

Multicultural Development and Counselor Education: An Infusion Approach

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ABSTRACT

The fast/vast demographic shifts in American society now demand for equally dramatic changes in preparation for counseling professionals. An impressive supply of theories and training models of multicultural counseling are available in literature to supplement and/or alter the traditional counseling. Multicultural issues are addressed in most recent published or revised texts in counseling. All call for competencies in awareness, knowledge, and skills of the counselor/counselor trainee when counseling client cross culturally. The paper further challenges the cultural encapsulation of the curriculum and who ultimately mentor the counselor-trainees for pluralism. In addition, it presents an infusion model of curricula strategies that promotes pluralism transcending all instructional, research, counseling/supervisory, and administrative activities of the counselor educator.

Key words: multiculturalism 、 counselor education 、 cross-cultural counseling competencies 、 multicultural curriculum development.

Multicultural Development and Counselor Education

The multicultural movement was introduced into the counseling field within the last two decades and still faces fundamental challenges. Counselor educators have just begun to challenge the previous assumptions in counseling theory, practice and research that reflect mainly WASP values such as individual uniqueness, independence, equality and freedom, and self actualization (Pedersen, 1988). For example, the constructs in micro counseling have been assumed to be cultural universals until a recent awareness by the same author that micro skills were empty and hollow without multicultural concerns and cultural expertise (Ivey, 1987).

In recognition of the changing demographics in American society, many have argued

that only by placing multicultural counseling at the core of counseling curricula can we as counseling professionals truly serve and be with those whom we would help (Ivey, 1987). Issues yet to be addressed are: strategies of enhancing Multiculturalism in all aspects of counselor training, objectives and outcomes of a multicultural counseling course, and adequacy of multicultural awareness, knowledge and skills of the counselor educators who in turn cultivate these same qualities in their students (Midgette & Meggett, 1991).

Counselor educators ultimately mentor prospective counselors to be culturally competent. Many of use came from an era where multicultural training was not available. In view of the underrepresentation of minority counselor educators, majority-group counselor educators, however, must be and can be a strong force in fostering multicultural development in counseling if provided with appropriate facilitation/training in curricula strategies that promote pluralism transcending all instructional, research, counseling/supervisory, and administrative activities of the counselor educator.

Confronting Encapsulation: The Counselor Educator & The Curriculum

An impressive supply of theories and training models of multicultural counseling are available in literature to supplement and/or alter the traditional counseling. Multicultural issues are addressed in most recent published or revised texts in counseling (Peterson, 1992). All call for competencies in awareness, knowledge, and skills of the counselor/counselor trainee when counseling client cross culturally. Interestingly, cultural encapsulation of the counseling curriculum and the counselor educator who develops and implements the curriculum and who ultimately mentor the counselor-trainees for pluralism, however, remains largely unchallenged.

Encapsulation was first defined by Royce(1964) as "an authentic human condition in which individuals believe they have a reasonably accurate perception of reality when in fact, because of various limitations, they have only a partial and quite distorted sense of what is really "out there" (in Zais, 1986). Physiology, the psychology of human nature, as well as the result of indoctrination into society's conventional wisdom all contribute to encapsulation which consists of "an interlocking fabric of largely unconscious ideas that distort concept of reality"(Zais, p.22).

Approached from a social learning perspective, behavior is a function of the interaction between the individual and his/her environment. Encapsulation and its consequences understandably exist not only at the individual but also institutional and cultural levels. Taken to its logical extremity, such rationalization/distortion can have such terrible consequences as prejudice and discrimination in all forms of issues. While psychotherapy may treat individual rationalization and distortion (Skillings & Dobbins, 1991), mechanisms to confront these psychological dynamics in the collective unconscious minds at the structural levels (e.g. bodies of knowledge, institutions, programs, etc.) are profound.

Pedersen (1991) gives more specific features of cultural encapsulation in counseling. The encapsulation is mostly contributed by a technique-oriented job definition and individual elitism in terms of the counselor's assumed reality, insensitivity to cultural variations among individuals and lack of evaluation and accommodation of other viewpoint. We are at the crossroads of contemplating the traditional counselor education versus the pluralistic society. To counteract the features of cultural encapsulation in counseling, counselor training programs and counselor educators have yet to engage critical inquiry of counseling theories, curriculum, and their own being with cultural diversity now present in every corner of American society.

The Counselor Educator

Given the definition of encapsulation, the counselor educator who trains for diversity recognized that we are all encapsulated for the simple reason that we exist. Encapsulation prompts us to justify our beliefs and behaviors subscribing to American cultural values. Confrontation of encapsulation often involves the discomfort/pain of dealing with the unconscious (Zais, 1986). Nevertheless the counselor educator who explores cultural assumptions underlying counseling without a critical look at self and society appears to be driven by political-correctness.

The counselor educator does not allow pluralism as a mere cosmetic research discipline of a grand design. He/she recognizes that as a person grows in self-knowledge, self-understanding, and self-appreciation, his/her capacity to embrace the uniqueness and value of another is increased. The counselor educator strives for the ideal self in human communities

and stops prescribing to counselor trainees the culturally driven individualistic self. The counselor educator lives a pluralistic curriculum in which he/she is a student mentor, whose need for understanding spurs his/her struggle for knowledge. His/her very teaching is an act of self and social critical inquiry. the counselor educator is careful to avoid becoming involved or enmeshed with subject matter to the point of being encapsulated by it. The counselor educator invites extended meanings by including other world views different from theirs. It seems logical to expect that the counselor educator mirror the ideal profile of a culturally competent counselor such as described in Sue, Arrendondo, & McDavis(1992)

Counseling Curriculum

Zais'(1986) view of education curriculum lends a context in which counseling curriculum is directly connected to our culture: "Since the curriculum is an important instrument used by societies to reproduce their respective cultures from generation to generation, it is not surprising that is pervaded by unconsciously conditioned ideas" (p. 18). These same unconsciously conditioned ideas, therefore form the subculture of counselor education which produces its own curricula encapsulation.

When the system's theories help us see the connections between ourselves and the institutions that shape us and offer insights of change at the structural level, Zais argues that these theories may promote us to blame faceless abstractions: society, culture, bureaucracy, curriculum, administration, and so on (1986). A reciprocal view can be useful in recognizing encapsulation: individual human beings have created and are now in the process of recreation, the institutions that shape them. According to Zais, a practitioner mode of active and conscious experiencing, choosing, engaging, and acting, may effect change in a smaller scale than so-called "systems approaches." The proposition is that substantive curricula change works from the inside out. It results from the initiative of one of a few individuals in specific contexts who produce in themselves "people change" (p.20).

A counseling curriculum designed to include pluralism requires counselor educators committed to educating/training with minimal encapsulation rather than to training only based on the culturally/socially prescribed curriculum. These counselor educators try to discern the constraints of established regularities and devise ways of freeing themselves,

the students, and others. The curricula goal includes experiences that promote individual awareness of themselves in relation to the realities of contemporary cultural diversity. The counselor educator's being with knowledge and with people serves as the critical element of confronting encapsulation (Ahia, 1992). Using the constructivist point of view, the counselor educator ultimately mentors the next generation of counseling professional to construe their own view of counseling and therapy in a multicultural context.

Curriculum Infusion: An Organizational Approach

The goal of multicultural counseling training is accomplished by the use of two approaches, the single course and the infusion format (Peterson, 1992). The single course is at present, commonly utilized method because "it is practical and effective means to enhance multiculturalism among students without demanding and inordinate amount of departmental resources or coordination"(D'Andrea, Daniels & Heck, 1991; p.144). According to D'Andrea, et al., the infusion approach "offers counselors greater opportunity to develop a host of cross-cultural opportunities, as a result of having a multicultural perspective more fully integrated in the total curriculum"(p.144). While multiculturalism is now regarded as the 4th force of counseling and psychology (Pedersen, 1991), there is a recognition that single course multicultural training is primarily just a starting point for most graduate students and just barely meets the needs or scratches the surface. A belief that all counseling virtually is multicultural counseling gives even stronger rationale for infusion.

The concern of the infusion approach with most counselor education departments deals with the level of commitment and resource allocation that this approach would require. Another major stumbling block for infusion is that most counseling faculty members have received little, if any, formal training in multicultural training. Therefore, Atkinson, Morten, and Sue(1989) advocate that "training programs employ a combination of the separated course model and a pseudo-integrated model while working toward a fully integrated model" (p.285). They also propose that all courses in the counselor education program should include minority relevant topics.

Petersen(1992) observed that almost all current introductory texts present multicult-

tural issues to varying degrees. When most of the texts designate a chapter on multicultural /special population issues, Ivey, Ivey, & Simek-Morgan(1993), Ivey (1993) and Corey (1991) gave exemplary works on interweaving counseling theories/techniques and multicultural perspectives in each topic and chapter offering direct insights and practical suggestions.

The fast/vast demographic shifts in American society call for equally dramatic changes in preparation for counseling professionals. Specifically, curricula must be sensitive to cultural diversity for all students in professional programs, and more systematic and comprehensive attention should be given to cultural diversity including the underserved populations and individual differences in our complex and diverse society. For example, professional programs should be more responsive to age, gender, and sexual preferences and to such acute social problems as the current AIDS epidemic and the special problems of single-parent families.

In summary, curriculum content and pedagogical design in counseling programs must be directly related to the current and evolving role of the practitioners. The curriculum must be multicultural, multiethnic, gender fair. The challenge for counseling programs should be to "develop professional training programs that systematically integrate multiculturalism in to the entire curriculum "(Lewis & Hayes, p.119). The curriculum infusion approach ensures consistency and continuity across all subject and program areas. It ensures that students in counseling programs are exposed to necessary and relevant breadth in the knowledge-skills, competency-based generic core in order to meet the profession's responsibility to the public.

Methodology

Infusion is neither a new concept nor a new practice in such fields as multicultural training, multicultural education, and curriculum design. Johnson (1982) designed the Multiethnic Counselor Education Curriculum infusing cultural expert content from ethnic minority psychologists and clients, an early example of multicultural training in organizational psychology (quoted in Johnson, 1987). Webster (1991) proposed four approaches of curriculum infusion of multicultural, multiethnic perspectives. They are direct content, indi-

rect content, applied content, and modeling. In the following, content and methodology of multicultural counseling curriculum infusion are discussed based on these four approaches.

Direct Content Approach

According to Webster (1991), this approach identifies appropriate multicultural concepts for which a program or specific activity is developed. Examples include course, guest speaker, celebration of designated ethnic group, workshop, presentation, or conference on topics related to multicultural issues. Implied in counselor education programs, the direct content approaches of multicultural training typically include either a single course or program infusion.

Indirect Content Approach

This approach involves strategies in which multicultural concepts can be integrated into existing programs/activities. A major feature of this strategy is the usage of examples, pictures, film, artifacts, or other embellishments which make a point, concept or lesson (Webster, 1991). Other examples include pamphlets and brochures and other materials to expose individuals to a variety of physical and cultural environments. In this approach, efforts are made to assess the cultural climate of the program and to make the program more responsive, stimulating, and rewarding in relation to cultural diversity.

Applied Content Approach

This approach to the infusion of multicultural activities/programs into the learning environment is outside of the "official curricula". In this case, multicultural concepts are implemented through the application of the principles on multiculturalism to the social and political milieu of the institution itself. Examples in counselor education include policies and resources of minority faculty/student recruitment (Pedersen, 1992), selection and retention. According to Atkinson, Morten, and Sue (1989), "the reasons that..counselor education programs have not enrolled significant numbers of ethnic minority students is that they fail to recognize counselor trainee selection as a three phase process involving recruitment, admission, and support"(p.279).

Beyond the broad affirmative action mandate in higher education, true multiculturalism extended to include such areas as manners of conflict resolution attempting to preserve all parties self-esteem (e.g. interpersonal processes such as advisory, supervisory relation-

ships); and the message of the appreciation of cultural diversity appeared on the bulletin boards, program description, newsletters, bulletins, etc. In addition to a multicultural curriculum, strategies to foster inclusiveness of a counselor education program rely on the creativity and flexibility of the program design and evaluation.

Parallel to the multicultural movement of higher education institutions, a statement of commitment, a special task force on multicultural strategic planning, goals and objectives formulated by various program areas are indicators of actions defining and reorienting counseling programs that prepare future counseling professionals to serve the public. For example, a community counseling program statement on commitment to multiculturalism may be adopted from Burn (1992): "Sensitivity to and consideration of a client's cultural makeup is critical in the development and process of the counseling relationship. Mental health counselors are counted by professional and ethical obligations "to the enhancement of the worth, dignity, potential, and uniqueness of each individual and thus to the service of society", (AACD, Ethical Standards, 1988).

Modeling

Webster (1991) believes that this is the most direct and most powerful way of infusion. The counselor educator consciously decides that his/her behavior is a constant signal reinforcing or negating the "official" curriculum. He/she recognizes that modeling validates conceptual learning. Types and effects of modeling is found in social learning, behavior counseling literature (Corey, 1991; Bandura, 1986). The key appears to be the counselor educator's awareness and purposeful choice to model the counselor trainee in the role of helper in a multicultural society.

Modeling is a powerful way to relate multicultural awareness and knowledge integrally to skill development. Program design and evaluation considerations in counseling have been focused almost exclusively on knowledge. Factors of values, attitudes in the role of counseling professionals play an important and determining role in competent and ethical professional practice. Socialization into the profession, ethical and professional and legal issues, and an awareness of social values as related to practice are all central in counselor training. These factors are, however, sometimes peripheral in program design and evaluation which are often focused narrowly on cognitive abilities. The counselor educator's own multicultural-

al competencies ultimately model the same competencies in their students via transformations of the curricula goals, and evaluation methods.

Curriculum Infusion: Process and Outcomes

A grant on infusion of pluralism into the counseling curriculum was provided to implement the following activities: (1) Departmental Think Tank focusing on issues and strategies related to multicultural counselor training; (2) Needs assessments of students perception of multicultural counseling awareness, knowledge, and skills; (3) Development of a multicultural resource manual in which each course was examined in its objectives, contents and requirement; and (4) evaluations. In this grant a one-third research release time and a part-time graduate assistant were awarded. Time for project completion was 6 months.

Multicultural Awareness, Knowledge, and Skills of Counselor Trainees

In a departmental survey (N=107) using the Multicultural Awareness-Knowledge-and Skills Survey (MAKSS, D'Andrea, Daniels, and Heck, 1991), the students responded differently in relation to how they perceived their competencies in three areas of multicultural counseling. The students felt most competent in awareness and least competent in skills. There were significant differences in their perceived competencies between awareness and skill, skill and knowledge. There was no significant difference in perceived competencies between awareness and knowledge. While there was no significant difference in terms of how male students and female students viewed their competencies in multicultural awareness and knowledge, male students reported significantly higher competence of multicultural counseling skills than female students. The same patterns of findings (i.e. gender difference and overall differences in three subscales) were obtained by the non-parametric statistical procedures (Wilcoxon Matched-Pairs Signed-Ranks Test).

The students who had completed the multicultural counseling course consistently reported significantly higher scores in all three areas than those who had not or were taking this course in the same time when the survey was conducted. Table 1 summarizes the differential perceptions on multicultural counseling awareness, knowledge, and skill based on course experience. The amount of hours the students had completed in the counseling

program had a significant impact on their perceptions of multicultural knowledge. Other factors (age, religion, program track) did not have significant influence on the outcomes of the survey.

The finding that students reported to have higher competency in the awareness area than in knowledge and skill needs to be interpreted with caution. Having taken a multicultural counseling course significantly positive effects in all three competence areas. Sensitivity training appears to be a major thrust in counselor training in such contexts as self exploration, rapport building, active listening, empathic responding, unconditional positive regard, etc. Can it be argued that basic counseling skills transcend mechanics of Multiculturalism, assuming technical elements of helping are universal across cultures. This may be supported by the confirming positive relationship between hours completed and the level of multicultural competence. Awareness and respect for individual differences typically stressed in traditional counseling training, nevertheless, may not indicate awareness of how group characteristics and structural barriers influence a racial/ethnic minority individual's behaviors, cognition, and feelings.

Table 1.

Multicultural Counseling Awareness, Knowledge, and Skills by Course Experience of
Multicultural Approaches of Counseling

	Already Taking the Course	Now Taking the Course	Before Taking the Course	F	P
Awareness					
Mean	54.71	52.00	54.71	7.23	.01
SD	4.89	3.46	4.36		
Knowledge					
Mean	56.43	56.50	48.71	15.00	.0000
SD	8.05	7.21	6.47		
Skills					
Mean	51.86	51.88	46.01	5.70	.01
SD	6.54	9.26	7.74		

The Think Tank and the Resource Manual

The "Think Tank", an open, on-going working group, was initiated and facilitated by the Project Director. The Think Tank members met biweekly for 6 sessions and were

engaged in extended dialogue focused on issues and strategies related to multicultural counselor training. Every faculty in the Counseling Department was invited but not required to participate in the Think Tank. A summary for each Think Tank was written and forwarded to every faculty member including those who could not attend. A resource manual was produced based on literature review, the information collected from the survey, and insights developed from the Think Tank. Included in this manual are theoretical foundation and practical examples of infusion (13 core courses) and compiled multicultural training resources. The rationale is that after a careful self-study and practice of these resources, the counselor educators (regardless of their ethnicity) may be further prepared to educate for diversity.

Programmatic Changes

As a result of the project, twenty four recommendations were made in relation to (1) program development, administration and evaluation, (2) teaching, (3) research and evaluation, (4) supervision, and (5) interpersonal processes. The Counselor Education program developed and implemented several changes including a policy statement regarding dual relationship and revised admission procedures and standards to increase diversification of the student body.

Conclusion

Counselor educators have ethical, intellectual, and professional responsibility to advocate understanding and appreciation of diversity. The goal of this project was to facilitate actual curricula strategies to avail Multiculturalism that transcends all instructional, research, experiential, and administrative activities of the counselor educator. A cognitive approach in facilitating multicultural development of counselor educators is a natural and least frightening way to broaden the perceptual fields, enhance dialogue on understanding diversity, and encourage personal involvement. Faculty development of cultural knowledge may transfer to other areas of multicultural development (i.e. awareness and skills) that enable them to model sensitivity of diversity to prospective counselors. Additionally, healthier work alliance within the Department can be fostered both at the organizational and individual levels.

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多元文化與諮商員養成教育之關係

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摘 要

美國諮商專業人員養成隨其社會極迅速、廣泛之變化，需要有大幅度的修正。文獻上已呈現了極豐富的多元文化諮商之理論與訓練模式來補充或改變傳統諮商理念，大多數的諮商書籍或教材也經由新出版或修訂提到多元文化之問題。一致地強調著，從事跨文化工作的諮商人員，及諮商教育人員必備之自我覺察及輔導知能的專業條件。本文之目的在於對諮商教育課程，及設計執行此課程並對未來諮商員有身教影響之諮商教育學家，就其可能具有之文化曲解(Cultural encapsulation)提出更深入的挑戰及分析。此外，本文也提供了一個能提昇多元化意識的諮商教育之課程模式(Curriculum Infusion Approach)之內涵、方式及成果。此課程模式涵蓋面包括一個諮商學者之教學、研究、諮詢／督導及行政等功能。

關鍵詞：多文化主義、諮商員養成教育、跨文化諮商能力、多元文化課程發展。

