Multicultural Sensitivity and Competence in the Clinical Supervision of School Counselors and School Psychologists: A Context for Providing Competent Services in a Multicultural Society

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ABSTRACT. Multicultural sensitivity and competency represent critical components to contemporary practice in school counseling and school psychology. Drawing on the theoretical and empirical literature encompassing multicultural competence, this article examines those attitudes, beliefs, knowledge, and skills necessary to provide competent counseling services in a multicultural society. Clearly, cultural sensitivity and respect for students’ individual needs, life experiences, and worldviews is vital in the schools. This article examines these issues within the context of a supervisory relationship and reviews culturally sensitive counseling techniques and interventions that clinical supervisors can discuss with supervisees. The article is written under the supposition that supervision is a viable and valuable vehicle from which to examine the importance of a multicultural framework. [Article copies available for a fee from The Haworth Document Delivery Service: 1-800-HAWORTH. Email address: <docdelivery@haworthpress.com> Website: <http://www.HaworthPress.com> © 2003 by The Haworth Press, Inc. All rights reserved.]
Multicultural education is a philosophical concept and an educational process. It is a concept built upon the philosophical ideals of freedom, justice, equality, equity, and human dignity contained in the U.S. Constitution and Declaration of Independence. It recognizes, however, that equality and equity are not the same thing; that is, equal access does not necessarily guarantee fairness. (Grant & Ladson-Billings, 1997, p. 181)

Magnuson, Norem, Jones, McCrary, and Gentry (2000) suggested that increased cultural awareness and skill development of novice counselors may be contingent upon clinical supervisors consistently modeling that behavior. This continued modeling ultimately strengthens the cultural proficiency of both parties. How do clinical supervisors, though, educate and teach students, novice counselors, and peers to recognize the value of multiculturally sensitive mental health services? In what ways can supervisors instill multicultural sensitivity? It is important that the attitudes, beliefs, knowledge, and skills be taken into consideration when counseling, supervising, and/or working with diverse cultural issues.

Erford (2003) and Baker (2000) highlighted the important role of multiculturalism in the schools. Similarly, Pedersen and Carey (2003) also emphasized the important role of multicultural sensitivity in the schools. Sadly, multicultural issues are marginalized in most school counseling textbooks and in applied practice. Constantine et al. (2001) noted that multicultural counseling awareness and knowledge should comprise an integral part of school counseling. More to the point, it is critical that practitioners, administrators, and educators facilitate multicultural skill building and increase their overall knowledge base. If the helping profession is to become more multiculturally competent, there must be a stronger emphasis placed on institutional and organizational change in this direction (Reynolds, 1997).

To have a long-term effect, multiculturalism efforts need strong leadership. In a fundamental step forward, The Association for Multicultural Counseling and Development (AMCD), a division of the American Counseling Association (ACA), approved a document that emphasized the need and rationale for a multicultural perspective in counseling (Sue, Arredondo, & McDavis, 1992). In fact, D’Andrea and
Daniels (1997) charged counselors to become multiculturally competent.

The purpose of this article is to examine the issue of multicultural competence within the context of supervisory relationships. Cultural sensitivity in assessment, counseling, and consultation is essential for contemporary practice in the schools. This article examines cultural sensitivity and multicultural competence as key variables to be incorporated into both daily practice and supervision. In a fundamental way, for both effective practice and effective clinical supervision, multicultural sensitivity reflects a tremendous challenge.

**CULTURAL SENSITIVITY**

Practitioners lack knowledge of the diverse cultural backgrounds of their clients, thus fostering a gap in their ability to maximally provide services (Lecca, Quervalu, Nunes, & Gonzales, 1998). Unfortunately, this gap increases the likelihood that clients seeking professional help will not receive proper interventions. Because many school counselors and psychologists have not been multiculturally trained, the actual number of multiculturally competent professionals “falls far short of society’s demand for multicultural psychological services” (Hall, Lopez, & Bansal, 2001, p.185).

Lum (1999) maintained that in the United States the demographic profile of people of color has been under constant transformation due to considerable changes in growth patterns over the last 30 years. It is projected that between the years of 2030 and 2050 racial/ethnic minority populations will have traded places with the White majority (Salvador, 1997). “We can no longer afford to treat multiculturalism as an ancillary, rather than an integral part of mental health practice” (Sue et al., 1998, p. 136).

Many professionals are unsure of or seem to fear multiculturalism. “Multiculturalism does not require wholesale abandonment of our concepts of pathology, social competence, and psychosocial adjustment, but greater attention to the role of culture in their formulation” (Schneider, Karcher, & Schlapkohl, 1999, p. 185). Multiculturalism should be envisioned as another tool that enhances the profession and its ultimate goal of helping people. According to Schneider et al., multiculturalism can best be described as a meta-theory in that it provides new dimensions to the art of counseling. It also provides much needed insight and awareness into other cultures.
Pedersen (2000b) defined cultural awareness as “the ability to understand a cultural context from one’s own as well as the other’s cultural viewpoint” (p. 102). The development of multicultural skills and knowledge is very beneficial in the building of positive rapport and trust within the helping relationship. Pedersen also noted that multiculturally aware counselors strengthen the counselor-client bond through cultural understanding.

There are many kinds or levels of culture and subculture that influence thought, feeling, and behavior. Cultures and subcultures may be considered models or designs for living life. Culture, per se, is powerfully influential as we choose our behaviors to address the task of living. Quite simply, we must relate with and respond to our environment (people, places, things, and beliefs) to most effectively negotiate life’s challenges. It is our interactions with other people, both similar and dissimilar to us, that reinforce and/or encourage or discourage our awareness and understanding and help us develop our skills of living in this world (McGrath & Axelson, 1999, p. 3).

Mental health practitioners must possess an understanding of the historical background, customs, attitudes, morals, and worldviews of individuals representing the five major ethnic-racial groups in the U.S.: African Americans, Asian Americans, European Americans, Latinas/Latinos, and Native Americans (D’Andrea & Daniels, 2001; Lecca et al., 1998; Parham, 2002).

Rosenthal (1998) suggested that clients often seek helping professionals who are different. They believe that this divergence from what is familiar will yield alternative options or a differing perspective. “Education and training programs continue to reflect dominant cultural interests, both in the cultural homogeneity of faculty and in graduate psychology curricula” (Hays, 2001, p. 191). Fundamentally, practitioners—and supervisors—must, then, expand their multicultural belief systems. Ridley and Udipi (2002) and Pedersen (2000a) recommended that helping professionals partake in an in-depth exploration of their own racial identity development.

Each and every human—including professional counselors—is encapsulated by the values and beliefs of the society and ethnicity that nurtured him or her. Once we accept that axiom, we can turn our attention to generating and implementing professional training and development mechanisms that will help to free us from both personal and professional prejudice as well as enable us to see both the risk and resilience factors that are inherent among all cultural, ethnic, racial, and socioeconomic groups (Casas, Vasquez, & Ruiz de Esparza, 2002).
Counseling and consultation in the schools is embedded in social relational processes—that is, in processes of gaining self-awareness through experiencing one’s self and experiencing others. Understanding cultural contexts in both the community and in relational dynamics embedded in counseling can enhance this relational process. Mental health practitioners working with persons who come from geographic regions or residential settings that are different from their own often hold prejudices and biases (Trimble & Thurman, 2002; D’Andrea & Daniels, 2001). As such, self-reflection and assessment is a helpful start in improving our communication and relational skills.

Intellectual understanding must be accompanied by real life interactions in order for us to understand and communicate effectively with diverse populations. When we begin to understand how our own gender, race, ethnicity, religion, socioeconomic class, generation, and geographical region shape our sense of self, we are better able to appreciate how others are shaped by the same variables (Okun, Fried, & Okun, 1999, p. 176).

In summary, there are many compelling reasons why counselors and psychologists working in schools need to embrace their clients with multicultural sensitivity. Most importantly, doing so ensures that they will be better able to serve their clients. It becomes important then to incorporate steps towards increasing multicultural competence. The entire educational system, which includes counselors, psychologists, administrators, and teachers, is responsible for making sure that multicultural competency is developed and embedded with the entire school. Otherwise, services will remain weakened. With sensitivity and awareness, though, services can be maximally effective.

**SUPERVISORY RELATIONSHIP**

Psychology has traditionally been conservative, supporting, and supported by the values and beliefs of the dominant cultural groups in the United States and Europe (Hays, 2001). Truly, supervisors must be careful to avoid relationships that follow this pattern. The supervision experience needs to embrace cultural differences and ensure that every individual worldview be considered.

Within the context of multicultural supervision, helping practitioners collaborate with other experts in the field seeking ways to improve the overall understanding and efficiency of those working with culturally diverse clientele. Effective supervision comes from individuals who are
well versed in multicultural issues. Because of the newness of the multi-
cultural counseling movement to the profession, few counselor supervi-
sors have any significant training in this area (D’Andrea & Daniels,
1997). It is imperative that all supervisors seek professional develop-
ment in the knowledge and skills of multicultural supervision (Fong &
Lease, 1997).

It is important for supervisors to recognize the power they hold in the
supervisory relationship. In cases where they lack knowledge, supervi-
sors should (though it may seem unconventional) “take the initiative to
foster a more coequal, collegial relationship with supervisees who possess
a greater understanding of multicultural counseling issues” (D’Andrea &
Daniels, 1997, p. 304). Honesty in regards to multicultural competence is
essential when it comes to supervisors fostering a strong supervisory rela-
tionship. In fact, supervisors that adopt the policy of informing their
supervisees of their many supervisory strengths and known limitations
with regard to multicultural counseling issues are acting in accordance to
high ethical standards (D’Andrea & Daniels, 1997). It is also beneficial to
take this notion a step further and to create a safe environment for
supervisees, allowing them opportunities to mature as professionals from
their various learning experiences. Gonzalez (1997) asserted that it is per-
missible for students to be imperfect when it comes to multicultural com-
petency. Gonzalez further stated that his “task in supervision, as in
therapy, is to assess what contingencies hinder or facilitate both personal
and social constructions that enable generative shifts in perspective,
meanings, interpretations, evaluations, and explanations” (p. 380).

Clinical supervisors working on the front lines need to always be
governed and held accountable for their own use of culturally sensitive
skills and techniques. Often times supervisees become resistive during
the training process. Resistance is usually brought on by the persistence
supervisors use when pushing and challenging supervisees to become
more multiculturally competent. To become multiculturally competent,
novice practitioners along with their supervisors need to check the rea-
sons for their resistive nature. For change to occur, clinical supervisors
must be readily prepared to stop the supervision process and work
through this resistance (Hawkins & Shohet, 2000).

There is also a strong need to recognize and discuss the effects of soci-
etal and institutionalized racism on individuals in society within the su-
ervisory relationship. Supervisors that accept that prejudiced feelings
are inevitable given our cultural heritage may open up genuine explora-
tions into which feelings can be challenged and changed (Hawkins &
Shohet, 2000). These explorations provide excellent opportunities for supervisors to be open, honest, genuine, etc., while modeling appropriate behavior and responses to feelings they have on the subject. However, doing so may induce extremely personal and often difficult feelings that the intern must work through. According to Baird (1999) “these intrinsic conditions cannot be avoided” (p. 68); therefore, it is crucial that supervisors recognize that this may open the door to supervisee vulnerability. It is important for both parties to work through this together, realizing there may be possible effects on the supervisory relationship and process. Wehrly (1995) noted that as a student progresses and increases their multicultural competence, the supervisor/student relationship evolves to one where they begin to work together as colleagues.

In their work with students and professional colleagues, culturally competent clinical supervisors actively display the possession of several qualities:

1. Culturally competent supervisors are flexible. They have the ability to work with a wide range of supervisees and give each of them the culturally specific tools they need in order to succeed. Cultural flexibility may truly enhance the expertness of service, the attractiveness of the profession, and the trustworthiness of helping professionals, mainly because these practitioners are able to re-conceptualize the helping relationship in culturally relevant terms (Sue et al., 1998). Due to the fact supervisors perform a variety of functions throughout the supervisory process, they must continue to sustain flexibility and model this to supervisees. On any given day, supervisors are in the position to be instructors, mentors, supporters, and/or evaluators of their supervisees: a position that differs markedly from that of a therapist and the counseling relationship he or she cultivates with a client (Baird, 1999).

2. Culturally competent supervisors are critical thinkers. They have the ability to understand and put into perspective the worldviews of their diverse supervisees. They are able to create a positive environment during supervision where there is an opportunity for supervisees to address and discuss these pertinent issues in an open and explicit manner (D’Andrea & Daniels, 1997).

3. Culturally competent supervisors have the ability to work across cultures. They have developed a viable working knowledge of the historical backgrounds, cultural heritages, and life experiences of their supervisees. A culturally competent supervisor also possesses a considerable grasp of the supervisory process as it per-
tains to the needs of their supervisees. In supervision, educators have the ability to train their supervisees in many of the following areas. Supervisors train supervisees to be ethical at all times, they teach them how to explore delicate interracial issues, they investigate with them ways to maintain language competency when in the act of communicating or when trying to understand the diverse communication styles of their clients, they share with them techniques to employ when working with interpreters, they implore them to always utilize valid and reliable assessment tools, and supervisors share with them ways to incorporate cross cultural conflict resolution techniques into counseling and supervisory relationships (Gopaul-McNicol, 2001; Paniagua, 1998). Above is not an all-inclusive list; the list only represents a few of many content areas supervisors must be competent in when supervising and preparing multiculturally competent practitioners.

4. Culturally competent supervisors are capable of managing their anxiety; they attack the fear of the unknown head on. Knowing that certain situations make them uncomfortable, they challenge themselves and overcome these possible obstructions to the counseling relationship (Constantine et al., 2001). Because of this knowledge, they are sensitive to these same issues as they develop in their supervisees.

5. Culturally competent supervisors have a well-established sense of identity (Leong & Bhagwat, 2001) and are not prone to ego-tripping. They do not have an air of superiority towards their supervisees. They are sincere in wanting to develop the best colleagues they can. There is no room for big egos when it comes to the helping professions.

6. Culturally competent supervisors are effective in their use of humor, humility, and patience in practice. Humility allows the practitioners to avoid viewing differences as inferiorities (Hays, 2001). When all is said and done, culturally competent supervisors are life long learners who continuously strive to better themselves while increasing their understanding of the world.

Ultimately, practitioners need to recognize supervision as a process. It should be viewed as only one of many components utilized in developing supervisees who command a strong competence in multicultural issues. Stone (1997) cautioned that supervision alone cannot carry the full burden of multicultural training. To be effective, multicultural
training, which encompasses personal growth and development, needs to precede and follow all supervisory experiences.

According to Parham (2002), competencies are “a set of skills or attributes that allow a counselor or therapist to respond effectively to the demands of a particular situation or circumstance” (p. 144). With the advent of rising diversity issues in health care, it has become incumbent upon all helping professionals to become multiculturally competent. “Humility, compassion, and critical thinking skills provide a foundation for learning more about diverse cultural influences on oneself and one’s clients. However, they do not ensure culturally responsive practice” (Hays, 2001, p. 33).

An asset that ensures practitioners’ cultural responsiveness is knowledge. It is critical that helping professionals stay abreast of current literature and research (Holcomb-McCoy, 2003). It is equally as important that skilled counselors consistently utilize educational workshops and classes to broaden their knowledge and effectiveness when working with culturally diverse clients. Incorporating what is learned into practice is the next big step practitioners must take. The key to becoming competent lies in walking the walk.

The walk entails a process; it is a journey that ultimately enhances personal growth and identity development. “Culturally skilled counselors are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a nonracist identity” (Pedersen, 2000a, p. 20). Counselors committed to this philosophy should check themselves on a daily basis for inconsistencies and make the corresponding changes. According to D’Andrea and Daniels (1997) and Stone (1997), the development of multicultural counseling competence should be viewed as a continuous process whereby practitioners build upon the foundational knowledge and skills they acquired in pre-service training.

A little more than a decade ago, Engels and Dameron (1990) provided counselor supervisors with a set of six competencies:

1. Teach and apply knowledge of ethical, legal, and regulatory aspects of the profession.
2. Apply knowledge of issues related to the supervisory relationship and process.
3. Apply knowledge of supervision methodology.
4. Apply knowledge and competence in case management, reporting, recording, and client assessment and evaluation.
5. Apply knowledge of evaluation of counseling performance.
6. Assimilate knowledge of landmark and current counseling and supervision literature and research, and systematically incorporate that knowledge into the supervision process.

It should be noted that multicultural competence was not included in this set of competencies. Sadly, these six competencies were endorsed and followed by some supervisors a little more than ten years ago. Based on society’s demographic changes, it is clear that these competencies do not ensure that supervisors are producing supervisees who are multiculturally competent.

Sue et al. (1998, pp. 128-136) provided a different take on multicultural competency in supervision. Raising the bar, they included not only the supervisors, but the institutions they represent as well. These researchers have created the following evaluation plan for graduate schools of counseling/clinical psychology:

1. Goal 1: Assessing Student Multicultural Competence
   a. Evaluating the degree of multicultural awareness, knowledge, and skills students possess.

2. Goal 2: Assessing Faculty Multicultural Competence
   a. A necessity that must be manifested in teaching, curriculum, research, and supervision.

3. Goal 3: Curriculum Development
   a. Integrating multicultural issues into all courses and training experiences.

4. Goal 4: Minority Representation
   a. Diversity should be encouraged in the student population, staff, faculty, and administration.

5. Goal 5: Therapeutic Practice and Supervision
   a. Ensuring that students are specifically evaluated for their multicultural clinical proficiency, receive supervision from multiculturally competent supervisors, and obtain practicums and internships that provide work with culturally diverse clients.

6. Goal 6: Research
   a. Ensuring that multicultural issues are appropriately covered in research, proposal design, and dissertation related courses.

7. Goal 7: Support Services
   a. Support services sensitive to the “minority experience” are crucial to maximize learning and increase retention and graduation rates of students of color.
8. Goal 8: Institutional Audit of Programs, Policies, and Practices
   a. Using the principles of Multicultural Organizational Development (MOD) in an attempt to change, refine, instill, or create new policies, programs, practices, and structures that are multicultural, thus moving organizations from a monocultural to a multicultural entity.

   These competencies challenge institutions of higher education to take note of their ethical responsibilities to both their students and society as a whole. It is an inclusive plan that encompasses and recognizes every individual and his or her worldview.

   Institutions of higher education can truly benefit from the Sue et al. (1998) evaluation plan. Within the plan, all students, administrators, and faculty are challenged to incorporate multicultural issues into daily practice. It provides all students, regardless of their backgrounds, with a sense of ownership. There is a call for collaboration between students and the institution’s faculty and staff that invites a sharing of ideas and beliefs. “Students of color and international students need to feel that their cultures are worthy of recognition and that White people can learn with and from them on how other cultures meet helping service needs” (Wehrly, 1995, p. 221). It is important to continue improving cultural relations and gaining a sound understanding of the world. A culturally competent individual has the formidable “task of bringing together elements from his or her culture of origin and the dominant culture to accomplish bicultural integration and competency” (Lum, 1999, p. 3).

   **CULTURALLY SENSITIVE COUNSELING TECHNIQUES AND INTERVENTIONS**

   Competencies approved by the Association for Multicultural Counseling and Development (AMCD) would be an important resource to utilize when developing guidelines and standards for multicultural supervision (Sue et al., 1992). The Council for Accreditation of Counseling and Related Educational Programs (CACREP) also provides guidelines and standards for institutions and educators to include in their curriculums. CACREP requires that counselor education programs infuse social and cultural foundations within the counseling curriculum in an effort to protect the rights and personal dignities of clients and students (Lee, 1999; Vazquez, 1997). This practice, along with positive educational interventions in the vein of cultural immersions and
racial identity development, will instill in supervisees as well as colleagues the importance of multicultural competence in helping relationships.

In order to successfully work with all individuals, helping professionals need to be culturally sensitive and respectful of their clients’ individual needs, life experiences, and worldviews. Baruth and Manning (2003) defined worldview “as a person’s value-laden beliefs and assumptions about life aspects, such as relationships with others and with the broader world, as well as perspectives of past and present events and outlook about the future” (pp. 58-59). A competent multicultural counselor has adopted this definition into their everyday practice and demonstrates this through their displayed understanding of cultural differences and the effect these differences have on cognitive, psychodynamic, and humanistic processes. Competent counselors also ensure that culturally inspired interventions uphold the full expression of multiculturalism (Schneider et al., 1999).

Human service professionals assist clients in reaching desired goals on a daily basis. “This task becomes increasingly challenging when clients’ experiences and expectations differ from those of helpers. In order to begin where the client is, to appreciate the client holistically, one needs to know about the influence of the client’s culture” (McGrath & Axelson, 1999, p. 4). In today’s society, sociopolitical influences steadily infringe upon the lives of racial and ethnic minorities. Counselors with adequate multicultural understanding of this phenomenon incorporate the appropriate skills and interventions into their practice. “In addition, they are aware of how the media, written and visual, along with certain policies (e.g., affirmative action setbacks), affect the ways people of color and other groups are perceived in society” (Robinson & Howard-Hamilton, 2000, p. 274).

Hays (2001) noted that helping professionals need to embrace opportunities to acquire knowledge from individuals who represent diverse cultural groups; she added that knowledge about their culture-specific organizations is also advantageous. Counselors, typically uncomfortable in multicultural counseling relationships, could find benefit from the incorporation of culture related interventions into their lives. It is important for clinicians to step outside of their comfort zones and experience life within the context of the diverse populations they serve. Membership in culturally diverse professional organizations may provide counselors sufficient opportunities to relate to various cultural groups (Constantine et al., 2001).
In a similar vein, Pedersen (2000a) offered experiential learning as a valuable technique to use in increasing supervisees’ accuracy of judgments, attitudes, and assumptions about clients who differ from themselves. Supervisees can obtain this experience by immersing themselves for varying lengths of time into diverse cultures they are unfamiliar with and have a sincere desire to learn about. According to Pedersen, “experiential learning allows the participant to ‘experience’ the effect of cultural similarities and differences through involvement with others” (p. 12). Arthur and Achenbach (2002) appended this, offering a note of caution when utilizing experiential learning, stating that it is not a “panacea” and must be combined with other “instructional methodologies” as additional support to student learning (p. 12).

Interventions are also needed that circumvent the barriers supervisees may have surrounding working with White supervisors. The issues of unintentional racism (White privilege), trust, power, and communication are crucial and should be incorporated into the supervisory relationship on both the individual and group level. Currently, White practitioners make up the majority of supervisors working within the various helping professions (Fong & Lease, 1997). These practitioners must genuinely and consistently model to their White and non-White supervisees a non-racist racial identity. “The lack of awareness and empathy could block effective work with minority supervisees or supervisees working with minority clients” (Fong & Lease, 1997, p. 392).

**SUMMARY AND CONCLUSIONS**

Multiculturally sensitive clinical supervision can be a cornerstone toward enhancing competent practice for both school counselors and school psychologists. In contemporary society it is no longer feasible to operate with a single framework, even if that is the frame for the dominant culture. Providing school counselors and psychologists with techniques and interventions that promote access, equity, and educational justice is vital in contemporary society (Lee, 2001). Given that by 2050 White culture will no longer be dominant (Salvador, 1997), and given that racial and ethnic groups who are currently in the minority will have become the majority, it is key to treat multiculturalism as integral to effective practice (Sue et al., 1998).

Clinical supervision can be one effective vehicle for addressing multicultural dynamics in assessment, counseling, and consultation issues. Clearly, cultural sensitivity is respectful to clients. In modern soci-
ety, diversity is also part of the ideals of freedom, justice, equality, and
dignity dictated in the Constitution (Grant & Ladson-Billings, 1997).
As school based mental health practice evolves, cultural awareness and
sensitivity must be increased in order to maximize services. Magnuson,
Norem, Jones, McCrary, and Gentry (2000) suggested that increased
cultural awareness and skill development of counselors may be contingent
upon clinical supervisors consistently modeling that behavior. This
continued modeling ultimately strengthens the cultural proficiency of
both parties.

This article has suggested that clinical supervision is an effective tool
for reaching this goal. Just as Crespi (this issue) has highlighted the im-
portant role of supervision, so must multiculturally sensitive practice be
included in this model. Fischetti and Lines’ work (this issue) underscored effective models. To not develop such models with multicultural
sensitivity is shortsighted. At worst, it could lead to issues of impair-
ment (see Lamb & Swerdlik, this issue).

This article has attempted to underscore the importance of incorpo-
rating multicultural issues into supervision. Failure to incorporate these
issues into supervision relationships may contribute to supervisees’ in-
ability to effectively meet their clients’ mental health needs. The tools
for ensuring supervisees’ multicultural competence are within reach
and require a commitment from all helping professionals. The rapidly
changing demographics of this country require increased attention to
cultural issues in both counseling and supervision relationships. It is in-
cumbent upon supervisors and counselors to take advantage of opportu-
nities that foster their professional growth and skill development in this
area.

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