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ABSTRACT

Counselors and future counselors face a variety of challenges as society becomes more diverse and laden with differing value systems. As the Code of Ethics and Standards of Practice (American Counseling Association, 1995) is changed to become more inclusive of the values held in a diverse society, changes in counselor preparation to incorporate these changing values are necessary. The authors discuss how values and ethics inform counselor preparation and recommend the application of J. A. Banks's (1981,1988) multicultural educational pedagogy to counselor preparation programs.

As U.S. society moves further into the 21st century, it becomes increasingly necessary that professional counselors be well prepared to address the needs of a diverse population. U.S. society is composed of people from different races, ethnic backgrounds, sexual orientations, gender identities, religions, indigenous heritages, first languages, socioeconomic levels, and family backgrounds and makeup. Diversity-competent counselors are needed to meet the challenge of serving this emerging population, whose values are often different from those of the dominant society.

Perhaps the most objective evidence of the need for training multiculturally competent counselors is the underutilization of counseling services by people from nonmainstream groups. Several authors (e.g., Arbona, 1996; Leong, Wagner, & Tata, 1995; Sue & Sue, 1999) have described and documented this underutilization. Although phenomena such as differing cultural values and language barriers contribute to infrequent use of counseling resources by people from nonmainstream groups, inappropriate and culturally insensitive counseling practices also have a negative effect (Sue & Sue, 1999; Trusty, 2002).

The values and ethical principles inherent in the counseling profession continue to develop and change as counselors become more attuned to the needs of an ever-changing and diverse population. Changes are most notable between the American Association of Counseling and Development (AACD; 1988) Ethical Standards and the American Counseling Association's (ACA; 1995) Code of Ethics and Standards of Practice. The 1988 AACD code of ethics paid little attention to multicultural issues; however, the 1995 ACA ethics code included several areas that point to the need for multicultural competency and the inclusion of values derived from individuals and diverse cultures. The differences between the 1988 and the 1995 codes are an indicator of the movement of the profession and the changes in values held by members of the profession. Although the 1995 ACA Code of Ethics is seen as more culturally egalitarian than the previous version, Pedersen (1997) pointed out that the ACA ethics code remains value laden with ideas that still do not embrace a diverse society but instead privilege a value system that reflects the inherent values and ideals of the dominant society. Efforts to revise the Code of Ethics could lead to the reduction in the emphasis given to the value-laden system that now serves as the basis for counselor education.

In an effort to continue to make the ACA (1995) Code of Ethics and Standards of Practice a document that reflects the values held by society and the changing

demographics of counseling professionals, modifications are being made to it. As the cochair of the ACA Ethics Committee, Kocet (2004) wrote, "Integrated throughout the new Code of Ethics will be a commitment to multiculturalism" (p. 7). Efforts to define values held by professional counselors are being proposed from an etic perspective that visualizes aspirational values as being inclusive of a variety of viewpoints (Kocet, 2004; M. Kocet, personal communication, August 31, 2004). For counselors to develop a more diverse method to assess client needs, a value system such as the Code of Ethics must be an inclusive document that does not present the values of only a single point of view. M. Kocet (personal communication, August 31, 2004) pointed out that the current proposed revisions of the Code of Ethics will seek to enhance the use of counseling services by diverse groups by improving, for example, counselors' ability to meet client needs based on clients' cultural values and language preferences. Kinnier, Kernes, and Dautheribes (2000) also noted that by seeking to identify universal moral values, counselors would be able to develop relationships that would enhance the well-being of clients and be more responsive to the individual and collective needs of diverse groups. This is in keeping with the views of Mahalik (1995), who pointed out that because counselors' values often shape the goals, interventions, and outcomes of the counseling process, they also need to focus on the values held by their clients.

Future and current counselors not only need to master the basic skills of counseling but also need to see themselves as part of a society made up of people with diverse needs and values. Gurin, Nagda, and Lopez (2004) have noted that students who engage in social activities with students of different racial backgrounds and who discuss racial issues improve their abilities to develop humanitarian values and social involvement. Increased inclusion of diversity issues in counselor preparation will allow future counselors to recognize values—such as individual versus collectivistic perspectives, spirituality (Gardner, 1996), or the need to view the client as part of the family system—that are inherent in different groups. These value orientations are being proposed for inclusion in the revised ACA ethics code (M. Kocet, personal communication, August 31, 2004).

Preparing multiculturally competent counselors is a complex process that requires pedagogical strategies that permeate counselor education curricula. Sue and Sue (1999) and Urofsky and Engels (2003) indicated that effective counseling with a diverse population necessitates that counselor educators and students learn and integrate knowledge about their own cultures and the cultures of those whom they will serve. Without this knowledge, counselors may not have the capability to work effectively with clients who are culturally diverse and who possess values different from those of the dominant society. Trusty, Looby, and Sandhu (2002) showed that gaining cultural competence is a long-term process that begins in the classroom and includes experiential learning opportunities. The above points provide a basis for acknowledging the need for multicultural training in all course work and clinical preparation. Counselor education programs need to become leaders in providing learning that goes beyond historical teaching practices. Movement toward the inclusion of multicultural pedagogies is needed so that counselor preparation becomes more diverse and is infused with values consistent with being a humanitarian.

In an effort to ensure the development of multiculturally competent counselors, the Council for Accreditation of Counseling and Related Educational Programs (CACREP; 2001) incorporated the goal of diversity into its standards. CACREP standards were designed to ensure that diversity would not be limited to one course but, instead, should be infused throughout counselor education programs. The result is that counselors will be able to identify their own values while learning about the values held by diverse cultures.

The task for counselor educators is to develop counselor training programs that are culturally diverse, encouraging future counselors to use pluralistic counseling practices that are inclusive of the values held by clients and not driven by values held by counselors. For this to occur, counselor education programs must define cultural competence, examine and use pedagogical models of diversity education, and research the effectiveness of multicultural counselor education programs. The outcome could lead to the preparation of counselors as effective agents for social justice reforms in the communities they serve.

The purpose of this article is multifaceted. First, we present a discussion of cultural competence and the need for culturally competent counselors. Second, we provide a review of multicultural education pedagogy. Finally, a discussion of Bank's (1981,1993,1994) model of multicultural education pedagogy is presented and applied to counselor education programs.

Cultural Competence

Multicultural education involves looking at students as active learners who (a) construct self-identity through interaction with other students; (b) absorb messages from family, friends, community, and schools; and (c) translate cultural information into a description of the values held by the person (Tiedt & Tiedt, 1999). Sue and Sue (1999) suggested that before counselors can become multiculturally competent, they must first become understanding of self and how culture affects their value-laden view of self and others. Pedersen (1997) suggested that the 1995 ACA Code of Ethics and Standards of Practice infuses into the counseling profession a value system that focuses on individual needs rather than on collective needs. Current revisions of the ethics code seek to correct this infusion of values (M. Kocet, personal communication, August 31,2004). Cultural competence begins with self-understanding and learning how an individual comes to view self in relation to others. Understanding how one can learn about self and become able to share one's values can be modeled by counselor educators who have completed a cultural self-exploration (Henriksen & Watts, 1999). Understanding and defining their own value system improve the ability of counselors to recognize the value systems of clients.

Kendall (1996) proposed that culturally competent educators are aware of their individual biases, which are value laden, and should seek opportunities for personal growth. Kendall and Sue and Sue (1999) have stated that because most biases are held unconsciously, individuals frequently act on them unknowingly. A lack of self-knowledge often causes individuals to act in a manner that is not congruent with the way they portray themselves to others, and a lack of self-knowledge often leads to counselors inadvertently imposing their own values on clients. Through self-exploration of an individual's cultural heritage, the person could become aware of the cultural messages and values received during childhood, how these messages could affect counseling activities both consciously and unconsciously, and how self-understanding could open dialogue with others.

Winter and Aponte (1987) categorized the skills needed for effective counseling as external skills and internal skills. External skills are the interpersonal and technical skills used in counseling. Internal skills are the self-awareness and the management of personal themes that arise from counselors' socialization processes, experiences, and values. When counselors effectively manage their personal themes, they are able to minimize their liabilities and maximize their assets in counseling. Internal skills are necessary for the development of external skills, and many internal skills are multicultural counseling skills.

Sue and Sue (1990) went further in their description of the culturally competent counselor by defining the following characteristics. First, culturally competent counselors

are actively engaged in the process of gaining awareness of their assumptions concerning human behavior, values, beliefs, biases, preconceived notions, and personal limitations. Culturally competent counselors know their own worldviews and how prior cultural conditioning affects their counseling and their work with people of diverse backgrounds.

Second, culturally competent counselors seek to understand the worldviews of people from diverse backgrounds and seek to avoid attributing negative characteristics to them. Empathy requires that counselors be able to see the world from each client's perspective. Sue and Sue (1999) suggested that empathy is necessary to increase the likelihood that counselors will be able to provide relevant counseling services to a diverse clientele and to help ensure greater involvement with counseling activities. Research by Constantine (2001) supports the salient role of empathy. Counselors who exhibited higher levels of affective empathy were more adept at conceptualizing clients' etiology and treatment from a multicultural perspective. Counselor educators who model empathic understanding of their clients can model appropriate ways to express empathy and thus improve students' ability to conceptualize their clients' worlds accurately.

Third, Sue and Sue (1990) noted that culturally competent counselors seek to develop and practice appropriate, relevant, and sensitive interventions that meet the needs of individual clients and to develop goals that match the cultural and life experiences of clients. Thus, cultural competency is viewed as a counselor's ability to recognize the beliefs and attitudes of self and others, seek knowledge of the diverse backgrounds of people, and develop the skills necessary to create interventions that meet the respective needs of diverse clients. Therefore, in order to develop multiculturally competent counselors, counselor education programs need to use multicultural pedagogies, that is, counselor educators should model culturally sensitive counseling by providing culturally sensitive learning activities for their students.

Multicultural Pedagogy

Models of multicultural pedagogy are not new: They have attempted to provide a framework for the preparation of competent multicultural counselors. As suggested earlier, the answer to competent multicultural preparation lies in the individual attitudes and commitments of counselor educators as well as in an ethics code that incorporates the values of diverse groups in society. These educators must recognize that multicultural preparation is inseparable from other aspects of counselor preparation. Thus, multicultural learning and sensitivity must permeate everything counselor educators teach and also the very lives of counselor educators and their students. Counselor educators also need to recognize the importance of understanding their own respective cultures and the values of human dignity and worth held by those cultures as a means of addressing students' needs, and counselor educators should model cultural self-awareness. In addition, counselor educators need to remember that thinking is shaped by education at home, in school, and in the larger societal milieu (Kendall, 1996; Tiedt & Tiedt, 1999). The more that counselor educators model multiculturally competent counseling paradigms and inclusive values, the more students will seek to become multiculturally competent counselors.

Multicultural pedagogy helps students to broaden their awareness of themselves and others, the needs of self and others, the hope for a brighter future, and the dreams of people of all cultures. The revisions to the ACA (1995) Code of Ethics could lead to a new focus in the counselor relationship that encourages interaction with clients that occurs both in clinical and nonclinical settings (M. Kocet, personal communication, August 31, 2004). Educators can lead the way in breaking down the stereotyped

thinking that has traditionally led to dissension between cultural groups. A diverse approach infused throughout education curricula could prepare counseling students to live peaceably in a democratic society and in a diverse, interconnected, and interesting world. Tiedt and Tiedt (1999) noted that unless teachers truly believe in multicultural education and accept responsibility for teaching that provides equity for all students, the changes that are badly needed will not occur. Through active involvement in the community and serving as advocates for clients, counselor educators can model social justice practices that could improve the lives of clients.

Any discussion of pedagogy as it applies to counselor education requires a definition of pedagogy. According to Simon (1987),

Pedagogy is a more complex and extensive term than teaching, referring to the integration in practice of particular curriculum content and design, classroom strategies and techniques, a time and place for these ... and evaluation purpose and methods. All of these aspects of educational practice come together in the realities of what happens in classrooms. Together they organize a view of how teachers' work within an institutional context specifies a particular vision of what knowledge is of most worth, what it means to know something, and how we might construct representations of ourselves, others, and our physical and social environment. In other words, talk about pedagogy is simultaneous talk about details of what students and others might do together and the cultural politics such practice supports. To propose a pedagogy is to propose a political vision. In this perspective, we cannot talk about teaching practices without talking about politics. (p. 371)

Counseling pedagogy has been historically shaped by the current zeitgeist and the maintenance of the status quo.

In the early 20th century, there were two contrasting theories of multicultural pedagogy: assimilation and amalgamation. Assimilation involves disregarding one's personal cultural traits and simply conforming to the cultural traits of the majority. Amalgamation, or melting pot theory, involves incorporating positive and beneficial traits of every culture into a single culture. However, many individuals chose not to be blended; they chose to remain distinct. Current metaphors emphasize both the differences among and between people and their connectedness. Tiedt and Tiedt (1999) proposed a "tossed salad," whereas others refer to a patchwork quilt in which each person maintains his or her own individuality. "Today we are proud of our diversity instead of ashamed of our differences" (Tiedt & Tiedt, 1999, p. 4). Multicultural pedagogy has also sought to address salient issues that affect counseling relationships among diverse populations.

Locke and Kiselica (1999) suggested a multicultural pedagogy that focuses on teaching about racism. They suggested that in order to prepare multiculturally competent counselors, it is necessary for counseling students to understand how racism affects clients of diverse backgrounds. Chambers, Lewis, and Kerezsi (1995) and Page (2003) discussed cross-cultural pedagogy as it relates to faculty and student interactions in counselor education programs. Both of these articles indicated that counselor education supervision is affected by the life experiences of the supervisor and the supervisee as well as by their race and ethnicity. These views of pedagogy indicate that counseling is affected by race and ethnicity and that multicultural pedagogy needs to take race and ethnicity into account during counselor training.

Freire (1993) pointed out that there is a need for a fundamental change in education environments so that race is not the determining factor of what is taught. Instead, he pointed out that for education to be effective, educators and students must be viewed as coinvestigators in the pursuit of knowledge and understanding. Freire put

forth the idea of the pedagogy of the oppressed, focusing on the inequality that exists in teaching. He noted that educators need to propose problems to students and that students and educators need to work together to find solutions to the problems through the use of current knowledge and knowledge construction. Banks (1981, 1993, 1994) proposed a multicultural pedagogy that incorporated Freire's (1993) ideas into Banks's model.

Banks's Multicultural Education Model

Banks (1981, 1988) observed educators in K-12 schools, colleges, and universities in several countries, including Canada, France, and the United States. He found that there was a need to develop and provide a paradigm for multicultural education because of the inconsistencies he found in attempts to institute sound multicultural education programs and inclusive values. Banks also noted that in order to bring about changes in K-12 curricula, there was a need to bring about changes in education programs that prepare school administrators, school counselors, teachers, and staff. Banks's (1981) multicultural education model was designed to "clarify the philosophical and definitional issues related to pluralistic education, derive a clarified philosophical position, design and implement effective teaching strategies that reflect ethnic diversity, and prepare sound guidelines for multiethnic programs and practices" (p. xix).

Banks (1981, 1988) described attempts by educators to incorporate ethnic studies into their curricular model of multicultural education. These approaches were described and presented to help educators visualize the progression and the changes necessary for the development of educational experiences that include diverse perspectives. Helping counselor educators to become aware of these approaches could aid the development of counselor education curricula that are more diverse. The multicultural education model (Banks, 1981, 1988, 1994) was refined and developed into a four-approach model that includes the following: contributions, ethnic additive, transformation, and social action.

Contributions

The first approach in Banks's (1994) model involves contributions. The contributions approach consisted of the infusion, primarily in humanities courses, of bits and pieces of information about various cultural groups. The focus was on discussing ethnic heroes and holidays. In counselor education programs, this was accomplished through the use of textbooks that mentioned multicultural issues but did not explore the depth of the issues experienced by diverse populations. He referred to this approach as the "guilt-freeing" approach, because educators sense that they have done something positive. A superficial focus on heroes, holidays, native dances, and American versions of ethnic cuisine resulted in educators believing that their responsibilities had been fulfilled (Shalaway, 1999). However, Dyson and Genishi (1994) suggested that without fuller or more complete narratives of the life experiences of different microcultures, genuine connections with the past could not be made. They further pointed out that opportunities to transform oneself were dependent on deeper understanding of one's heritage and how that could lead to self-fulfillment.

Educators took comfort in the contributions approach when they realized that it was not necessary to change curricula or the depth of discussion and that the activities they chose were at their discretion. The contributions approach allowed avoidance of crucial issues such as victimization, oppression, and racism (Banks, 1981, 1988, 1994). For example, educators could discuss the fact that the dominant counseling theories were created by White Anglo men using research samples of mainly Anglos without including theories developed by counselors of diverse backgrounds. One of the issues that emerged from the contributions approach was that generalizations and stereotypes

of racial and ethnic groups were perpetuated and focused on differences rather than on similarities among groups, which is a value-laden approach. Shinn (2001) noted that if students learned only about the differences among the dominant American culture and other microcultures, educators would not be preparing them to live and work in a diverse and interdependent world. To enhance learning about diverse cultural groups, counselor educators might require students to provide volunteer service to culturally diverse groups, thus allowing them to learn about the values and beliefs held by members of those groups and to avoid the development of stereotyped thinking.

Ethnic Additive

The second approach in Banks's (1981,1988,1994) model is ethnic additive. Through this approach, educators added multicultural concepts, themes, and perspectives to curricula without changing the basic structure. The ethnic additive approach was relatively easy to achieve, because all that was needed was the addition of a book, unit, or course (Banks, 1981). However, the content of the curricula continued to emphasize the perspective of the educator, who usually represented mainstream culture. For example, many counselor education programs now require students to take a course in multicultural counseling. The challenge is for counselor education programs to incorporate multicultural counseling perspectives and the values inherent in those perspectives into both academic and clinical courses.

Because educators have often lacked experience with diverse groups, information provided to them did not always go beyond a simple academic acquisition of knowledge. Shinn (2001) noted that, although students learned to play international games or held ethnic fairs, such events remained isolated because students returned to the regular curriculum. The ethnic additive approach also led to difficulty for universities and educators because many programs did not change the curricula. Students from minority and majority groups often viewed these programs as not meeting their needs; thus, students were frustrated. Efforts to make courses more relevant to the needs of a diverse student body and client population could include the requirement that students research and report on the indigenous helping practices used by diverse groups and the value of counseling as defined by those groups.

Transformation

The third approach to multicultural education involves transformation (Banks, 1994). As educators moved into the transformation approach, actual change in the goals, structure, and perspectives of curricula was realized, that is, multiculturalism is infused into and is inherent in the learning process. For example, when a curriculum is transformed, multicultural awareness, knowledge, and skills become central to the mission, vision, goals, objectives, learning, and assessment and evaluation of students and the program. In such environments, students feel free to adopt the perspectives of others. Emphasis is placed on how the common cultural evolution and the ethnic events, literature, and art are integral to the common culture. Students focus on commonalities, not differences (Banks, 1994). Sue and Sue (1999) pointed out that transformation helped move people toward a world in which individuals would not need to apologize for or be made to feel unaccepted because of the circumstances of their births. In curricular matters, educators could discuss how much the dominant culture borrowed from other groups, including the meanings of words and customs. The transformation approach could be a first step toward righting the wrongs of the past in education. For example, some counselor education programs require students to keep a journal during their participation in a multicultural course. Journaling provides students the opportunity to gauge their growth and helps them identify how they have been affected by their present and past involvement with multicultural issues (Mio &

Barker-Hackett, 2003). Through journaling, future counselors are able to identify their personal values of human dignity and worth and determine if their values are congruent with the need to accept all clients for who they are. The ability to bring about positive change for others begins with counselors bringing about change in themselves.

Education programs cannot erase past mistakes, but they can begin to model attitudes that will enable society to improve present and future interactions. Multicultural, diversity, or multiethnic education requires a new attitude toward education. Banks (1981) suggested that before curricula could be transformed, it was first necessary for the mind-set of the educator to be transformed. For example, counselor educators could require that students spend 20% of the direct hours that they are to spend with clients during their practicum and internship semesters with clients who are from diverse racial, gender orientation, sexual orientation, and religious backgrounds. This requirement could lead to a change in counselors' values and to an understanding of clients' values.

Social Action

The final approach in Banks's (1994) model involves social action, or advocating for social justice. The major goal of the social action approach involves educating students in a manner that could lead to making social criticisms, bringing about social change, and learning new decision-making and problem-solving skills. Banks's (1981) final level includes all of the elements of the transformation approach, with an addition of components that lead students to make decisions and to take actions that are related to the concept, issue, or problem discussed. In the social action approach, more inquiry-based materials are used, strategies for social action are explored, and increased participation in decision making occurs, all of which draws on the internalized concepts of acceptance and understanding. An example of the social action approach in counselor education programs is the requirement for students to provide volunteer service to an agency with a primary population of individuals who are ethnically and/or racially different from the student or who have a different sexual orientation. The result is that students are able to identify the needs of the population and devise strategies to meet those needs. The values and beliefs of counselors are challenged in this process and thus lead to the development of a belief system that is more inclusive. The social action approach involves counselor educators taking a very active modeling role in student learning.

The social action approach acknowledges the need for sensitivity to diversity and notes that this sensitivity needs to permeate everything that occurs in staffing, curriculum development, and the day-to-day operation of education programs. Dewey (1902) stated, "Education enables individuals to come into full possession of all of their powers" (p. 27). These powers include the ability to bring about change that benefits all members of society. The aim of all good teaching should be to assist students in reaching their fullest potential so that they will have a positive impact on society. To this end, it is necessary for counselor educators and counselor supervisors to incorporate a set of basic values that express the acceptance of people with differing values. The 1995 ACA Code of Ethics and Standards of Practice sought to be an inclusive document but failed to address the values held by nondominant groups in society (Pedersen, 1997). The revisions being proposed to the 1995 code will move the counseling profession closer to the adoption of a values system that is inclusive and that will move counselor education programs to rely less on aspirational ethics dominated by values held by the dominant group.

Conclusion

There have been many articles written about the learning climate. Wong and Wong (2001) suggested that the educator's job is to bring together all classroom factors so that those factors can function in harmony: An educator is like the conductor of an orchestra, the captain of a ship, or the coach of a team. Another way to look at this issue is to view an educator as a choreographer who plans the movements in the class, not as a firefighter who waits until there is an emergency before acting. If students in counselor education programs feel isolated or if their roles are diminished, the climate will not be conducive to forming a learning community, and many efforts will have been futile.

Developing and re-creating counselor education programs following Banks's (1981, 1988, 1993, 1994) multicultural pedagogy could move counselor education programs into the future and prepare future counselors to meet the demands of an ever-changing society. Taking a social action approach to counseling would lead counselors to using a proactive approach to problem solving rather than using a reactive approach. Counselor educators who use a multicultural pedagogy will provide society with multiculturally competent counselors. The development of multicultural curricula and research projects to study the effects of counselor education programs using a multicultural pedagogy is also necessary to demonstrate the efficacy of this transformed method of training future counselors.

The implications for counselor education programs and for counselors in general are wide and varied. As ACA continues to revise the Code of Ethics, the greater is the likelihood that counseling outcomes with diverse populations will improve because of the inclusion of a more diverse and multicultural value orientation. Counselors and counselor education programs are guided by the Code of Ethics and Standards of Practice and accreditation standards. As these important documents become more congruent and as new value orientations are incorporated into all aspects of the counseling profession, a reduction of the imposition of dominant values reflected in the 1995 ACA Code of Ethics will occur, resulting in a more universal value orientation that includes the needs of a diverse society and profession. The development of a specific counselor education pedagogy that is based on diversity must be constructed in a manner that incorporates diversity from an etic perspective (Henriksen, 2004). This effort will lead counseling into a future that is constantly changing but a future that includes a universal understanding of the values held by the counseling profession.

We hope that one day the issues discussed in this article will not need to be discussed because counselor educators and counselors will have internalized a new value system that reflects the dignity and worth of all people. Everything they do, say, model, and demonstrate will be controlled by a fundamental awareness of equality and fairness. It is at that point that counselor education programs will begin preparing counselors to provide services in a diverse society.

ADDED MATERIAL

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