
</tr>
</tbody>
</table>

Table 4-4. Results of simple regressions analyzing the relationship between multicultural knowledge and awareness and date of birth.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.005</td>
<td>.000</td>
<td>-.008</td>
<td>18.573</td>
</tr>
<tr>
<td>Awareness</td>
<td>.049</td>
<td>.002</td>
<td>-.006</td>
<td>8.928</td>
</tr>
</tbody>
</table>

Predictor: (Constant), DOB
Dependent Variables: Knowledge, Awareness

Table 4-5. Results of t-tests analyzing the relationship between multicultural knowledge and awareness and completion of a multicultural counseling course.

<table>
<thead>
<tr>
<th></th>
<th>Course Completed</th>
<th>Course Not Taken</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>101.91</td>
<td>84.72</td>
<td>3.773</td>
<td>0.000***</td>
</tr>
<tr>
<td>Awareness</td>
<td>67.77</td>
<td>66.39</td>
<td>0.603</td>
<td>0.547</td>
</tr>
</tbody>
</table>

***p<.001
Table 4-6. Results of simple regressions analyzing the relationship between multicultural knowledge and awareness and number of hours of multicultural training completed.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.306***</td>
<td>.094</td>
<td>.086</td>
<td>17.741</td>
</tr>
<tr>
<td>Awareness</td>
<td>.203*</td>
<td>.041</td>
<td>.032</td>
<td>8.698</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Number of hours of multicultural training completed
Dependent Variables: Knowledge, Awareness
***p<.001
*p<.05

Table 4-7. Results of t-tests analyzing the relationship between multicultural knowledge and awareness and completion of a CACREP-accredited counseling program.

<table>
<thead>
<tr>
<th></th>
<th>CACREP</th>
<th>Non-CACREP</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>101.27</td>
<td>94.06</td>
<td>1.885</td>
<td>0.062</td>
</tr>
<tr>
<td>Awareness</td>
<td>68.08</td>
<td>66.13</td>
<td>1.061</td>
<td>0.291</td>
</tr>
</tbody>
</table>

Table 4-8. Results of simple regressions analyzing the relationship between multicultural knowledge and awareness and number of hours completed in counselor training program.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.126</td>
<td>.016</td>
<td>.006</td>
<td>17.003</td>
</tr>
<tr>
<td>Awareness</td>
<td>.004</td>
<td>.000</td>
<td>-.010</td>
<td>9.280</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Number of hours completed in counselor training
Dependent Variables: Knowledge, Awareness

Table 4-9. Results of one-way ANOVA analyzing the relationship between multicultural knowledge and most advanced educational degree.

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2</td>
<td>1346.703</td>
<td>673.351</td>
<td>1.933</td>
<td>.149</td>
</tr>
<tr>
<td>Within</td>
<td>120</td>
<td>41800.777</td>
<td>348.340</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>43147.480</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 4-10. Results of one-way ANOVA analyzing the relationship between multicultural awareness and most advanced educational degree.

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2</td>
<td>83.093</td>
<td>41.547</td>
<td>0.513</td>
<td>.600</td>
</tr>
<tr>
<td>Within</td>
<td>120</td>
<td>9711.069</td>
<td>80.926</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>9794.162</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4-11. Results of one-way ANOVA analyzing the relationship between multicultural knowledge and earned counseling credentials.

<table>
<thead>
<tr>
<th>Source</th>
<th>Df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>3</td>
<td>3499.320</td>
<td>1166.440</td>
<td>3.501</td>
<td>.018*</td>
</tr>
<tr>
<td>Within</td>
<td>119</td>
<td>39648.159</td>
<td>333.178</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>43147.480</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p<.05

Table 4-12. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge and earned counseling credentials: none and LPC &/or NCC.

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>None</th>
<th>LPC &amp;/or NCC</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>107.42</td>
<td>112.17</td>
<td>-2.067</td>
<td>.041</td>
</tr>
</tbody>
</table>

Table 4-13. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge and earned counseling credentials: none and SCSC only.

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>None</th>
<th>SCSC only</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>107.42</td>
<td>96.17</td>
<td>2.011</td>
<td>.047</td>
</tr>
</tbody>
</table>

Table 4-14. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge and earned counseling credentials: none and SCSC & LPC &/or NCC.

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>None</th>
<th>SCSC &amp; LPC &amp;/or NCC</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>107.42</td>
<td>106.56</td>
<td>0.125</td>
<td>.902</td>
</tr>
</tbody>
</table>

Table 4-15. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge and earned counseling credentials: LPC &/or NCC and SCSC only.

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>LPC &amp;/or NCC</th>
<th>SCSC only</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>112.17</td>
<td>96.17</td>
<td>-2.067</td>
<td>.041</td>
</tr>
</tbody>
</table>
Table 4-16. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge and earned counseling credentials: LPC &/or NCC and SCSC & LPC &/or NCC.

<table>
<thead>
<tr>
<th></th>
<th>LPC&amp;/or NCC</th>
<th>SCSC &amp; LPC &amp;/or NCC</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>112.17</td>
<td>106.56</td>
<td>-0.631</td>
<td>.535</td>
</tr>
</tbody>
</table>

Table 4-17. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge and earned counseling credentials: SCSC only and SCSC & LPC &/or NCC.

<table>
<thead>
<tr>
<th></th>
<th>SCSC only</th>
<th>SCSC &amp; LPC&amp;/or NCC</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>96.17</td>
<td>106.56</td>
<td>2.015</td>
<td>.046</td>
</tr>
</tbody>
</table>

Table 4-18. Results of one-way ANOVA analyzing the relationship between multicultural awareness and earned counseling credentials.

<table>
<thead>
<tr>
<th>Source</th>
<th>Df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>3</td>
<td>818.380</td>
<td>272.793</td>
<td>3.617</td>
<td>.015*</td>
</tr>
<tr>
<td>Within</td>
<td>119</td>
<td>8975.783</td>
<td>75.427</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>9794.163</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p<.05

Table 4-19. Results of follow-up independent t-tests analyzing the relationship between multicultural awareness and earned counseling credentials: none and LPC&/or NCC.

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>LPC&amp;/or NCC</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>69.42</td>
<td>73.83</td>
<td>-0.978</td>
<td>.343</td>
</tr>
</tbody>
</table>

Table 4-20. Results of follow-up independent t-tests analyzing the relationship between multicultural awareness and earned counseling credentials: none and SCSC only.

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>SCSC only</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>69.42</td>
<td>66.07</td>
<td>1.206</td>
<td>.231</td>
</tr>
</tbody>
</table>

Table 4-21. Results of follow-up independent t-tests analyzing the relationship between multicultural awareness and earned counseling credentials: none and SCSC & LPC&/or NCC.

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>SCSC &amp; LPC &amp;/or NCC</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>69.42</td>
<td>72.19</td>
<td>-0.843</td>
<td>.407</td>
</tr>
</tbody>
</table>
Table 4-22. Results of follow-up independent t-tests analyzing the relationship between multicultural awareness and earned counseling credentials: LPC&/or NCC and SCSC only.

<table>
<thead>
<tr>
<th></th>
<th>LPC &amp;/or NCC</th>
<th>SCSC only</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>73.83</td>
<td>66.07</td>
<td>2.115</td>
<td>.037</td>
</tr>
</tbody>
</table>

Table 4-23. Results of follow-up independent t-tests analyzing the relationship between multicultural awareness and earned counseling credentials: LPC&/or NCC and SCSC & LPC&/or NCC.

<table>
<thead>
<tr>
<th></th>
<th>LPC&amp;/or NCC</th>
<th>SCSC &amp; LPC &amp;/or NCC</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>73.83</td>
<td>72.19</td>
<td>0.513</td>
<td>.613</td>
</tr>
</tbody>
</table>

Table 4-24. Results of follow-up independent t-tests analyzing the relationship between multicultural awareness and earned counseling credentials: SCSC only and SCSC & LPC &/or NCC.

<table>
<thead>
<tr>
<th></th>
<th>SCSC only</th>
<th>SCSC &amp; LPC &amp;/or NCC</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>66.07</td>
<td>72.19</td>
<td>2.612</td>
<td>.010</td>
</tr>
</tbody>
</table>

Table 4-25. Results of simple regressions analyzing the relationship between multicultural knowledge and awareness and year graduated from counseling program.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.153</td>
<td>.023</td>
<td>.015</td>
<td>18.662</td>
</tr>
<tr>
<td>Awareness</td>
<td>.116</td>
<td>.014</td>
<td>.005</td>
<td>8.936</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Year graduated from counseling program
Dependent Variables: Knowledge, Awareness

Table 4-26. Results of simple regressions analyzing the relationship between multicultural knowledge and awareness and years of counseling experience.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.119</td>
<td>.014</td>
<td>.006</td>
<td>18.750</td>
</tr>
<tr>
<td>Awareness</td>
<td>.096</td>
<td>.009</td>
<td>.001</td>
<td>8.955</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Years of counseling experience
Dependent Variables: Knowledge, Awareness
Table 4-27. Results of simple regressions analyzing the relationship between multicultural knowledge and awareness and years of experience counseling at a middle school.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.130</td>
<td>.017</td>
<td>.009</td>
<td>18.748</td>
</tr>
<tr>
<td>Awareness</td>
<td>.088</td>
<td>.008</td>
<td>-.001</td>
<td>8.974</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Years of counseling experience at a middle school
Dependent Variables: Knowledge, Awareness

Table 4-28. Results of simple regressions analyzing the relationship between multicultural knowledge and awareness and experience counseling culturally diverse students.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.322**</td>
<td>.103</td>
<td>.096</td>
<td>17.880</td>
</tr>
<tr>
<td>Awareness</td>
<td>.140</td>
<td>.019</td>
<td>.011</td>
<td>8.909</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Experience counseling culturally diverse students
Dependent Variables: Knowledge, Awareness

**p<.01

Table 4-29. Results of simple regression analyzing the relationship between multicultural knowledge and awareness and percentage of students receiving free or reduced lunch.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.078</td>
<td>.006</td>
<td>-.002</td>
<td>18.879</td>
</tr>
<tr>
<td>Awareness</td>
<td>.060</td>
<td>.004</td>
<td>-.005</td>
<td>8.931</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Percentage of students receiving free or reduced lunch
Dependent Variables: Knowledge, Awareness

Table 4-30. Results of one-way ANOVA analyzing the relationship between multicultural knowledge and location of school (suburban, urban, or rural).

<table>
<thead>
<tr>
<th>Source</th>
<th>Df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2</td>
<td>540.701</td>
<td>270.351</td>
<td>0.761</td>
<td>.469</td>
</tr>
<tr>
<td>Within</td>
<td>120</td>
<td>42606.778</td>
<td>355.056</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>43147.480</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 4-31. Results of one-way ANOVA analyzing the relationship between multicultural awareness and location of school (suburban, urban, or rural).

<table>
<thead>
<tr>
<th>Source</th>
<th>Df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2</td>
<td>196.082</td>
<td>98.041</td>
<td>1.226</td>
<td>.297</td>
</tr>
<tr>
<td>Within</td>
<td>120</td>
<td>9598.081</td>
<td>79.984</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>9794.163</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4-32. Results of one-way ANOVA analyzing the relationship between multicultural knowledge and the size of the student population at the counselor's school (180-500, 501-1,000, or 1,001-1500).

<table>
<thead>
<tr>
<th>Source</th>
<th>Df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2</td>
<td>81.337</td>
<td>40.669</td>
<td>.118</td>
<td>.889</td>
</tr>
<tr>
<td>Within</td>
<td>115</td>
<td>39797.917</td>
<td>346.069</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>117</td>
<td>39879.254</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4-33. Results of one-way ANOVA analyzing the relationship between multicultural awareness and the size of the student population at the counselor's school (180-500, 501-1,000, or 1,001-1500).

<table>
<thead>
<tr>
<th>Source</th>
<th>Df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2</td>
<td>708.536</td>
<td>354.268</td>
<td>4.590</td>
<td>.012*</td>
</tr>
<tr>
<td>Within</td>
<td>115</td>
<td>8876.964</td>
<td>77.191</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>117</td>
<td>9585.500</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p<.05

Table 4-34. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge between small (180-500 students) and medium (501-1,000) sized schools

<table>
<thead>
<tr>
<th>Awareness</th>
<th>Small</th>
<th>Medium</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>67.90</td>
<td>69.17</td>
<td>-0.720</td>
<td>.473</td>
</tr>
</tbody>
</table>

Table 4-35. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge between medium (500-1,000 students) and large (1,001-1,500) sized schools

<table>
<thead>
<tr>
<th>Awareness</th>
<th>Medium</th>
<th>Large</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>69.17</td>
<td>61.89</td>
<td>2.898</td>
<td>.005*</td>
</tr>
</tbody>
</table>

*p<.05/3=.0167
Table 4-36. Results of follow-up independent t-tests analyzing the relationship between multicultural knowledge between small (180-500 students) and large (1,001-1,500) sized schools

<table>
<thead>
<tr>
<th></th>
<th>Small</th>
<th>Large</th>
<th>T-statistic</th>
<th>p &gt; t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>67.90</td>
<td>61.89</td>
<td>2.580</td>
<td>.012*</td>
</tr>
</tbody>
</table>

*p<.05/3=.0167

Table 4-37. Results of simple regressions analyzing the relationship between multicultural knowledge and percentage of students by ethnicity.

<table>
<thead>
<tr>
<th>Student Ethnicity</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>White/EuropeanAmerican</td>
<td>.168</td>
<td>.028</td>
<td>.020</td>
<td>18.691</td>
</tr>
<tr>
<td>Black/African-American</td>
<td>.074</td>
<td>.005</td>
<td>-.004</td>
<td>18.320</td>
</tr>
<tr>
<td>Hispanic/Latino-American</td>
<td>.212*</td>
<td>.045</td>
<td>.036</td>
<td>18.576</td>
</tr>
<tr>
<td>Asian/Pacific Islander</td>
<td>.098</td>
<td>.010</td>
<td>-.002</td>
<td>18.815</td>
</tr>
<tr>
<td>Native American</td>
<td>.147</td>
<td>.021</td>
<td>.005</td>
<td>15.631</td>
</tr>
<tr>
<td>Multiracial</td>
<td>.221</td>
<td>.049</td>
<td>.034</td>
<td>16.229</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Percentage of students by ethnicity
Dependent Variables: Knowledge
*p<.05

Table 4-38. Results of simple regressions analyzing the relationship between multicultural awareness and percentage of students by ethnicity.

<table>
<thead>
<tr>
<th>Student Ethnicity</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>White/EuropeanAmerican</td>
<td>.046</td>
<td>.002</td>
<td>-.006</td>
<td>8.992</td>
</tr>
<tr>
<td>Black/African-American</td>
<td>.021</td>
<td>.000</td>
<td>-.009</td>
<td>9.189</td>
</tr>
<tr>
<td>Hispanic/Latino-American</td>
<td>.018</td>
<td>.000</td>
<td>-.009</td>
<td>9.060</td>
</tr>
<tr>
<td>Asian/Pacific Islander</td>
<td>.119</td>
<td>.014</td>
<td>.003</td>
<td>8.969</td>
</tr>
<tr>
<td>Native American</td>
<td>.176</td>
<td>.031</td>
<td>.015</td>
<td>9.017</td>
</tr>
<tr>
<td>Multiracial</td>
<td>.032</td>
<td>.001</td>
<td>-.015</td>
<td>9.815</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Percentage of students by ethnicity
Dependent Variables: Awareness

Table 4-39. Results of simple regressions analyzing the relationship between multicultural knowledge and awareness and number of counselors at school.

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge</td>
<td>.058</td>
<td>.003</td>
<td>-.005</td>
<td>18.863</td>
</tr>
<tr>
<td>Awareness</td>
<td>.054</td>
<td>.003</td>
<td>-.005</td>
<td>9.001</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Number of counselors at school
Dependent Variables: Knowledge, Awareness
Table 4-40. Summary of the means and standards deviations for the counselors’ recommendations for low-ability coursework based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>1.31</td>
<td>.464</td>
</tr>
<tr>
<td>Verve</td>
<td>1.32</td>
<td>.467</td>
</tr>
<tr>
<td>Competition</td>
<td>1.34</td>
<td>.509</td>
</tr>
<tr>
<td>Individualism</td>
<td>1.31</td>
<td>.464</td>
</tr>
</tbody>
</table>

Table 4-41. Summary of the means and standards deviations for the counselors’ recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>1.26</td>
<td>.442</td>
</tr>
<tr>
<td>Verve</td>
<td>1.35</td>
<td>.497</td>
</tr>
<tr>
<td>Competition</td>
<td>1.27</td>
<td>.464</td>
</tr>
<tr>
<td>Individualism</td>
<td>1.32</td>
<td>.486</td>
</tr>
</tbody>
</table>

Table 4-42. Summary of the means and standards deviations for the counselors’ recommendations for behavioral remediation outside the classroom based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>1.66</td>
<td>.799</td>
</tr>
<tr>
<td>Verve</td>
<td>1.90</td>
<td>.817</td>
</tr>
<tr>
<td>Competition</td>
<td>1.79</td>
<td>.774</td>
</tr>
<tr>
<td>Individualism</td>
<td>1.81</td>
<td>.806</td>
</tr>
</tbody>
</table>

Table 4-43. Summary of the means and standards deviations for the counselors’ recommendations for testing for gifted or talented programs based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>2.25</td>
<td>.742</td>
</tr>
<tr>
<td>Verve</td>
<td>2.31</td>
<td>.770</td>
</tr>
<tr>
<td>Competition</td>
<td>2.54</td>
<td>.804</td>
</tr>
<tr>
<td>Individualism</td>
<td>2.37</td>
<td>.693</td>
</tr>
</tbody>
</table>

Table 4-44. Results of one-way repeated measures ANOVA analyzing the likelihood of school counselors making recommendations for low-ability coursework based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Within</td>
<td>2.810</td>
<td>.446</td>
<td>.159</td>
<td>1.980</td>
<td>.121</td>
</tr>
<tr>
<td>Error</td>
<td>337.241</td>
<td>27.054</td>
<td>.080</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>340.051</td>
<td>27.500</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 4-45. Results of one-way repeated measures ANOVA analyzing the likelihood of school counselors making recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2.849</td>
<td>.667</td>
<td>.234</td>
<td>3.626</td>
<td>.015*</td>
</tr>
<tr>
<td>Within</td>
<td>341.878</td>
<td>22.083</td>
<td>.065</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>344.727</td>
<td>22.750</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p<.05

Table 4-46. Results of one-way repeated measures ANOVA analyzing the likelihood of school counselors making recommendations for behavioral remediation outside of the classroom based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2.870</td>
<td>3.545</td>
<td>1.235</td>
<td>5.529</td>
<td>.001***</td>
</tr>
<tr>
<td>Within</td>
<td>344.400</td>
<td>76.955</td>
<td>.223</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>347.270</td>
<td>80.500</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

***p=.001

Table 4-47. Results of one-way repeated measures ANOVA analyzing the likelihood of school counselors making recommendations for testing for gifted, talented, and advanced coursework based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>Sum of squares</th>
<th>Mean of squares</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between</td>
<td>2.798</td>
<td>1.033</td>
<td>.369</td>
<td>1.785</td>
<td>.154</td>
</tr>
<tr>
<td>Within</td>
<td>335.816</td>
<td>69.467</td>
<td>.207</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>338.614</td>
<td>70.500</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 4-48. Summary of follow-up dependent t-tests for school counselor recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Paired Differences</th>
<th>M</th>
<th>SD</th>
<th>df</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competition/Communalism</td>
<td>.008</td>
<td>.375</td>
<td>121</td>
<td>0.810</td>
</tr>
<tr>
<td>Competition/Verve</td>
<td>-.082</td>
<td>.377</td>
<td>121</td>
<td>0.018*</td>
</tr>
<tr>
<td>Individualism/Communalism</td>
<td>.057</td>
<td>.347</td>
<td>121</td>
<td>0.071</td>
</tr>
<tr>
<td>Individualism/Verve</td>
<td>-.033</td>
<td>.313</td>
<td>121</td>
<td>0.250</td>
</tr>
</tbody>
</table>

*p<.10/4=.025

Table 4-49. Summary of follow-up dependent t-tests for school counselor recommendations for behavior remediation outside the classroom based upon student culturally-bound behavioral style.

<table>
<thead>
<tr>
<th>Paired Differences</th>
<th>M</th>
<th>SD</th>
<th>df</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competition/Communalism</td>
<td>.123</td>
<td>.675</td>
<td>121</td>
<td>0.047</td>
</tr>
<tr>
<td>Competition/Verve</td>
<td>-.115</td>
<td>.706</td>
<td>121</td>
<td>0.075</td>
</tr>
<tr>
<td>Individualism/Communalism</td>
<td>.148</td>
<td>.599</td>
<td>121</td>
<td>0.007*</td>
</tr>
<tr>
<td>Individualism/Verve</td>
<td>-.090</td>
<td>.643</td>
<td>121</td>
<td>0.124</td>
</tr>
</tbody>
</table>

*p<.10/4=.025

Table 4-50. Results of simple regressions analyzing the relationship between counselor recommendations for low-ability coursework and multicultural knowledge.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>.036</td>
<td>.001</td>
<td>-.007</td>
<td>.487</td>
</tr>
<tr>
<td>Verve</td>
<td>.051</td>
<td>.003</td>
<td>-.006</td>
<td>.478</td>
</tr>
<tr>
<td>Competition</td>
<td>.055</td>
<td>.003</td>
<td>-.005</td>
<td>.487</td>
</tr>
<tr>
<td>Individualism</td>
<td>.032</td>
<td>.001</td>
<td>-.007</td>
<td>.443</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Multicultural knowledge
Dependent Variables: Counselor recommendations for low-ability coursework
Table 4-51. Results of simple regressions analyzing the relationship between counselor recommendations for low-ability coursework and multicultural awareness.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>.065</td>
<td>.004</td>
<td>-.004</td>
<td>.487</td>
</tr>
<tr>
<td>Verve</td>
<td>.039</td>
<td>.002</td>
<td>-.007</td>
<td>.479</td>
</tr>
<tr>
<td>Competition</td>
<td>.141</td>
<td>.020</td>
<td>.012</td>
<td>.483</td>
</tr>
<tr>
<td>Individualism</td>
<td>.125</td>
<td>.016</td>
<td>.007</td>
<td>.440</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Multicultural awareness
Dependent Variables: Counselor recommendations for low-ability coursework

Table 4-52. Results of simple regressions analyzing the relationship between counselor recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services and multicultural knowledge.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>.035</td>
<td>.001</td>
<td>-.007</td>
<td>.443</td>
</tr>
<tr>
<td>Verve</td>
<td>.049</td>
<td>.002</td>
<td>-.006</td>
<td>.498</td>
</tr>
<tr>
<td>Competition</td>
<td>.008</td>
<td>.000</td>
<td>-.008</td>
<td>.466</td>
</tr>
<tr>
<td>Individualism</td>
<td>.007</td>
<td>.000</td>
<td>-.008</td>
<td>.488</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Multicultural knowledge
Dependent Variables: Counselor recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services

Table 4-53. Results of simple regressions analyzing the relationship between counselor recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services and multicultural awareness.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>.015</td>
<td>.000</td>
<td>-.008</td>
<td>.443</td>
</tr>
<tr>
<td>Verve</td>
<td>.052</td>
<td>.003</td>
<td>-.006</td>
<td>.498</td>
</tr>
<tr>
<td>Competition</td>
<td>.138</td>
<td>.019</td>
<td>.011</td>
<td>.462</td>
</tr>
<tr>
<td>Individualism</td>
<td>.048</td>
<td>.002</td>
<td>-.006</td>
<td>.487</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Multicultural awareness
Dependent Variables: Counselor recommendations for testing for emotionally disturbed (ED), mildly mentally retarded (MMR), and learning disability (LD) ESE services
Table 4-54. Results of simple regressions analyzing the relationship between counselor recommendations for behavior remediation outside the classroom and multicultural knowledge.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>.005</td>
<td>.000</td>
<td>-.008</td>
<td>.802</td>
</tr>
<tr>
<td>Verve</td>
<td>.004</td>
<td>.000</td>
<td>-.008</td>
<td>.821</td>
</tr>
<tr>
<td>Competition</td>
<td>.065</td>
<td>.004</td>
<td>-.004</td>
<td>.775</td>
</tr>
<tr>
<td>Individualism</td>
<td>.018</td>
<td>.000</td>
<td>-.008</td>
<td>.810</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Multicultural knowledge
Dependent Variables: Counselor recommendations for behavior remediation

Table 4-55. Results of simple regressions analyzing the relationship between counselor recommendations for behavior remediation outside the classroom and multicultural awareness.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>.078</td>
<td>.006</td>
<td>-.002</td>
<td>.800</td>
</tr>
<tr>
<td>Verve</td>
<td>.042</td>
<td>.002</td>
<td>-.007</td>
<td>.820</td>
</tr>
<tr>
<td>Competition</td>
<td>.053</td>
<td>.003</td>
<td>-.005</td>
<td>.776</td>
</tr>
<tr>
<td>Individualism</td>
<td>.027</td>
<td>.001</td>
<td>-.008</td>
<td>.809</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Multicultural awareness
Dependent Variables: Counselor recommendations for behavior remediation

Table 4-56. Results of simple regressions analyzing the relationship between counselor recommendations for testing for gifted, talented, and advanced coursework and multicultural knowledge.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>.028</td>
<td>.001</td>
<td>-.008</td>
<td>.824</td>
</tr>
<tr>
<td>Verve</td>
<td>.024</td>
<td>.001</td>
<td>-.008</td>
<td>.688</td>
</tr>
<tr>
<td>Competition</td>
<td>.045</td>
<td>.002</td>
<td>-.006</td>
<td>.762</td>
</tr>
<tr>
<td>Individualism</td>
<td>.036</td>
<td>.001</td>
<td>-.007</td>
<td>.792</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Multicultural knowledge
Dependent Variables: Counselor recommendations for gifted, talented, and advanced coursework
Table 4-57. Results of simple regressions analyzing the relationship between counselor recommendations for testing for gifted, talented, and advanced coursework and multicultural awareness.

<table>
<thead>
<tr>
<th>Behavioral Style</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communalism</td>
<td>.075</td>
<td>.006</td>
<td>-.003</td>
<td>.822</td>
</tr>
<tr>
<td>Verve</td>
<td>.010</td>
<td>.000</td>
<td>-.008</td>
<td>.689</td>
</tr>
<tr>
<td>Competition</td>
<td>.006</td>
<td>.000</td>
<td>-.008</td>
<td>.762</td>
</tr>
<tr>
<td>Individualism</td>
<td>.012</td>
<td>.000</td>
<td>-.008</td>
<td>.792</td>
</tr>
</tbody>
</table>

Predictor: (Constant), Multicultural awareness
Dependent Variables: Counselor recommendations for gifted, talented, and advanced coursework
CHAPTER 5
DISCUSSION

The purpose of this chapter is to discuss the findings regarding White middle school counselors’ multicultural knowledge and awareness and their likelihood of making recommendations for advanced and remedial interventions based upon students’ culturally-bound behavioral styles. Implications for practice and future research will also be discussed.

Findings from this study included a significantly higher likelihood that school counselors’ would recommend a student displaying vervistic behaviors for testing for remedial ESE services than a student displaying competitive behaviors. Along with existing literature, this finding suggests that the disproportionality of low-income, culturally diverse students in special education is impacted by the biases and low expectations of school counselors (Bemak & Chung, 2005). This is problematic given recent educational reform initiatives aimed at addressing the persistent chronic underachievement and overrepresentation of African-American and other culturally diverse students in U.S. public educational settings. Although there is little research examining the multicultural competence of school counselors, there is concern that in working with culturally diverse students, some school counselors may be providing services that extend beyond their current level of expertise (Constantine, 2002; Hobson & Kanitz, 1996). As such, the results of this study provide a few implications for school counseling practice and training, including: the embodiment of the role of the 21st century school counselor, a mandated multicultural counseling course in training programs, ongoing multicultural training for professionals, and smaller student-to-counselor ratios.
Beginning with the national Transforming School Counseling Initiative (TSCI), there have been systematic attempts to examine and redefine the role of the school counselor as a means of contributing to educational equity for all students. Accordingly, American School Counseling Association (ASCA) has worked to create standards placing school counselors at the center of the education reform movement. This role of the 21st century school counselor includes leadership within the school to improve curriculum and instruction and advocacy for equal opportunity and access to a quality education for all students (Herring, 1997; House and Martin 1998; Keys, Bemak & Lockhart, 1998; Martin, 2002; Stone & Clark, 2001).

School counselors are well-trained and positioned within the school to tackle issues of equity, access, and supporting conditions for student success through advocacy of traditionally underserved students (Martin, 2002; Oakes, 2005). They receive data about student achievement, community conditions, and reports of school failure and receive relevant training in counseling, education, group dynamics, human development, and systems theory (Holcomb-McCoy, 2007). Thus, they are in a unique position to assume leadership roles in schools to reduce academic inequality (Bemak, Chung, Siroskey-Sabdo, 2005). While traditional roles of making referrals for special education (Amatea & West-Olatunji, 2007; Carpenter, King-Sears & Keys, 1998; Keys, Bemak, Carpenter & King-Sears, 1998) and academic advising (Paisley & McMahon, 2001; Stone & Clark, 2001) are important, the role of the 21st century school counselor also includes: (a) serving as a cultural bridge between teacher and students to assist teachers in viewing students holistically and in the context of their culture and community, (b) assisting teachers in creating curriculum and instruction that is more
directly connected to students’ lives and utilizes the funds of knowledge they bring into school, (c) working with teachers to create a more welcoming family-centered school environment and increase home/school collaboration, and (d) conducting multicultural trainings for school staff to address issues of bias and help create an environment of diversity appreciation within the school (Amatea & West-Olatunji, 2007; Bemak & Chung, 2005).

School counselors can begin to assist teachers in viewing students holistically and in the context of their culture and community by modeling how to locate and utilize strengths in students and families that are culturally different from themselves. School counselors can facilitate collaborative meetings with teachers and families to locate student and family strengths and develop comprehensive plans of action to promote student engagement and achievement. School counselors can also promote initiatives and organize teams of teachers to learn more about their students’ lives. This can be achieved through various activities, such as: visiting students’ neighborhoods and places of business and play, riding student school bus routes to explore the neighborhoods they live in, and conducting home visits to increase understanding of students’ life contexts and communities. By understanding their students’ culture and locating community strengths and assets, teachers are more likely to view low-income and culturally diverse students through a strength-based lens as opposed to a deficit-based lens.

Additionally, school counselors can counter deficit views of students and their families and mediate between the cultural discontinuity that often exists between home and school for culturally diverse students. This cultural discontinuity has been cited as a
contributing factor to the low expectations some educators have for the academic aptitude and achievement of low-income African-American students. By encouraging teachers to increase their understanding of the home lives of their students and increase their awareness of cultural disconnects between home and school, teachers can develop a cultural context to utilize in the creation of effective educational interventions to reduce cultural discontinuity and avoid inappropriate special education referrals.

By utilizing their multicultural awareness, knowledge, and skills, school counselors can assist teachers in creating curriculum and instruction that is more directly connected to students’ lives and employs the funds of knowledge they bring into school. Extensive research documents that low-income African-American students tend to prefer the learning styles that emphasize: verve, communalism, and movement (Tyler et al., 2008). These studies and other research also document the tendency for U.S. public education to privilege learners exhibiting a competitive and individualistic learning style while disadvantaging students exhibiting other learning preferences (Boykin, Tyler & Miller, 2005; Gay, 2000; Nieto, 2004). This cultural bias tends to privilege White middle-class students and disadvantage low-income, culturally diverse students. Armed with this knowledge, school counselors can consult with teachers to augment lesson plans and instructional practices to more effectively honor and utilize student funds of knowledge. This allows for the creation of classrooms that are culturally-responsive to all students. For instance, by teaching students to articulate the knowledge they have at home in relation to what the school wants them to learn, they are able to develop a
sense of self-awareness and tools to better understand and meet expectations at school (Diaz-Greenburg, 2001).

McCaleb (1994) presents another example of creating classroom experiences that are culturally-responsive. Students and their families were asked to co-author books depicting their lives and values. Through invitation to share these stories with the class, they receive the message that they are valued as cultural beings and individuals in the classroom. Additionally, the teacher and students are educated about one another’s unique life experiences and worldviews. Asking students and families to bring their knowledge and values into the classroom is an effective way to begin developing partnerships with families and communities where power and responsibility are shared (Henderson & Mapp, 2002). Encouraging families to share their knowledge and experiences in the classroom is a culturally-responsive strategy to invite families to be more directly involved at school and create an environment of diversity appreciation.

Many low-income and culturally diverse parents would like to be more involved at the school but lack the time and/or are intimidated because they may have experienced the school as unwelcoming, have only been contacted with bad news about their child, and/or have not had positive schooling experiences themselves (Finders & Lewis, 1998; Ramirez, 2003). School counselors can assist teachers in understanding that, although families may not be physically present at the school, they are often involved in their children’s’ education at home. By working with teachers to create a more welcoming family-centered school environment, these families are more likely to be directly involved at the school. This is important because family involvement in children’s schooling is a strong indicator of academic success (Israel, Beaulieu, & Hartless, 2001).
In order to effectively embody the role of the 21st century school counselor as a: collaborative leader within the school, consultant to school staff, and advocate for low-income and culturally diverse students, school counselors must have sufficient multicultural competence. This leadership role includes redirecting efforts and challenging biases of school staff that lead to chronic underachievement and disproportionality for low-income and culturally diverse students. Ideally, school counselors will be involved in the development and implementation of multicultural trainings for school staff to address issues of bias and help create an environment of diversity appreciation within the school. As mentioned earlier, school counselors can team with administration to facilitate diversity initiatives at the school, conduct multicultural trainings, and attend teacher team meetings to redirect inappropriate referrals and interventions and advocate for students.

Several calls for the evaluation of school counselor practice and preparation in terms of actively responding to increase equity for all students and meeting the needs of culturally diverse and low-income students have been made (Education Trust, 1996; Paisley & McMahon, 2001). ASCA’s Ethical Standards for School Counselors articulates the professional school counselor’s responsibility to acquire “educational, consultation and training experiences to improve awareness, knowledge, skills and effectiveness in working with diverse populations” (ASCA, 2004, p. 4). Fueled by the Transforming School Counseling Initiative (TSCI), multicultural school counseling has emerged as a response to the goal that school counselors serve as student advocates that believe all students can achieve at high levels on challenging coursework (Martin, 2002; Romano & Kachgal, 2004). Multicultural school counseling includes utilization of
culturally-appropriate case conceptualization and interventions with culturally diverse students (Lee, 1995; Pedersen & Carey, 2003). This is imperative as cultural discontinuity, defined as the discontinuation at school of the cultural learning preferences and practices originating from home and/or parental socialization, contributes to the chronic underachievement and disproportionality of low-income and culturally diverse students. Multicultural school counseling provides for conceptualization and intervention that is culturally-relevant and responsive to the lives of low-income and culturally diverse students. Multicultural competence is necessary for school counselors to conduct multicultural school counseling, embody the role of the 21st century school counselor, and assist other school staff in creating culture-centered conceptualizations and interventions with students. Section E.2 of the ASCA’s Ethical Standards for School Counselors, the multicultural competency, states that the professional school counselor:

“(a) affirms the diversity of students, staff, and families,
(b) expands and develops awareness of his/her own attitudes and beliefs affecting cultural values and biases and strives to attain cultural competence,
(c) possesses knowledge and understanding about how oppression, racism, discrimination, and stereotyping affects her/him personally and professionally, and
(d) acquires educational, consultation, and training experiences to improve awareness, knowledge, skills, and effectiveness in working with diverse populations: ethnic/racial status, age, economic status, special needs, ESL or ELL, immigration status, sexual orientation, gender, gender identity/expression, family type, religious/spiritual identity and appearance.”

Affirming diversity involves regarding ethnicity and culture as important aspects of identity for self and others. Developing school counseling programs centered around reducing chronic underachievement and disproportionality through use of culture-
centered conceptualizations and interventions and partnering with families are other ways to help create an environment of diversity appreciation at school. Striving to attain cultural competence involves actively pursuing the development of cultural awareness, knowledge, and skills (Sue et al., 1982).

Cultural awareness is one of the three elements in the tripartite model multicultural competence outlined by Sue and colleagues (1982). Cultural awareness involves exploring and familiarizing oneself with one’s own culture and biases and then seeking to understand the culture of students, staff, and families. Appreciating and understanding cultural similarities and differences provide a context for culturally-competent counseling and culture-centered conceptualization and intervention. This also includes developing knowledge and understanding about how oppression, racism, discrimination, and stereotyping affect oneself and others.

Multicultural education, consultation, and training are essential aspects of improving awareness, knowledge, and skills to enable effectiveness in working with diverse populations. Thus, it is the professional responsibility of school counselors to seek experiences directed at increasing their multicultural competence. Cultural competence is essential to fulfill the role of the 21st century school counselor and act as collaborative leader, consultant, and advocate for students.

This study found that completion of a multicultural counseling course, multicultural training, and experience with culturally diverse students were positively related to multicultural knowledge and/or awareness. Therefore, in addition to mandating a multicultural counseling course, ongoing professional development focused upon increasing multicultural competence and embracing the role of the 21st century school
counselor are recommended. This mandated training should be required for practicing school counselors to renew their state-certification and other counseling credentials.

For school counselors and other educators to work effectively with African American students of any class background, they must have knowledge of African American culture, including an awareness of the historical and sociopolitical contexts of culture and skills to utilize culture in their conceptualizations and interventions (Lee, 1995; Pedersen & Carey, 2003). Accordingly, this training should be specifically geared towards gaining cultural awareness of own and others’ culturally-bound behaviors, knowledge of culturally diverse peoples and their cultures, and skills to effectively engage with culture in the classroom.

Ideally, multicultural training includes sustained, immersion experiences which challenge inherent beliefs and biases and force counselors to experience a culture outside of their own. To assist school counselor-trainees in gaining multicultural knowledge and skills, training programs could require trainees to complete supervised cross-cultural counseling experiences as part of their practicum and internship experiences. Another way of implementing advanced training and consultation for multicultural competence is to organize and attend regularly scheduled supervision sessions focused on multicultural issues and implementation of the role of the 21st century school counselor in their practice.

Immersion experiences such as outreach trips (Goodman & West-Olatunji, 2009) and English as Second Language (ESL) mentoring (Roysircar, Gard, Hubbell & Ortega, 2005) have shown evidence of increasing multicultural competence in counselor trainees. Prolonged engagement in service learning that is empowering and
collaborative is ideal. Critical reflection and dialogue during immersion experiences are essential components of training for multicultural competence (Goodman & West-Olatunji; Roysircar, Gard, Hubbell, & Ortega). This group processing of feelings, thoughts, and experiences surrounding the immersion experience is a crucial piece of the learning process as it provides opportunity to critically reflect on the personal and professional meaning of the experience and give and receive feedback.

Educational reform and ethical mandates dictate that school counselors be equipped to work effectively with the diversity of students in U.S. public schools and affect change in the chronic underachievement of low-income, culturally diverse students. Since some scholars express concern that currently many school counselor trainees leave training programs without sufficient cultural competence to achieve these goals (Bemak & Chung, 2005; Constantine, 2002; Holcomb-McCoy, 2007), it is important that counselor trainees receive strong training for multicultural competence in their training programs. The requirement of supervised cross-cultural counseling experiences during practicum and internship experiences is supported by research findings that counseling experience with culturally diverse clients is positively correlated with multicultural competence (Constantine, 2001; Ottavi, Pope-Davis & Dings, 1994).

Cross-cultural and multicultural supervision has been described as supervision in which culture is discussed in terms of: (a) supervisee’s perceptions of clients, assumptions of client perceptions of them as counselors, interpretations of client responses, and the rationale for supervisee responses client-counselor and counselor-supervisor relationships (Garrett et al., 2001), (b) one’s own culture and how this impacts beliefs and worldview (Bernard & Goodyear, 1998), and racial and ethnic
identity development (Cook, 1994; Cook & Helms, 1988; Peterson, 1991). Counselor trainees’ engagement in multicultural supervision while conducting their cross-cultural clinical training experiences helps ensure cultural issues are explored and processed throughout the training experience. Various models of multicultural supervision exist, including: developmental-interpersonal (Bruss, Brack, Glickhauf-Hughes & O’Leary, 1997; Constantine, 1997; Porter, 1994), descriptive (Ancis & Ladany, 2001; Helms & Cook, 1999; Brown & Landrum-Brown, 1995), empowerment models (House & Holloway, 1992), and Garrett and colleagues’ (2001) SuperVISION model.

Peer supervision has been recommended by scholars as a practical way for school counselors to increase their cultural competence and engage in ongoing professional development in order to embody the role of the 21st century school counselor (Paisley & McMahon, 2001). Too often, practicing school counselors do not participate in consistent supervision (Paisley & McMahon; Roberts & Borders, 1994). School counselors can facilitate peer supervision with other counseling professionals. Alternatively, counselor educators can serve as supervisors for school counselors and advocate for multicultural training and supervision.

Based on the finding that participants working at schools with smaller numbers of students had greater multicultural awareness, school counselors and counselor educators should lobby for smaller student to counselor ratios. The American Counseling Association (1999) estimated that the average counselor-to-student ratio in the United States ranges from 1 to 313 in Vermont to 1 to 1,182 in California. A study by Corwin, Venegas, Oliverez, and Colvar (2004) found that school counselors’ abilities to provide adequate services were affected by large caseloads. Since culturally diverse
and low-income students are more likely to attend overcrowded high schools, they are more likely to be affected by these barriers. Smaller student caseloads may provide counselors time to shift from their traditional role of scheduler and testing coordinator to embody the role of the 21st century school counselor as leader and educational consultant with other school staff to positively affect the educational outcomes of all students.

In summary, current initiatives place school counselors at the center of the educational movement to reduce the chronic underachievement and disproportionality of culturally diverse students. However, the results of this study suggest that school counselors may contribute to the disproportionality of low-income African-American students in remedial special education through their gatekeeping role. Thus, implications of this study suggest that ongoing multicultural training and professional development to increase cultural competence are crucial elements in the formula for school counselors to embody the role of the 21st century school counselor and work towards educational equity.

**Implications for Future Research**

Results from this study suggest a few areas to pursue for future areas of study. Firstly, a qualitative study exploring school counselors’ conceptualizations of students’ culturally-bound behavioral styles and how these behavioral styles impact their recommendations for remedial and advanced interventions would provide further insight into how school counselors’ make academic decisions for students. Secondly, case study research examining White school counselors who have been successful in positioning students for academic success and work at schools with a large proportion of academically successful culturally diverse students may provide information
regarding how school counselors can embody the role of the 21st century counselor and effectively work towards educational equity.

Investigations utilizing a pre-post test design exploring the effects of cross-cultural clinical training experiences coupled with multicultural supervision on counselor trainees’ multicultural competence would provide important information regarding the effectiveness of these training experiences aimed at increasing multicultural competence. Additionally, exploring the effects of various ongoing multicultural training and professional development experiences on practicing counselors’ multicultural competence may help identify elements of multicultural training that have the greatest potential to facilitate multicultural competence for school counselors. Another important area to investigate is the impact of multicultural training on the effectiveness of counselor practice with culturally diverse clients. These investigations may utilize instruments measuring client symptoms and counseling outcomes in order to measure the effectiveness of counseling services provided by counseling professionals who have engaged in various types and amounts of multicultural training.

As mentioned in chapter 4, a replication study investigating the multicultural knowledge and awareness of school counselors with equal numbers of participants from non-CACREP-accredited and CACREP-accredited programs is warranted. Additionally, a national comparative study of the required coursework in various counseling programs, as well as aspects of examination criteria may shed light on the results of this study that suggest there may be differences in the levels of multicultural knowledge and awareness facilitated by licensed professional counselor (LPC), nationally certified counselor (NCC), and state-certified school counselor (SCSC) training. Lastly, given the
vulnerability of self-report multicultural competence measures, a study comparing scores on self-report multicultural competence measures (e.g. MCKAS) with a measure of multicultural competence scored by a third-party expert (e.g. CCC-I) may assist in identifying the vulnerabilities of these measures. This could help in the development of stronger tools for measuring multicultural competence.

**Summary**

Results of this study suggest that school counselors may contribute to the disproportionality of low-income African-American students in remedial special education due to a lack of multicultural competence. Current educational initiatives call for school counselors to be at the center of the educational equity movement. School counselors must have sufficient multicultural competence in order to affect change in the chronic underachievement of low-income, culturally diverse students. Given the findings that participants’ multicultural knowledge and awareness were positively related to completion of a multicultural counseling course and multicultural knowledge was related to: (a) number of hours of multicultural training completed, (b) amount of experience with culturally diverse clients, and (c) percentage of Latino students at the participant’s school of employment, a mandated multicultural counseling course in training programs and ongoing multicultural training professional development is recommended. Additionally, smaller student-to-counselor ratios are recommended. Additionally, areas of future research were discussed.
APPENDIX A
PARTICIPANT CONSENT LETTER

School of Human Development and Organizational Studies in Education
P.O. Box 117048
University of Florida
Gainesville, FL 32611-7048

Dear Counselor:
My name is Lauren Shure, and I am a doctoral candidate in the School of Human Development and Organizational Studies in Education at the University of Florida. I would like to invite you to participate in a doctoral study that will explore the relationship between school counselors’ perceptions of student behaviors and their understanding of working with students from diverse backgrounds.

You will be asked to complete three questionnaires. First, you will be asked to read four scenarios about hypothetical students, and after each scenario you will be asked to respond to a series of questions about the student presented. Second, you will be asked to complete a questionnaire that will provide information about your multicultural competence. Finally, you will be asked to respond to a questionnaire asking about your personal information (i.e., age, educational level, counseling experience). These three questionnaires should take no more than 30minutes to complete.

You have been selected to participate based on your status as a member of the American School Counseling Association (ASCA). There will be no risk to you, and your refusal to give consent will not in any way affect your status as a school counselor. You are free to withdraw your permission to participate at any time without consequence. You will be assigned a confidential number, and all of your personal information will be kept completely confidential. I will also share a copy of the research results with you when the study is completed upon request.

Please indicate your consent to participate in my study below. If you choose to participate, please complete the online questionnaires and click submit when prompted at the end. If you have any questions please do not hesitate to contact me at laurshur@ufl.edu or my advisor, Dr. Cirecie West-Olatunji, at cwestolatunji@coe.ufl.edu. Questions or concerns about research participant’s right may be directed to the UFIRB at (352) 392-0433 or P. O. Box 112250, Gainesville, FL 32611-2250.
Thank you very much in advance for your support.

Sincerely,

Lauren Shure, Ed.S., M.Ed.
School of Human Development and Organizational Studies in Education
College of Education
University of Florida

Please read the above description.
Click “yes” to consent and participate in the study or click “no” if you do not wish to participate in the study.

THANK YOU FOR YOUR PARTICIPATION
APPENDIX B
STUDENT VIGNETTE AND SCHOOL COUNSELOR PERCEPTION SCALE

The following descriptions are about hypothetical students. Each student has certain characteristics in common. They are all in the seventh grade, obtained passing scores on the FCAT in previous years, physically healthy, and live with two parents. Academically, they are among the middle or upper 50% of the class. As you read each vignette, assume that the child is a middle school student in your school.

Please read each vignette and respond to the statements based on the information presented. There are no right or wrong answers, so please respond based on your first reaction.

THANK YOU FOR YOUR PARTICIPATION!
Jesse (Communalism)
When school assignments are given, Jesse tries to share ideas and materials with other students when it will help them. Jesse’s parents teach that it is more important to share than to keep things to oneself. Jesse enjoys sharing and helping out in class. Jesse enjoys doing class work collaboratively with other children in the class because of the belief that everyone can learn better this way. Jesse’s parents teach that people can learn a lot of good things from each other. Jesse’s parents feel that everyone should pull their weight because what one person does affects the group. Jesse thinks that people can get more things done when they are done in a group rather than doing things alone. Therefore, Jesse believes people are supposed to help each other because it makes the group stronger. Jesse thinks that helping each other also helps individuals do things better. Jesse does things that will benefit the entire class and not just one person.

1. How much do you agree or disagree with each of the following statements about Jesse?

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<tr>
<th>Strongly Disagree</th>
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a. I feel this student should be recommended for low ability coursework.  
   1  2  3  4

b. I feel this student should be tested for emotionally disturbed (ED), mildly mentally retarded (MMR), or learning disability (LD) ESE services  
   1  2  3  4

c. I feel this student should be recommended for behavioral remediation when disrupting the class.  
   1  2  3  4

d. I feel this student should be tested for gifted, talented, or advanced coursework  
   1  2  3  4

2. Please describe your conceptualization of Jesse as a school counselor and your reasons for recommending any kind of intervention or testing.
Alex (Individualism)
Alex thinks a person can do a better job by working alone. Alex’s parents like to do things this way, too. When working on an assignment, Alex feels it can be done better alone. Alex prefers to use personal class materials and complete work alone. Alex and Alex’s parents think that what a person owns should belong to that person only and no one else. If Alex and Alex’s brothers or sisters were to play with toys or wear clothes that do not belong to them, they would get in trouble with their parents. Teachers have notes that Alex likes to find answers to any problems alone. Alex reports being taught at home that doing things this way makes a person better at working through challenges they will face in life. Alex is encouraged by praise when doing something without any help. Alex prefers to do things alone rather than in a group. Alex enjoys receiving recognition for doing something well as a single person as opposed to the whole class. Alex’s parents have taught Alex that it is better to be self-sufficient than be part of a group.

1. How much do you agree or disagree with each of the following statements about Alex?

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<th>a. I feel this student should be recommended for low ability coursework.</th>
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<th>b. I feel this student should be tested for emotionally disturbed (ED), mildly mentally retarded (MMR), or learning disability (LD) ESE services</th>
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<th>c. I feel this student should be recommended for behavioral remediation when disrupting the class.</th>
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<th>d. I feel this student should be tested for gifted, talented, or advanced coursework</th>
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2. Please describe your conceptualization of Alex as a school counselor and your reasons for recommending any kind of intervention or testing.
Jordan (Verve)
Jordan likes doing different activities at the same time. Jordan likes doing things this way because Jordan’s parents do things this way, too. Jordan’s teachers say they are not always sure whether Jordan is listening to them. This is because Jordan may be doodling or writing or looking out the window or around the room while they are talking. However, when asked a question, Jordan can usually answer and appears to be on task. Jordan says, “I can do multiple things at once.” At home, Jordan’s parents often talk to Jordan about schoolwork or read the newspaper while they are cooking or cleaning or talking on the phone. Jordan’s teachers have noticed that when asked to do something on a daily basis, Jordan prefers to do it in different ways. Jordan says, “I think I do a better job when I can do things in different ways.” Jordan likes to work in different spaces, too. Jordan enjoys going outside to do work, lying down on the floor, or moving a seat to other parts of the room. Teachers report that Jordan is most engaged when various activities are going on within the classroom. Jordan might be talking with classmates, while working on an art project, and working on a math assignment. Jordan prefers to have different activities going on at the same time in the classroom and doing the same thing in different ways.

1. How much do you agree or disagree with each of the following statements about Jordan?

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<td>a. I feel this student should be recommended for low ability coursework.</td>
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<td>b. I feel this student should be tested for emotionally disturbed (ED), mildly mentally retarded (MMR), or learning disability (LD) ESE services</td>
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<td>c. I feel this student should be recommended for behavioral remediation when disrupting the class.</td>
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<td>d. I feel this student should be tested for gifted, talented, or advanced coursework</td>
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2. Please describe your conceptualization of Jordan as a school counselor and your reasons for recommending any kind of intervention or testing.
**Jamie (Competition)**

Jamie likes to do things better than everyone else. When Jamie has a question about homework, Jamie’s parents enjoy competing to see who will get the right answer. In class, Jamie likes to compete with classmates to see who gets the highest grade on assignments and tests. Jamie’s parents say people should try to do things better than others because this is what life is all about. Jamie’s parents give prizes or money to the child that gets the highest grades on their report card. Jamie has told teachers, “I believe when you compete against others, you do a better job at something than would otherwise be the case.” Jamie also thinks that being first or the best makes you feel good about yourself. At home, Jamie’s parents teach that it is important to compete against other people because this is the best way to get the things you want out of life. This is why Jamie’s parents push their children to do better than others at school, sports, and getting things done. Jamie is sometimes disappointed when not the best at something or not getting the highest grade. Jamie thinks that competing with others brings out the best in people.

1. **How much do you agree or disagree with each of the following statements about Jamie?**

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<td>a. I feel this student should be recommended for low ability coursework.</td>
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<td>c. I feel this student should be recommended for behavioral remediation when disrupting the class.</td>
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<td>d. I feel this student should be tested for gifted, talented, or advanced coursework</td>
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2. **Please describe your conceptualization of Jamie as a school counselor and your reasons for recommending any kind of intervention or testing.**
APPENDIX C
MULTICULTURAL COUNSELING KNOWLEDGE AND AWARENESS SCALE

Using the following scale, rate the truth of each item as it applies to you.

1  2  3  4  5  6  7
Not at All True  Somewhat True  Totally True

---------------------------------------------------------------------------------------------------------------------------------

1. I believe all clients should maintain direct eye contact during counseling.
   1  2  3  4  5  6  7

2. I check up on my minority/cultural counseling skills by monitoring my functioning – via consultation, supervision, and continuing education.
   1  2  3  4  5  6  7

3. I am aware some research indicates that minority clients receive “less preferred” forms of counseling treatment than majority clients.
   1  2  3  4  5  6  7

4. I think that clients who do not discuss intimate aspects of their lives are being resistant and defensive.
   1  2  3  4  5  6  7

5. I am aware of certain counseling skills, techniques, or approaches that are more likely to transcend culture and be effective with any clients.
   1  2  3  4  5  6  7

6. I am familiar with the “culturally deficient” and “culturally deprived” depictions of minority mental health and understand how these labels serve to foster and perpetuate discrimination.
   1  2  3  4  5  6  7

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Using the following scale, rate the truth of each item as it applies to you.

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<td>Not at All True</td>
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7. I feel all the recent attention directed toward multicultural issues in counseling is overdone and not really warranted.

8. I am aware of individual differences that exist among members within a particular ethnic group based on values, beliefs, and level of acculturation.

9. I am aware some research indicates that minority clients are more likely to be diagnosed with mental illnesses than are majority clients.

10. I think that clients should perceive the nuclear family as the ideal social unit.

11. I think that being highly competitive and achievement oriented are traits that all clients should work towards.

12. I am aware of the differential interpretations of nonverbal communication (e.g., personal space, eye contact, handshakes) within various racial/ethnic groups.

13. I understand the impact and operations of oppression and the racist concepts that have permeated the mental health professions.

14. I realize that counselor-client incongruities in problem conceptualization and counseling goals may reduce counselor credibility.
Using the following scale, rate the truth of each item as it applies to you.

1                   2  3  4  5  6  7
Not at All True     Somewhat True     Totally True

15. I am aware that some racial/ethnic minorities see the profession of psychology functioning to maintain and promote the status and power of the White Establishment.

1  2  3  4  5  6  7

16. I am knowledgeable of acculturation models for various ethnic minority groups.

1  2  3  4  5  6  7

17. I have an understanding of the role culture and racism play in the development of identity and worldviews among minority groups.

1  2  3  4  5  6  7

18. I believe that it is important to emphasize objective and rational thinking in minority clients.

1  2  3  4  5  6  7

19. I am aware of culture-specific, that is culturally indigenous, models of counseling for various racial/ethnic groups.

1  2  3  4  5  6  7

20. I believe that my clients should view a patriarchal structure as the ideal.

1  2  3  4  5  6  7

21. I am aware of both the initial barriers and benefits related to the cross-cultural counseling relationship.

1  2  3  4  5  6  7

22. I am comfortable with differences that exist between me and my clients in terms of race and beliefs.

1  2  3  4  5  6  7
Using the following scale, rate the truth of each item as it applies to you.

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23. I am aware of institutional barriers which may inhibit minorities from using mental health services.

1 2 3 4 5 6 7

24. I think that my clients should exhibit some degree of psychological mindedness and sophistication.

1 2 3 4 5 6 7

25. I believe that minority clients will benefit most from counseling with a majority who endorses White middle-class values and norms.

1 2 3 4 5 6 7

26. I am aware that being born a White person in this society carries with it certain advantages.

1 2 3 4 5 6 7

27. I am aware of the value assumptions inherent in major schools of counseling and understand how these assumptions may conflict with values of culturally diverse clients.

1 2 3 4 5 6 7

28. I am aware that some minorities see the counseling process as contrary to their own life experiences and inappropriate or insufficient to their needs.

1 2 3 4 5 6 7

29. I am aware that being born a minority in this society brings with it certain challenges that White people do not have to face.

1 2 3 4 5 6 7

30. I believe that all clients must view themselves as their number one responsibility.
Using the following scale, rate the truth of each item as it applies to you.

1 2 3 4 5 6 7
Not at All True Somewhat True Totally True

31. I am sensitive to circumstances (personal biases, language dominance, stage of ethnic identity development) which may dictate referral of the minority client to a member of his/her own racial/ethnic group.

1 2 3 4 5 6 7

32. I am aware that some minorities believe counselors lead minority students into non-academic programs regardless of student potential, preferences, or ambitions.

1 2 3 4 5 6 7

Thank you for completing this instrument. Please feel free to express in writing below any thoughts, concerns, or comments you have regarding this instrument:
APPENDIX D
SCHOOL COUNSELOR INFORMATION SURVEY

1. **What is your gender?**
   - [ ] female
   - [ ] male

2. **What is your date of birth?**

3. **What is your ethnic background?**
   - [ ] White/European-American
   - [ ] Black/African-American
   - [ ] Hispanic/Latino-American
   - [ ] Asian/Pacific Islander
   - [ ] Native American Indian
   - [ ] Multiracial
   - [ ] Other (please specify) ____________________

4. **Did you take a multicultural counseling course in your counselor training program?**
   - [ ] Yes
   - [ ] No

5. **What other types of multicultural training have you engaged in?**
______________________________________________________________________

6. **Did you graduate from a CACREP-accredited counseling program?**
   - [ ] Yes
   - [ ] No

7. **How many hours did you complete in your school counseling program?**
   - [ ] 36
   - [ ] 48
   - [ ] 60
   - [ ] Other, please specify: ____________________

8. **What is your most advanced educational degree?** (Please check one and specify.)
   - [ ] Master's in _____________________
   - [ ] Specialist in ____________________
   - [ ] Doctorate in ____________________

9. **What type of counseling credential(s) have you obtained?** (Please check all that apply.)
   - [ ] LMFT
   - [ ] LMHC
   - [ ] LPC
   - [ ] NCC
10. What year did you graduate from your counseling program? _____

11. How many years of counseling experience do you have in total? _____

12. How many years of experience counseling in a middle school do you have? _____

13. Generally speaking, how would you rate your counseling experience with culturally diverse students?

<table>
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<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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</thead>
<tbody>
<tr>
<td>Very Little</td>
<td>Some</td>
<td>Moderate</td>
<td>High</td>
<td>Very High</td>
</tr>
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</table>

14. Do you work at a public or private school?
   _____ Public
   _____ Private
   _____ Other, please specify: __________________________________________

15. What percentage of students at your school receives free or reduced lunch? _____% 

16. Do you work at a suburban, rural, or urban school?
   _____ Suburban
   _____ Urban
   _____ Rural
   _____ Other, please specify: __________________________________________

17. What grade levels are taught at your school?
   _____ 6th-8th grades only
   _____ Other, please specify: __________________________________________

18. How many students attend your school? ______________________________

19. What is the ratio of students by ethnicity at your school?
   _____ % White/European-American
   _____ % Black/African-American
   _____ % Hispanic/Latino-American
   _____ % Asian/Pacific Islander
   _____ % Native American Indian
   _____ % Multiracial
   _____ % Other (please specify) ____________________

20. How many school counselors are employed at your school (including you)? _____
Dear (name):

My name is Lauren Shure, and I am a doctoral candidate in the School of Human Development and Organizational Studies in Education at the University of Florida. I am hoping you will accept my invitation to be a member of an expert panel to validate vignettes I am using as a part of my doctoral dissertation research study. My study is entitled: The relationship between school counselors’ multicultural competence and their likelihood of recommending students for advanced and remedial interventions based upon culturally-bound behavioral styles.

I have adapted four hypothetical student vignettes based upon Tyler, Boykin, Boelter, and Dillihunt’s (2005) Cultural Socialization Scenarios. If you agree to participate I will be asking you to read excerpts from each of the four vignettes and judge whether each excerpt is descriptive of the cultural behaviors of communalism, verve, individualism, or competitiveness. There is space under each excerpt to explain your rationale.

You have been invited to serve as a member of this expert panel because you are a multicultural educator with experience researching and teaching graduate level courses in a content area of multicultural counseling and/or education. Participating in this capacity should take no longer than 20-30 minutes. By agreeing to participate you are helping to advance knowledge regarding the relationship between school counselors’ multicultural competence and their likelihood of recommending students displaying culturally diverse learning behaviors for advanced or remedial educational interventions.

If you choose to participate, please complete the enclosed packet and mail it back in the enclosed self-addressed stamped envelope. If you have any questions please do not hesitate to contact me at laurshur@ufl.edu or my advisor, Dr. Cirecie West-Olatunji, at cwestolatunji@coe.ufl.edu.

Thank you very much in advance for your support.

Sincerely,

Lauren Shure, Ed.S., M.Ed.
School of Human Development and Organizational Studies in Education
College of Education
University of Florida
STUDENT VIGNETTE AND SCHOOL COUNSELOR PERCEPTION SCALE

The following descriptions are about hypothetical students. Each student has certain characteristics in common. They are all in the seventh grade, obtained passing scores on the FCAT in previous years, physically healthy, and live with both parents. Academically, they are among the middle or upper 50% of the class. As you read each vignette, assume that the child is a middle school student in your school.

Please read each vignette and answer the questions based on the information presented. There are no right or wrong answers, so please respond based on your first reaction.

THANK YOU FOR YOUR PARTICIPATION!
The purpose of the study for which these vignettes are being developed is to investigate the relationship between school counselors’ multicultural competence and their perception of culturally-bound student behaviors. These vignettes represent four culturally-bound behavior styles. After reading each vignette, school counselors will be asked to rate on a 4-point Likert type scale the likelihood with which they would recommend the student for various remedial and advanced interventions, such as low-ability coursework, remedial special education services, gifted and talented programs, and behavioral remediation.

Communalism
Please indicate whether or not each numbered item is a reasonable indicator of communalism. If you feel an item does not indicate the presence of communalism, please state your reasoning.

For the purpose of this study communalism is defined as the perceived fundamental interdependence of people (Moemeka, 1998). Under communalism, a person acts in accordance with the notion that duty to his or her social group is more important than individual rights and privileges. It represents a social orientation as opposed to an object orientation (Boykin, 1986).

1. When school assignments are given, Jesse tries to share ideas and materials with other students when it will help them.

Is this a reasonable indicator of communalism?

Yes [ ] No [ ]

If not, please indicate why you feel the above item does not indicate the presence of communalism:

2. Jesse’s parents teach that it is more important to share than to keep things to oneself.

Is this a reasonable indicator of communalism?

Yes [ ] No [ ]

If not, please indicate why you feel the above item does not indicate the presence of communalism:
3. Jesse enjoys sharing and helping out in class.

   Is this a reasonable indicator of communalism?
   Yes  No

If not, please indicate why you feel the above item does not indicate the presence of communalism:

4. Jesse enjoys doing class work collaboratively with other children in the class because of the belief that everyone can learn better this way.

   Is this a reasonable indicator of communalism?
   Yes  No

If not, please indicate why you feel the above item does not indicate the presence of communalism:

5. Jesse’s parents teach that people can learn a lot of good things from each other.

   Is this a reasonable indicator of communalism?
   Yes  No

If not, please indicate why you feel the above item does not indicate the presence of communalism:

6. Jesse’s parents feel that everyone should pull their weight because what one person does affects the group.

   Is this a reasonable indicator of communalism?
   Yes  No

If not, please indicate why you feel the above item does not indicate the presence of communalism:
7. Jesse thinks that people can get more things done when they are done in a group rather than doing things alone.

   Is this a reasonable indicator of communalism?  
   Yes  No

If not, please indicate why you feel the above item does not indicate the presence of communalism:

8. Therefore, Jesse believes people are supposed to help each other because it makes the group stronger.

   Is this a reasonable indicator of communalism?  
   Yes  No

If not, please indicate why you feel the above item does not indicate the presence of communalism:

9. Jesse thinks that helping each other also helps people do things better.

   Is this a reasonable indicator of communalism?  
   Yes  No

If not, please indicate why you feel the above item does not indicate the presence of communalism:

10. Jesse does things that will benefit the entire class and not just one person.

   Is this a reasonable indicator of communalism?  
   Yes  No

If not, please indicate why you feel the above item does not indicate the presence of communalism:
Individualism
Please indicate whether or not each numbered item is a reasonable indicator of individualism. If you feel an item does not indicate the presence of individualism, please state your reasoning.

For the purposes of this study individualism refers to one’s disposition toward fundamental autonomy, independence, individual recognition, solitude, and the exclusion of others (Moemeka, 1998; Spence, 1985).

1. Alex thinks a person can do a better job by working alone. Alex’s parents like to do things this way, too.

   Is this a reasonable indicator of individualism?  
   Yes [ ] No [ ]

   If not, please indicate why you feel the above item does not indicate the presence of individualism:

2. When working on an assignment, Alex feels it can be done better alone.

   Is this a reasonable indicator of individualism?  
   Yes [ ] No [ ]

   If not, please indicate why you feel the above item does not indicate the presence of individualism:

3. Alex prefers to use personal class materials and complete work alone.

   Is this a reasonable indicator of individualism?  
   Yes [ ] No [ ]

   If not, please indicate why you feel the above item does not indicate the presence of individualism:
4. Alex and Alex’s parents think that what a person owns should belong to that person only and no one else.

   Is this a reasonable indicator of individualism?
   Yes   No

   If not, please indicate why you feel the above item does not indicate the presence of individualism:

5. If Alex and Alex’s brothers or sisters were to play with toys or wear clothes that do not belong to them, they would get in trouble with their parents.

   Is this a reasonable indicator of individualism?
   Yes   No

   If not, please indicate why you feel the above item does not indicate the presence of individualism:

6. Teachers have notes that Alex likes to find answers to any problems alone. Alex reports being taught at home that doing things this way makes a person better at working through challenges they will face in life.

   Is this a reasonable indicator of individualism?
   Yes   No

   If not, please indicate why you feel the above item does not indicate the presence of individualism:

7. Alex is encouraged by praise when doing something without any help.

   Is this a reasonable indicator of individualism?
   Yes   No

   If not, please indicate why you feel the above item does not indicate the presence of individualism:
8. Alex prefers to do things alone rather than in a group.

Is this a reasonable indicator of individualism?

Yes ☐  No ☐

If not, please indicate why you feel the above item does not indicate the presence of individualism:

9. Alex enjoys receiving recognition for doing something well as a single person as opposed to the whole class.

Is this a reasonable indicator of individualism?

Yes ☐  No ☐

If not, please indicate why you feel the above item does not indicate the presence of individualism:

10. Alex’s parents have taught Alex that it is better to be self-sufficient than an important part of a group.

Is this a reasonable indicator of individualism?

Yes ☐  No ☐

If not, please indicate why you feel the above item does not indicate the presence of individualism:
Verve
Please indicate whether or not each numbered item is a reasonable indicator of verve. If you feel an item does not indicate the presence of verve, please state your reasoning.

For the purposes of this study verve is defined as the propensity for high levels of physical or sensate stimulation (Boykin, 1983). This physical stimulation has been coined in terms of qualities of intensity or liveliness, variability, and density of stimulation.

1. Jordan likes doing different activities at the same time. Jordan likes doing things this way because Jordan’s parents do things this way, too.

   Is this a reasonable indicator of verve?  
   Yes [ ]  No [ ]

   If not, please indicate why you feel the above item does not indicate the presence of verve:

2. Jordan’s teachers say they are not always sure whether Jordan is listening to them. This is because Jordan may be doodling or writing or looking out the window or around the room while they are talking. However, when asked a question, Jordan can usually answer and appears to be on task.

   Is this a reasonable indicator of verve?  
   Yes [ ]  No [ ]

   If not, please indicate why you feel the above item does not indicate the presence of verve:

3. Jordan says, “I can do multiple things at once.” At home, Jordan’s parents often talk to Jordan about schoolwork or read the newspaper while they are cooking or cleaning or talking on the phone.

   Is this a reasonable indicator of verve?  
   Yes [ ]  No [ ]

   If not, please indicate why you feel the above item does not indicate the presence of verve:
4. Jordan’s teachers have noticed that when asked to do something on a daily basis, Jordan prefers to do it in different ways. Jordan says, “I think I do a better job when I can do things in different ways.”

Is this a reasonable indicator of verve?

Yes  No

If not, please indicate why you feel the above item does not indicate the presence of verve:

5. Jordan likes to work in different spaces, too. Jordan enjoys going outside to do work, lying down on the floor, or moving a seat to other parts of the room.

Is this a reasonable indicator of verve?

Yes  No

If not, please indicate why you feel the above item does not indicate the presence of verve:

6. Teachers report that Jordan is most engaged when various activities are going on within the classroom. Jordan might be talking with classmates, while working on an art project, and working on a math assignment.

Is this a reasonable indicator of verve?

Yes  No

If not, please indicate why you feel the above item does not indicate the presence of verve:
7. Jordan prefers to have different activities going on at the same time in the classroom and doing the same thing in different ways.

Is this a reasonable indicator of verve?

Yes       No

If not, please indicate why you feel the above item does not indicate the presence of verve:
Competition
Please indicate whether or not each numbered item is a reasonable indicator of competition. If you feel an item does not indicate the presence of competition, please state your reasoning.

For the purposes of this study competition refers to one’s preoccupation with doing better than others (Boykin, 1983). Competition manifests itself as individual competition, where an individual is trying to be the best among others.

1. Jamie likes to do things better than everyone else.
   Is this a reasonable indicator of competition?
   [ ] Yes [ ] No
   If not, please indicate why you feel the above item does not indicate the presence of competition:

2. When Jamie has a question about homework, Jamie’s parents enjoy competing to see who will get the right answer.
   Is this a reasonable indicator of competition?
   [ ] Yes [ ] No
   If not, please indicate why you feel the above item does not indicate the presence of competition:

3. In class, Jamie likes to compete with classmates to see who gets the highest grade on assignments and tests.
   Is this a reasonable indicator of competition?
   [ ] Yes [ ] No
   If not, please indicate why you feel the above item does not indicate the presence of competition:
4. Jamie’s parents say people should try to do things better than others because this is what life is all about.

   Is this a reasonable indicator of competition?
   Yes    No

If not, please indicate why you feel the above item does not indicate the presence of competition:

5. Jamie’s parents give prizes or money to the child that gets the highest grades on their report card.

   Is this a reasonable indicator of competition?
   Yes    No

If not, please indicate why you feel the above item does not indicate the presence of competition:

6. Jamie has told teachers, “I believe when you compete against others, you do a better job at something than would otherwise be the case.”

   Is this a reasonable indicator of competition?
   Yes    No

If not, please indicate why you feel the above item does not indicate the presence of competition:

7. Jamie also thinks that being first or the best makes you feel good about yourself.

   Is this a reasonable indicator of competition?
   Yes    No

If not, please indicate why you feel the above item does not indicate the presence of competition:
8. At home, Jamie’s parents teach that it is important to compete against other people because this is the best way to get the things you want out of life. This is why Jamie’s parents push their children to do better than others at school, sports, and getting things done.

   Is this a reasonable indicator of competition?  
   [ ] Yes [ ] No

If not, please indicate why you feel the above item does not indicate the presence of competition:

9. Jamie is sometimes disappointed when not the best at something or not getting the highest grade.

   Is this a reasonable indicator of competition?  
   [ ] Yes [ ] No

If not, please indicate why you feel the above item does not indicate the presence of competition:

10. Jamie thinks that competing with others brings out the best in people.

    Is this a reasonable indicator of competition?  
    [ ] Yes [ ] No

If not, please indicate why you feel the above item does not indicate the presence of competition:
Dear Counselor:

My name is Lauren Shure, and I am a doctoral candidate in the School of Human Development and Organizational Studies in Education at the University of Florida. I would like to invite you to participate in the preliminary portion of my doctoral study that will explore the relationship between school counselors' perceptions of student behaviors and their understanding of working with students from diverse backgrounds.

You will be asked to read four vignettes about hypothetical students. After each scenario you will be asked to respond to a series of statements about the student presented and participate in a focus group when you have finished. Reading the vignettes, answering the questions, and participating in the focus group should take no longer than 1 hour to complete.

You have been selected to participate based on your status as a school counselor. There are no anticipated risks of participation. You are free to withdraw your permission to participate at any time without consequence. Your participation will be very appreciated. I will also be happy to provide you with a summary of the research results when the study is completed upon request.

Please indicate your consent to participate in my study below. If you have any questions please do not hesitate to contact me at laurshur@ufl.edu or my advisor, Dr. Cirecie West-Olatunji, at cwestol@coe.ufl.edu. Questions or concerns about research participant’s right may be directed to the UFIRB at (352) 392-0433 or P. O. Box 112250, Gainesville, FL 32611-2250. Thank you very much in advance for your support.

Sincerely

Lauren Shure, Ed.S., M.Ed.
School of Human Development and Organizational Studies in Education
College of Education
University of Florida

Please read the above description, sign below, and return.

I, ____________________________, have read the procedures described above and voluntarily agree to participate in this study. I acknowledge that I have received a copy of the above description.

_________________________    ______________________
Signature                        Date

THANK YOU FOR YOUR PARTICIPATION!
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BIOGRAPHICAL SKETCH

Lauren Ann Shure was born in Highland Park, Illinois. She earned her master’s and specialist degrees in marriage and family therapy and worked as a mental health counselor until deciding to pursue her doctoral degree in 2006. She then pursued her doctoral degree in mental health counseling at the University of Florida. Her research focuses on the relationship between counselor positionality, cultural competence, and academic achievement among culturally diverse student populations.