

Teaching Multicultural Counseling: An Example from a Turkish Counseling Undergraduate Program

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Abstract

Problem Statement: Integrating multicultural competencies into counseling education has been a concern of scholars and professionals in the field. Various multicultural models have been designed. Multicultural competencies are commonly taught in separate courses in counseling programs. These courses' effectiveness is a matter of concern. In Turkish counseling education, multicultural counseling is still a neglected area. The course examined in the present study is one of few courses in Turkey that teaches multicultural counseling. This study both introduces the course briefly and examines its effectiveness.

Purpose of Study: The study had two purposes: (1) to explore the effectiveness of a multicultural counseling course, in terms of developing counseling students' multicultural effectiveness, and (2) to gather counseling students' opinions regarding the teaching and learning processes used in the course.

Method: A mixed data collection method was used. A one-group pre-test post-test design study with a control group was carried out with a sample of 57 senior counseling students. Quantitative data were gathered with the Multicultural Personality Questionnaire (MPQ), and qualitative data were collected with a self-reported written evaluation form.

Findings and Results: The results indicated that students experienced an increase in cultural empathy and open-mindedness. A comprehensive assessment of the course, with a focus on students' experiences, was conducted, focusing especially on instructional strategies, the main duties and responsibilities of students and instructors, the contributions of the course to

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students' professions and students' suggestions for improvements to the course.

Conclusion and Recommendations: More studies regarding the effectiveness of various training approaches are needed, in order to integrate multicultural counseling into counseling education. Turkish counseling educators should also start to consider multicultural counseling a part of counseling education as soon as possible.

Keywords: Counseling education, multicultural counseling, multicultural counseling course, experiential teaching strategies.

The importance of multicultural competence has emerged as an important topic in human service professions and their teaching (Ridley & Kleiner, 2003), particularly in counseling education. During the half-century history of multicultural counseling, integrating multicultural competencies into counseling education has remained one of the concerns of scholars and professionals in the field. By the late 1990s, 80% of doctoral programs included multicultural courses (Ponterotto, 1997 cited in Abreu, Chung & Atkinson, 2000). The importance of including such courses in counseling curricula has been noted by the Council for Accreditation of Counseling and Related Educational Programs (CACREP) and the American Psychological Association (APA). These require graduate programs to include at least one course on multicultural issues (Utsey, Gernat & Bolden, 2003 cited in Chae, Foley & Chae, 2006).

In an effort to effectively integrate multicultural competencies into counseling education, multicultural models have been designed (e.g. LaFromboise & Foster, 1992; Ridley, Mendoza, & Kanitz, 1994). According to Chae, Foley and Chae (2006), three prominent models have emerged: (1) separate courses, (2) integration and infusion and (3) areas of concentration. In the separate course model, one or more courses are added to counseling program curricula and are designed to promote competencies in cross-cultural counseling (Ridley, Mendoza, & Kanitz, 1994). This model encompasses two schools of thought: (1) didactic and/or (2) experiential. These schools are infused into many counseling programs and multicultural courses. Additionally, didactic instruction, including course readings and student presentations, seem to be most common (Thomlison-Clarke, 2000).

These approaches are not without scrutiny. The use of didactic instruction alone is criticized for its limited effectiveness in teaching multicultural competence, and it has been proposed that multicultural courses should include experiential components (Chae, Foley, & Chae, 2006; Kim & Lyons, 2003; Vazquez & Vazquez, 2003). For example, Vazquez and Vasquez (2003) have indicated that a multicultural course should meet two requirements. First it should be experientially-based. Second, it should be process-oriented. To meet these requirements, Vazquez & Vazquez propose a nontraditional course consisting of a variety of instructional methods, including multicultural genograms, films, journaling and exercises. Similarly, Alvarez and Miville (2003, p. 537) have provided strategies for teaching undergraduate multicultural counseling courses. They propose a variety of activities,

such as traditional didactic lectures; small to large group discussions; self-reflective assignments, such as reaction papers; readings related to multicultural theories, concepts and skills; experiential activities; role playing and presentations.

According to Kim and Lyons (2003, p. 401), some advances have been made in the development of multicultural counseling models and their implementation in counseling education programs. However, the issue of how to effectively teach multicultural counseling competencies to counseling students has not been adequately addressed. Moreover, testing the effectiveness of these programs is another concern. Though the literature reveals numerous scales (e.g. Multicultural Awareness-Knowledge-Skills Survey—MAKSS), there are still deficits in the way multicultural counseling is examined for its effectiveness in teaching competency skills (Abreu, Chung, & Atkinson, 2000, p. 650). There is also a lack of research on the influence of specific educational experiences on the development of multicultural competence. Furthermore, there is need for specific and detailed research on the outcomes of multicultural training (Tomlinson-Clarke, 2000).

In Turkey, the role of multicultural issues in counseling has been documented only recently (Bektaş, 2006; Doğan, 2000; Erdur-Baker, 2007; Kağıtçıbaşı, 1994; Kararmak, 2008; Koç, 2003; Mocan-Aydın, 2000; Poyrazlı, 2003; Voltan-Acar, 2004). Unfortunately, as an area of study, multicultural counseling was neglected until approximately 2004. With the preparation and acceptance of new undergraduate counseling programs by Turkish university departments in 2004, multicultural counseling courses were included in counseling education programs as elective courses. Since then, research has been limited and has not specifically related standards for approaches to multicultural counseling education (Bektaş, 2006). Currently, only two Turkish counseling programs include a multicultural counseling education course as an elective; one of these courses is at the undergraduate level and one at the graduate level. However, even these courses do not provide or assess standards for teaching multicultural competence.

As a matter of fact, graduates of undergraduate counseling programs work as counselors all over the country. Taking into account the cultural richness of Turkey, it is inevitable that counselors work with clients of different cultural backgrounds. Therefore, it is especially important that Turkish undergraduate education counseling candidates be introduced to multicultural counseling. Efforts to teach multicultural counseling are essential in Turkey. Thus, the present study examines a multicultural counseling course that was offered to Turkish undergraduate counseling students. Additionally, the effectiveness of the approach used in this course is discussed from several angles.

The present study

Tomlinson-Clarke (2000) have indicated that “a person’s success in meeting existing challenges and readiness and willingness to commit to developing increased multicultural competence may be related to one’s level of openness, flexibility and adaptability to cultural difference” (p. 229). The present study examined whether a multicultural counseling course had an effect on counseling students’ cultural

empathy, flexibility, openmindedness, social initiative and emotional stability levels. The purpose of the present study was twofold: (1) to test the effectiveness of a **multicultural counseling course, in terms of developing counseling students' multicultural effectiveness and (2) to gather counseling students' opinions on the teaching and learning processes used in the course.** This led to two research questions:

1. Is there a significant difference between students who attended a multicultural counseling course and those who did not, in terms of measures of multicultural effectiveness?
2. What are the opinions of counseling students on the teaching and learning processes used in the multicultural counseling course?

Methods

Research Design

A concurrent triangulation strategy (mixed methods approach) was used to obtain well-validated and substantiated findings (Creswell, 2003). A pre-test/post-test control group experimental design was carried out with a sample of 57 senior counseling students. A self-reported written evaluation form was also used, with the **aim of gaining a deeper understanding of counseling students' evaluations** of the course.

Sample

Participants in the study consisted of undergraduate seniors enrolled in a counseling program at a large university located in the western part of Turkey.

Participants who took the Multicultural Personality Questionnaire (MPQ): The treatment group was composed of 32 students enrolled in a multicultural counseling course. The control group was composed of 25 students enrolled in another elective course unrelated to multicultural issues. Of the 32 students in the treatment group, 20 were female and 12 were male. Of the 25 students in the control group, 18 were female and 7 were male.

Participants who filled out the self-reported written evaluation form: Self-reported written evaluation forms were given to 32 students enrolled in the multicultural counseling course – thus, the treatment group.

Research instruments

Ponterotto (1998) has indicated that use of both qualitative and quantitative methods allows for full description of multicultural course experiences. Therefore, in the present study, a mixed data collection method was preferred. Quantitative data were collected via the *Multicultural Personality Questionnaire*, and qualitative data were collected with a self-reported written evaluation of the multicultural course.

Multicultural Personality Questionnaire (MPQ). The *Multicultural Personality Questionnaire* (Van der Zee & Van Oudenhoven, 2000) was developed to measure multicultural effectiveness. The *MPQ* has five subscales: (1) cultural empathy, (2)

open-mindedness, (3) flexibility, (4) emotional stability and (5) social initiative. The scale is a five-point scale, which ranges from “not at all applicable (1)” to “totally applicable (5).” The scale was adapted to Turkish by the researcher, and in the present study, the 67-item Turkish version of the *MPQ* was used.

The scale for *cultural empathy* (17 items) measures ability to emphasize with the feelings, thoughts and behaviors of individuals from different cultural backgrounds. The scale for *open-mindedness* (16 items) measures openmindedness and prejudice toward individuals of different groups and different cultural norms and values. The scale for *flexibility* (7 items) measures tendency and ability to behavioral strategies to different and more restricted circumstances within foreign cultures. The scale for *social initiative* (12 items) measures tendency to approach social situations in active ways and take initiative. The scale for *emotional stability* (15 items) measures tendency to remain calm in stressful situations, versus tendency to show strong emotional reactions under stressful circumstances.

Self-reported written evaluation form: A self-reported written evaluation form was developed by the researcher to identify three areas of concern: 1) The learning and teaching processes of the course, 2) the contributions of the course to students’ professions and 3) the main duties and responsibilities of students and their instructors.

Validity and Reliability

The validity and reliability of the research instrument. The reliability and validity of the Turkish version of the *MPQ* were evaluated by the researcher. Studies of the adapted scale were carried out based on the opinions of three experts with doctoral degrees in the fields of guidance and counseling. Later, the final form of the test was administered to 605 students from various universities. To verify the construct validity of the *MPQ*, varimax rotation and exploratory factor analysis (EFA) were conducted. According to the results of the EFA, the scale had five factors. To test the reliability of the subscales, Cronbach’s alpha was calculated. The Cronbach’s alphas of the subscales ranged from .63 to .84. For the *cultural empathy*, *open-mindedness*, *flexibility*, *social initiative* and *emotional stability* scales used in the present study, they were .78, .84, .66, .77 and .84, respectively.

The validity and reliability of the qualitative data. To verify the external reliability of the study, both the participants and the data collection instruments were described in as much detail as possible. To verify the internal validity of the study, consistency was achieved during data collection, data analysis and data interpretation. Moreover, researcher variation was used to verify the findings. In regard to external validity, research design, data collection procedures, data collection instruments, data analysis, data interpretation methods and organization of the findings were described in detail.

The multicultural counseling course

The course was taught as an elective during the fall semester of the 2007-2008 academic year. Students met once a week for 3 hours for 15 weeks. The main purpose of the semester-long course was to expose students to multicultural awareness and knowledge. Multicultural counseling skills were not taught. The content of the course included five areas: (1) definition of culture; (2) similarities and differences in behaviors in different cultures, mainly in terms of emotions, personality, gender roles, individualism and collectivism; (3) acculturation processes, mainly based on psychological adaptation models (Berry, 1997); (4) historical developments and the current status of multicultural counseling and (5) multicultural training, including theories (e.g. Theory of Multicultural Counseling and Therapy; Culture-Centered Counseling) and training models (e.g. Triad Model)).

Activities proposed by Alvarez and Miville (2003) were included in the course. More specifically, experiential activities, reaction papers, class discussions, interviews, written assignments, presentations and lectures were used as instructional strategies. For example, to teach the role of culture, each student was asked to prepare a cultural family tree and share it with the class. In their cultural family trees, students were asked to exhibit information about their families' cultural backgrounds – in particular, their cultural values, behaviors and traditions. During class meetings, students were invited to share their family trees and also their experiences preparing them. After class, students were asked to write reflection papers on their experiences of that class hour. The reflection papers included students' feelings and thoughts when they shared their own family trees and when other students shared their family trees.

To teach cultural contact and acculturation, the "Derdyas" game (Kella, 2000) was played. This game is designed to investigate the behaviors of different cultures and the effects of cultural contact. A group of engineers goes to a village, Derdya, in a different county to teach bridge building concepts. Preparation for the game takes about 30 minutes, and the game itself lasts for an hour and a half. After playing this game, students were asked to write reflection papers on their experiences of the game and discuss their thoughts, feelings and behaviors.

In addition, as part of the course requirements, students were asked to interview international students on campus about their adaptation and write reports on their findings. Students made presentations about similarities and differences in the behaviors of different cultures, mainly in terms of emotion, personality, gender roles, individualism and collectivism. Students also read numerous articles about multicultural counseling and wrote reviews about these articles. The researcher also gave lectures throughout the semester on each of the course's main topics.

Procedures

The quantitative aspect of the study relied on a pre-test/post-test control group experimental design. At the beginning of the course, the *MPQ* was administered to all participants. The *MPQ* was administered again on the last day of the course. The qualitative portion was only administered at the end of the semester. During the last

class meeting, participants in the treatment group were asked to complete the self-reported written evaluation form, which asked them to provide feedback on aspects of the course.

Data analysis

The data were analyzed using qualitative and quantitative methods. For research question one, the data were analyzed using mixed multivariate analysis of variance (MANOVA). This determined whether there were differences between groups on the five dimensions of multicultural effectiveness measured by the *MPQ*.

To test research question two, content analysis was used. How students evaluated the multicultural counseling course was analyzed by collecting rich examples of themes and codes and then conducting frequency counting of themes. **First, a qualitative data set was created by combining participants' answers to the questions on a self-reported written evaluation form. Each participant's written evaluation form was given a code number, to maintain anonymity.** The researcher read the data set several times, to identify different types of coding. Using a draft coding list, qualitative data were coded. During draft coding, possible themes were identified. After developing and assigning codes to themes, the researcher conducted new coding, based on theme-code relationships. Then, three other researchers with doctoral degrees and knowledge of qualitative methods also coded the qualitative data. The coding process was completed when the researchers came together and discussed their codes, themes and possible conflicts.

Findings and Results

Multicultural effectiveness

Research question one referred to whether there was a significant difference between students who attended and students who did not attend the multicultural counseling course, with regard to five measures of multicultural effectiveness (*MPQ*). To test this question, mixed MANOVA was used. In Table 1, the means and standard deviations of five measures of multicultural effectiveness are presented.

Table 1
Means and Standard Deviations of Multicultural Effectiveness Scales

Group		M	SD	N
Pre-cultural empathy	Treatment	66.46	6.33	32
	Control	66.97	7.09	25
Post-cultural empathy	Treatment	67.88	5.40	32
	Control	64.49	7.18	25
Pre-openmindedness	Treatment	56.88	7.37	32
	Control	56.86	8.27	25
Post-openmindedness	Treatment	59.66	6.30	32
	Control	55.80	6.92	25
Pre-social initiative	Treatment	40.25	5.30	32
	Control	42.62	5.73	25
Post-social initiative	Treatment	42.62	6.08	32
	Control	43.84	7.07	25
Pre-emotional stability	Treatment	45.05	8.02	32
	Control	47.20	7.62	25
Post-emotional stability	Treatment	45.72	6.50	32
	Control	47.83	6.20	25
Pre-flexibility	Treatment	20.91	3.55	32
	Control	23.35	3.67	25
Post-flexibility	Treatment	20.44	4.06	32
	Control	21.27	3.21	25

Mixed MANOVA found significant multivariate effects for group ($F(5, 51) = 2.62, p < 0.05$), time ($F(5, 51) = 5.29, p < 0.001$) and interaction between group and time ($F(5, 51) = 3.65, p < 0.05$). This interaction effect indicates a difference between the treatment and control groups. Follow-up ANOVAs revealed that there were significant changes in cultural empathy ($F(1, 52) = 11.32, MSE = 9.42, p < .001$) and openmindedness ($F(1, 52) = 11.40, MSE = 9.07, p < 0.001$) for the treatment and control groups. Examination of means suggested that the treatment group produced higher scores ($M = 67.88$) than did the control groups ($M = 64.49$) on cultural empathy and openmindedness ($M = 59.66; M = 55.80$, respectively). In reference to social initiative ($F(1, 52) = 1.61, MSE = 5.76, p = 0.21$), emotional stability ($F(1, 52) = 0.002, MSE = 7.78, p = 0.97$) and flexibility ($F(1, 52) = 0.56, MSE = 3.88, p = 0.46$) no significant differences were found between the treatment and control groups.

Counseling students' opinions on teaching and learning processes

The second research question referred to counseling students' opinions on the teaching and learning processes of the multicultural counseling course they took. Content analysis indicated four main themes: (1) instructional strategies, (2) students

and instructors' roles and responsibilities, (3) contributions of the course and (4) suggestions for improving the course.

Instructional strategies

Students indicated that such instructional strategies as experiential activities, reaction papers, class discussions, interviews, written assignments and lectures were very effective. However, student presentations were not. Students, interestingly, first defined the strategies. They indicated that the strategies used in the course encouraged thinking and retention of knowledge and motivated students to complete readings. Students mentioned that the strategies used promoted *critical points of view* ($N = 7$), *self-expression* ($N = 5$), *interrogation of biases* ($N = 3$) and *curiosity about research* ($N = 2$). One student wrote that:

Since I had a chance to express myself, I found reflection papers and article reviews very effective. They helped me think about the concepts that form culture and discover my biases toward mainstream culture.

Another student mentioned that:

When the cultural family trees were shared by my friends in the class, this got my attention, and I was curious about exploring my own background and realized important aspects of my own cultural background.

Overall, it was found that the strategies employed by instructors provided *awareness* ($N = 12$) and *opportunity* ($N = 11$) to students. Students emphasized that they gained awareness of the richness of mainstream Turkish culture, their own culture and other cultures. One student reported: "Through the cultural family tree assignment, we had the chance to get to know ourselves much better. Our friends' presentations helped us see different cultures individually." Another student noted: "During the instructional game in class, I experienced and understood how it feels to be in a different cultural environment."

Besides gaining awareness, students indicated that they had the opportunity to gain knowledge about culture, the importance of cultural knowledge, and multicultural counseling and to become familiar with multicultural counseling literature. One student reported: "The articles provided us with a good deal of knowledge on multicultural counseling." Finally, students evaluated their overall experiences with the variety of instructional techniques used as sometimes exhausting but also very entertaining. Students indicated that they prepared for class with enjoyment and came to each class with pleasure. One student described the course experience:

Our responsibilities were to come to class prepared, by thinking about what we had done in the previous class, writing about our reflections and being aware of our feelings. While I was doing these activities, I didn't see them as course requirements. Rather, they

were things that I enjoyed doing and learning and by which I became informed.

In regard to the 20-minute group presentations that students did on topics assigned by their instructor, students mentioned that the time allowed was very limited and that they did not have any time to engage in discussions of their topics with their classmates. One student wrote: "In my opinion, the least beneficial aspect of this course were the presentations. When I think about all the class meetings, I didn't gain anything from time spent on the presentations. I only had knowledge of the topic we had presented."

Instructors' and students' roles and responsibilities

According to students, *being knowledgeable about multicultural counseling* ($N = 9$) and *having adequate teaching skills* ($N = 22$) were the main responsibilities of the instructor. Students mentioned that instructors should be knowledgeable enough of multicultural counseling to teach this course. Instructor responsibilities, as indicated by one student, were: "...mastering the topics, being knowledgeable, experienced and equipped." According to students' statements, in order to teach a multicultural counseling course, an instructor must motivate students and facilitate the processes by which they contribute to the course ($N = 8$), help them acquire awareness ($N = 7$) and encourage them to investigate while providing a comfortable environment for discussion ($N = 5$). Furthermore, students indicated that instructors should be well-organized, hold unbiased views on sensitive topics and be careful during discussions ($N = 2$). One student defined the instructor's responsibility thus: "The main responsibility of the instructor was to plan the content of the course effectively and teach it. The other was to include us actively in the process."

In reference to students' roles and responsibilities, three main topics were mentioned: *being investigative throughout the course* ($N = 18$), *actively participating in the course* ($N = 16$) and *fulfilling the requirements of the course* ($N = 13$). Students indicated that their main responsibilities were to come to class prepared. In other words, they were to do homework carefully, actively participate in the course and develop their critical thinking skills. One student wrote: "We had to participate in discussions actively and engage in critical thinking while writing reflection papers."

Contributions of the course

The course made both *vocational* and *personal contributions* to students' lives. Vocational contributions were grouped under two main codes: *belief in necessity* ($N = 18$) and *knowledge* ($N = 13$). Students indicated that they recognized the role of culture in the counseling process and gained cultural awareness. They realized culturally-appropriate intervention strategies and the multicultural limitations of current counseling theories, and more importantly, they recognized the importance of their own values, attitudes and beliefs in the counseling process. One student noted: "We realized how important our values, attitudes and beliefs are in counseling. I have realized that we have to be aware."

Personal contributions were grouped into three main domains: *behavioral* ($N = 9$), *cognitive* ($N = 6$) and *emotional* ($N = 4$). In the behavioral domain, students mentioned that they learned unbiased behaviors. They started to investigate and search for additional information about other cultures. One student stated:

.... Our cultural background and our clients' cultural backgrounds can differ. If I hadn't taken this course, I probably would have had judgmental attitudes towards my clients, based on my own culture. But this course helped me realize that I should not impose my culture onto my client during the counseling process.

In the cognitive domain, students indicated that they gained cultural perspective. More specifically, the concepts students learned helped them gain more rational critical power and personal development. In the emotional domain, students mentioned that they started to notice the differences they gained in tolerance, self-esteem and awareness.

Suggestions for improvement

Almost all students mentioned that the course was effective and carefully planned as is and noted that they would not make any radical changes in content. **Students' suggestions for improving the effectiveness of the course were grouped under three headings:** (1) the teaching and learning process, (2) the content and (3) the length of the course. Suggestions about the *teaching and learning process* included increasing experiential activities ($N = 8$); increasing visual tools, such as films and videos ($N = 5$); inviting a foreign student or an expert in multicultural counseling to the class ($N = 3$); providing examples from actual counseling sessions ($N = 2$) and canceling student presentations or extending the amount of time for presentations ($N = 2$). **One student reported:** "The number of experiential activities, such as games, could be increased. Students could learn more from the course by having [more] fun." **Another student mentioned:** "To have more examples, observing counseling sessions might be good."

Suggestions about the *content of the course* included localizing multiculturalism to Turkish society ($N = 5$), including multicultural counseling skills and extending the time for teaching multicultural counseling theories ($N = 5$) and seeing counseling sessions and practicing multicultural skills ($N = 4$). **One student wrote:** "Localizing multiculturalism is a must, to increase the effectiveness of the course for students." **Another student noted:** "I wish we had more time to learn more detailed information about multicultural counseling theories."

The main suggestion about the *length of the course* was that it be extended to two semesters ($N = 2$). One student reported:

The knowledge I got from the course was like giving food to a baby, making her taste it and taking it back. I have an idea of multicultural counseling, but there are many questions in my mind. Therefore, I think that the course should be taught over two semesters.

Finally, a few final remarks related to students' perceptions of the course:

The course was like noticing the tree that I see every day on my way to school. I had never realized anything as much as I did in this course. The most interesting thing was that the things I have known shocked and surprised me when given in this course. *We took a part of our lives and studied it as a course.*

In summary, the results of the quantitative data indicated that the course had a **significant effect on developing students' cultural empathy and open-mindedness**. Similarly, the results of the qualitative data showed that the course contributed **positively to students' learning and increased their levels of multicultural competence**. In brief, both measures indicated that students benefited from the class, in terms of multicultural effectiveness.

Conclusions and Recommendations

The present study examined the outcomes of an undergraduate multicultural counseling course. The results showed that students who took this course had higher cultural empathy and open-mindedness scores than students who did not take the course. No significant difference was found regarding flexibility, social initiative and emotional stability. According to Van der Zee and Van Oudenhoven (2000), the flexibility subscale measures ability to adjust behavioral strategies to different and more restricted circumstances within foreign cultures. The social initiative subscale tests tendency to approach social situations in active ways and take initiative. Emotional stability tests tendency to remain calm in stressful circumstances. All these subscales seem to point to the behavioral domain of a multicultural counseling training being most important for cultural competence. The present course only introduced multicultural counseling concepts to students; it did not provide any actual cultural contact experience to students, to test their behaviors in actual settings. The results of this study are similar to those of Tomlinson-Clarke's (2000) study, in that the students in the present study integrated the cognitive domain of multicultural counseling training more easily than they did the behavioral domain.

The results of the qualitative data underscored the role of experiential instructional strategies in teaching multicultural counseling. Having an active role in the classroom and actually participating in activities, being able to investigate their own feelings and thoughts and being able to **hear others' inner worlds provided** students with realistic experiences of culture that could not have been obtained by **only hearing about culture**. This study confirmed Pedersen's (2000, cited in Kim & Lyons, 2003) observation that experiential activities are a powerful means of stimulating multicultural awareness and helping students confront and overcome their biases. Based on the findings of this study, it can be stated that experiential activities in the course considered were important and powerful adjuncts to didactic teaching methods, as mentioned by Kim and Lyons (2003, p. 402). The results **support the literature's suggestion that experiential training is effective** (Constantine, Miville & Kindaixhi, 2008; Villalba & Remond, 2008) in multicultural counseling training.

To enhance instructors' ability to facilitate students' multicultural competence, students were asked to comment on faculty roles and responsibilities. Students' definitions of qualified instructors pointed to qualified multicultural counselors' competencies. In addition, students' expectations of qualified instructors were that they be equipped with more than traditional instructional strategies. Moreover, it was found that students wanted to be part of the course, to actively participate in the process and only request assistance from the instructor. In other words, instructors of multicultural counseling courses were defined as facilitators. This means that instructors need to demonstrate higher performance in these courses by constantly encouraging and motivating students.

The findings of this study once more pointed to the fact that a single course is not sufficient to teach multicultural counseling (Estrada, Durlak & Juarez, 2002). Students indicated that they gained awareness and knowledge of multicultural counseling. However, they did not learn the skills needed to participate in multicultural settings. To teach multicultural counseling and develop student competence in this area, at least two courses and field practices should be required. In the first course, concepts of culture and multicultural counseling can be taught. In the second course, multicultural counseling skills can be taught, and field practice can improve competence. As indicated by scholars (e.g. Estrada, Durlak & Juarez, 2002; Robinson & Bradley, 1997), introducing multicultural training to students early in the course of their undergraduate educations may provide a variety of opportunities for counseling students to engage in field practice as part of their graduate programs.

The present study had some limitations. First, the course was an elective undergraduate counseling course. In the United States and Europe, multicultural counseling courses are offered in graduate programs. Therefore, it is necessary to keep in mind that students' ages may limit the generalizability of the results. The maturity levels of the groups may be different. A second limitation is that the course was an elective. Students' willingness to take the course, as well as their early registration for it, may be a sign of their multicultural awareness. A final limitation is the lack of a follow-up data collection study. A follow-up study could provide more detailed information about the effects of the course.

Effectively integrating multicultural counseling into counseling education is an important concern in the counseling field. Therefore, studies regarding the effectiveness of various training approaches, especially from different cultures, may provide valuable information for further studies. Qualitative studies could be especially enlightening, with regard to the deficits of current training models. Moreover, it is hoped that the present study might be a starting point for other studies on multicultural counseling in Turkey and other places in the world where multicultural counseling issues are of significant concern.

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Çokkültürlü Psikolojik Danışma Eğitimi: Türk Psikolojik Danışma ve Rehberlik Lisans Programından Bir Örnek (Özet)

Problem Durumu

Psikolojik danışma uygulamalarında danışanın probleminin tanımlanmasında, amaçların belirlenmesinde, müdahale yöntemlerinin seçilip uygulanmasında ve danışan psikolojik danışman ilişkisinde kültürün önemli bir etkisi bulunmaktadır. Bu nedenle de psikolojik danışmada kültürel öğeleri göz ardı etmemek gerekmektedir. Çokkültürlü psikolojik danışma, psikolojik danışma süreci ve sonucu üzerindeki kültürel etkileri vurgulayan yaklaşımları içermektedir. Bu yaklaşıma göre psikolojik danışmanların çokkültürlü psikolojik danışman yeterliklerine sahip olması beklenmektedir.

Son yıllarda psikolojik danışman eğitiminde, çokkültürlü psikolojik danışma yeterliklerinin kazandırılması üzerinde önemle durulan konulardan biri olmuştur. Psikolojik Danışma ve İlgili Eğitim Programları Akreditasyon Kurulu (Council for Accreditation of Counseling and Related Educational Programs, CACREP) ve Amerikan Psikologlar Derneği (American Psychological Association, APA) psikolojik danışma programlarında çok kültürlülüğü ele alan en az bir dersin yer almasını zorunlu kılmaktadır. Amerika'daki psikolojik danışma programları incelendiğinde, çokkültürlü psikolojik danışma yeterliklerinin daha çok programlara konan dersler aracılığıyla kazandırılmaya çalışıldığı görülmektedir. Bu nedenle, çokkültürlü psikolojik danışma derslerinin nasıl yapılması gerektiği ve çokkültürlü psikolojik danışma yeterliklerin nasıl kazandırılacağına dair çeşitli modeller denenmekte ve etkililiği araştırılmaktadır. Henüz Amerika'daki programlarda bu konuda bir bütünlük sağlandığını söylemek mümkün değildir. Türkiye'de ise çokkültürlü psikolojik danışma, Psikolojik Danışma ve Rehberlik (PDR) lisans programlarında 2004 yılında PDR anabilim dallarının kabul ettikleri "PDR Lisans Programı" na kadar ihmal edilen alanlardan biri olmuştur. Sekiz yeterlik alanından biri olan *Sosyal ve Kültürel Temeller* göz önünde bulundurularak "Kültüre Duyarlı Psikolojik Danışma" dersi önerilen seçmeli derslerden biri olarak psikolojik danışman eğitiminde yerini almıştır. Ancak, henüz bir iki program dışında kültüre duyarlı psikolojik danışma dersi seçmeli ders olarak programda yer alsa bile, okutulmamaktadır.

Bu araştırma kapsamında yer alan ders 2007-2008 güz döneminde lisans düzeyinde seçmeli ders olarak okutulmuştur. Haftada 3 saat olmak üzere 15 hafta devam derste psikolojik danışman adaylarına çokkültürlü farkındalık ve bilgi kazandırmak hedeflenmiştir. Bu doğrultuda ders içeriğinde kültür tanımına, farklı kültürlerdeki davranışlarda benzerlik ve farklılıklara, kültürel temasa, kültür ve psikolojik danışma ilişkisine ve kültüre duyarlı psikolojik danışman eğitime yer verilmiştir. Bu ders kapsamında çok kültürlü psikolojik danışman becerilerinin öğretilmesi hedeflenmemiştir. Yaşantısal öğretim modelinin uygulandığı derste soru sorma ile desteklenmiş anlatım, grup tartışması, öğrenci sunumları, tepki yazıları, röportaj, çeşitli yaşantısal etkinlikler ve makale inceleme raporları kullanılan strateji, yöntem ve teknikleri oluşturmuştur.

Araştırmanın Amacı

Araştırmanın temel amacı kültüre duyarlı psikolojik danışma dersinin psikolojik danışma öğrencilerinin çokkültürlü etkililik düzeylerine etkisini test etmek ve psikolojik danışma öğrencilerinin dersin öğretme ve öğrenme süreçlerine ilişkin görüşlerini araştırmaktır.

Araştırmanın Yöntemi

Bu çalışmada karma araştırma yöntemi kullanılmıştır. Araştırmada kültüre duyarlı psikolojik danışma dersinin psikolojik danışma öğrencilerinin çokkültürlü etkililik düzeylerine etkisini test etmek amacıyla kontrol gruplu ön test son test modeli kullanılmıştır. Araştırmanın bu aşamasına 57 son sınıf öğrencisi katılmıştır ve araştırmanın verisi Çokkültürlü Kişilik Ölçeği ile toplanmıştır. Psikolojik danışma öğrencilerinin dersin öğretme ve öğrenme süreçlerine ilişkin görüşlerini araştırmak için Kültüre Duyarlı Psikolojik Danışma Dersi Değerlendirme Formu ile dersi alan 32 son sınıf öğrencisinden veri toplanmıştır.

Araştırmanın Bulguları

Araştırmanın bulgularına göre deney grubu kültürel empati ve açık görüşlülük alt ölçek puan ortalamaları ile kontrol grubu arasında deney grubu lehine anlamlı fark bulunmuştur. Ancak diğer alt ölçeklerde fark bulunamamıştır. Öğrencilerin dersin öğretme ve öğrenme süreçlerine ilişkin görüşleri incelendiğinde ise a) öğretim stratejileri, b) öğretim üyesi ve öğrencilerin rol ve sorumlulukları, c) dersin katkıları ve d) dersin gelişmesine ilişkin öneriler olmak üzere dört temel tema elde edilmiş ve temalar çerçevesinde görüşler değerlendirilmiştir. Öğrencilerin görüşlerine göre, öğrenci sunumları dışında derste kullanılan tüm öğretim stratejileri özellikle de yaşantısal stratejiler etkili bulunmuştur. Öğrenciler öğretim üyesinin sorumluluğunu çokkültürlü psikolojik danışma konusunda bilgi sahibi olmak ve uygun öğretim becerilerine sahip olmak, kendi sorumluluklarını ise araştırmacı olmak, derse aktif katılmak ve dersin gerekliliklerini yerine getirmek olarak ifade etmişlerdir. Öğrenciler dersin hem mesleki hem de kişisel olarak kendilerine katkıları olduğunu belirtmişlerdir. Mesleki açıdan kültürün psikolojik danışma sürecindeki rolünü ve kendi kültürel geçmişleri fark ettiklerini, kültürel farkındalık kazandıklarını ifade etmişlerdir. Kişisel olarak ise olaylara ve kişilere daha önyargısız bakmaya, daha araştırmacı olmaya ve farklılıklardan keyif almaya başladıklarını belirtmişlerdir. Son olarak, genel hatları ile dersin içeriği yeterli bulunmakla birlikte yerelleşme ve çokkültürlü psikolojik danışma becerilerinin içeriğe dahil edilmesi önerilmiştir.

Araştırmanın Sonuçları ve Öneriler

Araştırmanın bulgularına göre Kültüre Duyarlı Psikolojik Danışma dersini alan öğrencilerin kültürel empati ve açık görüşlülük düzeyleri dersi almayan öğrencilerden daha yüksek bulunmuştur. Bu bulgular dersin psikolojik danışma öğrencilerinin çokkültürlü etkililik düzeylerinin gelişime anlamlı katkısı olduğunu göstermiştir. Ayrıca öğrencilerin görüşlerine göre de ders öğrencilere mesleki ve kişisel açıdan katkı sağlamıştır. Ayrıca, araştırmada çokkültürlü psikolojik danışman eğitiminde yaşantısal öğretme stratejilerinin etkili olduğu görülmüştür.

Genel olarak, araştırmanın bulguları bu dersin öğrencilerin çokkültürlü bakış açısı kazanmalarında bir etkisi olabildiği yönündedir. Tüm dünyada olduğu gibi Türkiye’de de çokkültürlü psikolojik danışma bir an önce psikolojik danışman eğitiminde yerini almalıdır. Bu araştırmanın psikolojik danışman eğitiminde henüz yer bulamamış olan bu dersin nasıl işlenebileceği konusunda yol gösterici olabileceği düşünülmektedir.

Anahtar Sözcükler: Psikolojik danışman eğitimi, çokkültürlü psikolojik danışma, kültüre duyarlı psikolojik danışma dersi, yaşantısal öğrenme stratejileri.

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