

## Multicultural Microskills: Implementation on an Existing Design

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*The governing bodies (CACREP; ACA) of mental health counseling have mandated that multicultural training be added to the counselor education curriculum. Counselor educators have found ways to implement diversity issues into pedagogy using various methods, but there has been a lack of focus on multicultural skills. This article will detail current multicultural pedagogy and assessment, a brief history of microskills, and how counselors can use microskills to enhance multicultural skill development.*

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Previously, there has been an attempt to address the need for diversity in counseling and counselor education training beginning with Sue and et al. (1982) inciting the call to ensure that all populations are being properly served. The Council for Accreditation of Counseling and Related Educational Programs (CACREP) added several measures in its standards to ensure that counselor educators address diversity in instruction after several years of debate. Examples include the amount of faculty and student diversification (CACREP, 2009). Consequently, researchers (Collins & Arthur, 2010; Ellenwood & Snyders, 2006; Pedersen, 2000; Sue, 2001) have introduced training models to prepare culturally aware students with several models and classroom instruction using the Tripartite Model (TM; Sue, Arredondo, & McDavis, 1992) as a model for instruction (Abreu, Chung, & Atkinson, 2000). These training models give counselor educators a foundation to employ to ensure that they are compliant with recommended standards.

The TM includes strategies to employ multicultural knowledge, awareness, and skills in best practices for multicultural engagement. Using the TM, counselor educators have the opportunity to focus on multicultural skills as a means to develop multicultural interaction, however, researchers (D'Andrea, Daniels, & Heck, 1991) have found that multicultural pedagogy focuses primarily on knowledge of other populations and awareness of self and others. Additionally, Quintana and Bernal (1995) asserted that the

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counselor educators are only training students to be culturally aware, not culturally proficient.

It can be inferred that what the profession may be lacking is a connection of the knowledge and awareness portions of the TM to usable skills. By combining microskills, discrete skills used to teach counseling concepts (Ivey, 1971), and multicultural skill development, counselor educators can aid counselors-in-training in learning identifiable techniques to use with diverse populations. Microskills in counselor training have been in use for several years but their direct relationship to multicultural concerns has not been thoroughly explored. This article provides a brief history of the multicultural competencies, their impact on multicultural pedagogy and testing, and finally, attempts to combine multicultural pedagogy with microskills training. The authors will conclude with suggestions for future classroom instruction and research.

### **Multicultural Competencies**

The multicultural competencies have been an important facet in the development of multicultural counseling throughout their various iterations. The competencies were originally created to address concerns that counseling did not properly attend to the ethnically diverse (Sue et al., 1982); but as attention to the competencies grew, focus on overall diversity increased, with ethnicity as one aspect of culture as a whole (Sue et al., 1992). These building blocks later developed into the TM that is used today emphasizing the primary tenets of knowledge, skills, and awareness. However, before this distillation, Arredondo-Dowd and Gonzales (1980) began the call attention to what was a widespread issue in mental health counseling.

Sue et al. (1982) and Sue, Arredondo, and McDavis (1992) continued the message by highlighting the necessity for multicultural counseling through a call to action to the American Psychological Association (APA). Sue et al., in particular, described several culturally insensitive theories which were still in use by some therapists and actually may have been harmful to clients. Arredondo et al. (1996), using the work begun in 1982 and 1992, operationalized the TM. The aims of the operationalization were to ensure that the TM could be explained, in detail, for further use. By integrating Arredondo and Glauner's (1992) Personal Identity Model (PIM) with descriptive characteristics of the TM dimensions, the authors sought to give practitioners clear guidelines on how to implement multicultural counseling. Although previous articles detailed guidelines of best cross-cultural practices, Arredondo et al. completed what was the most comprehensive listing of multiculturally competent behaviors and how they applied to clients. The newly detailed competencies opened the door to discuss mass adoption by counseling's governing bodies.

The ACA eventually endorsed multicultural competence in their 2002 Code of Ethics and the current 2009 CACREP standards include several clauses which influence the counselor education curriculum (ACA, 2003; CACREP, 2009). CACREP contains language similar to the TM as it requires that the counseling curriculum include pedagogy which contributes to expanding the attitudes, beliefs, and understandings of self and culturally

diverse clients (CACREP, II.G.2.b). The social and cultural diversity section of the CACREP standards also requires that institutions teach theories of multicultural counseling as well as social justice. The CACREP standards reflect that there has been an effort to change multicultural pedagogy through accreditation regulation.

#### Changes in Pedagogy

Shifts in pedagogy have given more weight to multicultural concerns both before and after the TM was widely adopted. Many programs implement a single course model which includes a minimum of one course focusing on multicultural development (Hills & Strozier, 1992). Sierra (1997) investigated multicultural training in marriage and family therapy (MFT) programs and found that 56% of the programs surveyed required students to take a multiculturally focused course while 44% offered the course as an elective. Later, Inman, Meza, Brown, & Hargrove (2004), also analyzing MFT programs, observed that nearly 80% of faculty and students reported at least one required diversity training course. These two studies demonstrate that there has been a large amount of growth regarding multicultural coursework in counselor training programs.

Some authors however, have argued for multicultural integration throughout the counselor education curriculum in addition to a diversity focused course (Arredondo & Arcineiga, 2001). D'Andrea et al., (1991) have suggested either a combination approach using one course focused on multicultural issues with diversity concerns woven throughout the counselor education curriculum or complete multicultural integration where diversity is infused into every class. The combination approach has been the method which most closely resembles CACREP standards and considered the most extensive and improved pedagogy (Eifler, Potthoff, & Dinsmore, 2004; Valentin, 2006). Due to ease of implementation, the combination approach has given counselor educators the most flexibility while still maintaining compliance.

While the operationalization of the competencies are thorough in their explanations of knowledge, skills and awareness, counselor educators are free to teach the competencies in whatever form they see fit. This freedom of instruction gives educators the ability to incorporate diversity using means best applicable to their student populations. Dickson and Jepsen (2007) summarized the different methodologies used to teach the competencies which include traditional, exposure, and participatory strategies, as well as, multicultural clinical training experiences. These methods can be further summarized as etic versus emic and didactic versus immersion. The following sections will detail these training methods and how they have been employed in the classroom setting.

### **Etic versus Emic**

The etic approach details that any theory can apply to any population due to the universality of the human experience, and that existing theories and techniques are robust enough to address any issue a minority may bring into counseling (Fukuyama, 1990; Vontress, 1979). Techniques viewed using the etic lenses are seen to be culturally generalizable or universal in scope (Fischer, Jome, & Atkinson, 1998). Vontress (1988) theorized that humans share a universal culture with interventions applicable to all clients.

The etic approach also employs the common factors view of counseling which holds that the curative factors of a theory are not in the specific interventions but in components common to all theories (Fischer, Jome, & Atkinson). However, some multicultural theorists take issue with this “one size fits all” approach to counseling.

Emic approaches instead use culturally specific theories and interventions to address concerns based on the client's needs. Western models have been labeled "culturally encapsulated," meaning these theories are applied regardless of cultural context (Sue, 1997). The Western models can perpetuate monocultural beliefs due to lack of analyses of the creator's worldviews (Arredondo, 1998). Etic approaches to counseling, however, either alter existing theory or create new models in order to conceptualize and accommodate diverse clients. Emic approaches began development after the Civil Rights Act of 1964 and Title VII which led to more minorities entering counseling and higher education (Arredondo). Drummond (2000) believed that those who subscribe to emic approaches to multicultural counseling understand the societal and systemic variables that affect behavior and these variables can either be similar or opposite to majority culture. Emic approaches encourage the counselor to understand the client both in context of larger society and how they are affected as a minority while using interventions specific to the client's cultural needs. Stewart (2002) warned that failing to view client behavior within cultural context may marginalize the client by believing they may share the same worldviews.

### **Didactic versus Immersion**

Kim and Lyons (2003) defined didactic instruction as teaching strategies that include intellectual exercises, reading, writing, and Socratic discussions. This definition can also be opened to include in-class experiential activities. Generally, during classroom instruction, the four primary ethnic groups of races are presented (White, African-American, Asian, and Latino) along with differences in values and worldview (Sue, 1997). Lecture preceded by in-class experience can help to ease student's potential preliminary nervousness and defensiveness regarding multicultural learning (Tomlinson-Clarke, 2000). Reading and intellectual exercises have been found to help to increase multicultural knowledge, while the processing of in-class experiential activities bolsters awareness (Abreu, 2001), satisfying two out of the three tenets of the TM. Abreu introduced a didactic training approach using existing empirical research on stereotyping and selected theories to help to illuminate biased opinions and perceptions which may be outside of the student's awareness. The author employed classroom instruction to explore personal biases without direct contact with other cultures; however, it is important for students to experience contact with other cultures to have the opportunity to learn directly from the cultures they may be exposed to. Therefore, it is important for counselor educators to include classroom experiences where students are in contact with other cultures.

Cultural immersion engages students in meaningful and direct interactions which will potentially increase cultural understanding and empathy (Tomlinson-Clarke and

Clarke, 2010) allowing students to develop multicultural competence through experience with other cultures. Immersion activities include internships, where students are purposefully placed with populations of differing ethnicities, and study abroad programs. First-hand involvement with different cultures and ethnicities is also essential for multicultural skill development (Sue, 1997); giving students the opportunity to apply the knowledge and awareness learned in their multicultural courses. Students who engage in direct cross-cultural immersion activities experience expanded worldviews (Platt, 2012; Tomlinson-Clarke & Clarke), sensitivity to client needs (Tomlinson-Clarke & Clarke), and application of cultural sensitivity to client sessions (DeRicco & Sciarra, 2005). It can be seen from these studies that students benefit from experiences where they are able to practice synthesizing all three parts of the TM.

Multicultural training is a standardized requirement for all CACREP programs but implementation is left to the discretion of the counselor educator. Priester et al. (2008) completed a study which analyzed multicultural pedagogy and what classroom strategies were most prevalent among counselor educators. The authors analyzed syllabi from 64 master's level, introductory multicultural training courses, categorizing TM emphasis as well as specific activities used. Results of the study found that 84% of syllabi placed the highest level of emphasis on multicultural knowledge while 41% placed the highest emphasis on awareness of self and others. Multicultural skill development had the highest emphasis in 12% of the classes with 48% having a low level of emphasis and 28% with no mention at all.

### **Multicultural Competency Skills**

Arredondo et al. (1996) outlined several skills that would mark a culturally competent counselor detailing the behaviors of a culturally skilled counselors paired with explanatory statements of specific activities which would demonstrate these attitudes. The dimensions of the text include counselor awareness of their own values and beliefs, awareness of the client's worldview, and culturally appropriate intervention skills. Within each of these sections, the TM was used to detail culturally appropriate behaviors for counseling. Giving particular attention to the section "Culturally Appropriate Intervention Strategies," the authors give insight into specific skills that counselors should bring into the helping relationship. These include the ability to engage in a variety of both verbal and nonverbal helping responses, exercise institutional intervention skills, seek culturally appropriate faith based consultation, psychoeducation, testing, and antidiscrimination (Arredondo et al.).

Although multicultural skills are detailed for counselor educators, the aforementioned Priester et al. (2008) study showed that counselor educators instead choose to emphasize the knowledge and awareness portions of the TM as opposed to skills. The "skills" section in Arredondo et al's (1996) competencies, specifically those within the values and worldview sections lean towards knowledge or awareness instead of applicable skills that could be used during the counseling session. For example, section A.I.C.1 of the competencies states that culturally skilled counselors seek consultation, further training,

refer clients when necessary, or use a combination of all of these to improve understanding of diverse populations (Arredondo et al.). The explanatory statements following this competency detail how counselors should refer clients to another counseling professional if clients are out of their scope of practice but do little to help counselors understand how to address clients during session. The Arredondo et al. competencies are the basis of several models and standards, which may be the reason for the reduced emphasis on concrete skill development in counselor training.

### **Training Models and Assessment**

It is beyond the scope of this article to detail every multicultural training model; nonetheless, multicultural training models also employ didactic or immersion methodologies to encourage multicultural learning. Didactic models include Collins and Arthur's (2010) Culture Infused Counseling model and Sue's (2001) Multidimensional Facets of Cultural Competence. Immersion models include Ellenwood and Snyders' (2006) Inside-Out Approach to Teaching Multicultural Techniques and Pedersen's (2000) Triad Training Model for immersive techniques. Each of these models includes portions of the TM in their applications to coincide with the competencies required by the governing bodies. Counselor educators have attempted to comply with CACREP standards through the adaptation of pedagogy by creating various models and modes of instruction. However, the Priester et al. (2008) have found that counselor educators may not be using the full range of teaching interventions available to them, particularly, focusing on a few activities. Additionally, there is little to no emphasis on the skills component of the TM, leaving knowledge and awareness as the primary indicators for multicultural competence.

As a result of multiculturalism gaining traction within counselor education programs, several instruments were created to measure the level of student/practitioner multicultural competence and the effectiveness of the changes in pedagogy. The assessments created measured several constructs which were related to multicultural competence, using the TM as a reference, but very few actually sought to measure only the items found on the TM. The three primary instruments that measure specifically knowledge, awareness, and skills are the Multicultural Counseling Inventory (MCI; Roysicar-Sodowsky, Taffe, Gutkin & Wise, 1994), the Multicultural Awareness, Knowledge, and Skills Survey (MAKSS; D'Andrea et al., 1991), and the Cross-Cultural Counseling Inventory (CCCI; LaFromboise, Coleman, & Hernandez, 1991). Of these three assessments, the CCCI is the only observation based measure, with the MCI and MAKSS being self-report, however, each of these assessments measure competence in the context of the entire TM, not multicultural skills specifically.

### **Microskills**

#### ***Brief History***

Microskills were developed as a means to integrate didactic instruction with

applicable skills. Prior to the development of microskills, counselor training focused primarily on conceptual skills and content areas (Ivey, 1971) with the results of this method producing counselors who were at similar levels of skill to experienced counselors in the field (Truax & Carkhuff, 1967). Through an analysis of pedagogy, researchers (Ivey; Truax & Carkhuff) found that practitioner behaviors were ignored in favor of didactic-intellectual and relationship-oriented approaches. In essence, students were being taught what counseling was, and what it should look like, but not specifically how it should be accomplished. Truax and Carkhuff sought to bridge the gap between these two approaches, giving counselor educators a means to link theory to practice (Ridley, Kelly, & Mollen, 2011).

Using Rogers' work with empathy as a base, Truax and Carkhuff (1967) introduced classroom interventions which integrated concepts such as empathy and genuineness. Students were shown 25 hours of taped therapy where they practiced recognizing genuineness, warmth, and empathy. Later, the students were encouraged to engage in role-play, then real sessions, using their new skills, which were analyzed with a supervisor (Ridley, Kelly, & Mollen, 2011). However, Ivey (1971) introduced the concept of microskills to the counseling world with the intention to teach singular skills for mastery in order to reduce the complexity of therapy (Ridley, Kelly, & Mollen).

Ivey and Ivey (2003) defined microskills as "communication skill units of the interview that will help [the student] interact more intentionally with a client (p. 22)." Their textbook, *Intentional Interviewing and Counseling: Facilitating Client Development in a Multicultural Society* includes a hierarchy where skills increase in complexity at the latter stages (Ivey & Ivey). The authors encouraged counselors-in-training to work through the hierarchy, beginning with ethics and multicultural competence and ending with determining personal style and theory. Microskills may be particularly useful with beginning counselors as they simplify abstract concepts into discrete, learnable skills. For example, the concept of empathy can be broken down to include attending behavior, minimal encouragers, open questioning, summarization of content, and reflection of feeling (Ivey, 1971). Taken singularly, these skills seem to be innocuous but when combined, they have the ability to make the client feel heard and understood. Thus, Ivey has succeeded in taking an abstract concept and distilling it into observable skills. The work of Truax & Carkhuff, and later Ivey set the standard of current counseling pedagogy.

### ***Multicultural Microskills***

Ivey and Ivey (2003) stated that there have been more than 450 completed studies on microskills, yet research on microskills with a multicultural emphasis has been given less attention. Although the CACREP standards include multicultural engagement, current pedagogy emphasizes general skills, which does not necessarily make a counselor multiculturally skilled (Bradley & Fiorini, 1999). While it may be unrealistic to develop specific skills to address the plethora of information acquired from the multicultural knowledge learned during counselor training (Alberta & Wood, 2009), knowledge must be paired with awareness and skill development for counselors in training to be culturally

competent (Copeland, 1982; Das, 1995; Merta, Stringham & Ponterotto, 1988; Pedersen, 1988). Johnson (1987) believed that students are trained about cultures as a whole but not how to operate within them, suggesting that there is a lack of synthesis in training using the TM. Students can be taught to operate within culture by synthesizing existing multicultural knowledge with general skills being taught throughout the counselor education program. While it is true that there is a vast amount of cultural learning and understanding that takes place during counselor training, the mechanism for synthesizing this information already exists within the microskills model (Sue, 1997).

Microskills are currently used in techniques courses to introduce students to the profession of counseling. The skills are then reinforced throughout the curriculum, particularly practicum and internship, giving students concrete skills for use during client interactions. There have been attempts to integrate microskills with multicultural education but the efforts have not been uniform. Ridley et al. (2011) analyzed four widely used counseling techniques textbooks and found that only two out of the four textbooks applied microskills to diverse populations throughout the text. The remaining two books gave cursory attention to multicultural concerns or included special populations as an addendum to the primary text. These findings, in addition to counselor educator preference, suggest that students may not be receiving proper instruction in how to apply the microskills in a multicultural fashion.

Previously, Sue (1997) observed that microskills and multicultural pedagogy had yet to converge, suggesting that textbook authors would have to show change from both a theoretical and behavioral standpoint if students were to learn how to apply microskills to multicultural populations. The findings of Ridley et al. (2011) suggest that there has been progress in microskills training, but true integration is still lacking. Researchers (Arthur & Januszkowski, 2001; Sue) have found that students may be prepared to practice after receiving training in multicultural counseling but may feel unprepared when faced with cross-cultural interactions, suggesting an inability to synthesize knowledge, awareness, and skills.

There must be adjustments to microskills depending on the cultural identifications of the client. Sue (1997) conducted a qualitative study investigating how Asian-American students responded to microskills when adjusted to fit their culture. The author found that microskills such as empathy and summarization had to be adjusted to fit client preferences, suggesting that multicultural clients perceive microskills outside of the way they are taught. He concluded by saying, "We believe that for cross-cultural training to be effective, initial communication skills must be developed. This means focusing on microskills development for the different cultural groups and identifying common alibis and differences. (p. 186)."

It should be noted that general skills are distinct from multicultural skills (Schaeffle, Smaby, Maddux, LeBeauf, 2007) and some cultures may not respond to certain microskills. However, researchers (Schaeffle, et al.) have shown that there is some overlap between general skills and multicultural skills with culturally sensitive counselors rating higher in general skills than culturally neutral counselors when observed by counseling students (Coleman, 1998). Coleman asserted that for general skills to be effective, they must be

applied in a culturally relevant manner. Currently, microskills are taught in a generalized fashion due to their foundational nature in counseling pedagogy; however, multicultural microskills will allow students to operate within the client's culture.

### **Implications for Counselors**

Counselor educators can ensure that students are receiving culturally sensitive instruction in regards to microskills training by addressing the deficiencies presented by Sue (1997) and Ridley et al. (2011). Microskills have been in use for at least 40 years and have been repeatedly tested (Ivey & Ivey, 2003) but the profession has not soundly addressed how they can be linked to multicultural competence. Sue and Pedersen (1997) have attempted to address this gap but counselor educators can also pick up the mantle through focus on new training models, multicultural skill assessments, and curriculum integration.

### ***Training Models***

Although counselor educators have created training models to assess overall competence, there is still a need to develop models which integrate microskills with multicultural training. Microskills give students an easily assessable bank of skills to integrate with the multicultural knowledge and awareness that is attained in other classes. Pedersen (2000) has developed a 10 week program which outlines microskills with multicultural development; however, the effectiveness of this intervention has not been tested. Counselor educators have the ability to integrate these two concepts in either their multicultural or counseling techniques courses to allow students opportunity to practice the necessary skill integration. By creating training modules which include didactic instruction, microskills, and cultural immersion, students will have the practical knowledge necessary for multicultural engagement, a familiar set of skills to draw upon, and an opportunity to practice their newly acquired skill set with the appropriate population.

### ***Assessment***

This article has highlighted the lack of research regarding multicultural microskills. Popular multicultural assessments, due to their basis in the TM, measure competence as a whole, creating research which does not address skill development. However, counselor educators may be sending students to see clients only somewhat prepared to see diverse clients (Sue, 1997) and it is difficult to measure student skill levels with the current measurements. It has been shown that classroom interventions can create multiculturally competent counselors (Collins & Arthur, 2010; Ellenwood & Snyders, 2006; Pedersen, 2000; Sue, 2001), and outcome studies show that clients are aware of multiculturally competent counselors (Li, Kim, & O'Brien, 2007; Pope-Davis et al. 2002); however updated research including student perspectives of multicultural skill development is lacking. Therefore, there is a need for assessments which measure multicultural skills through an

adaptation of current microskills assessments or the creation of new assessments.

### ***Curriculum Integration***

The microskills training method is well established and prevalent in counselor education (Ridley, Kelly, & Mollen, 2011) however, with modification, counselor educators can ensure that students are receiving instruction that includes multicultural skill development. Counseling techniques courses are student's initial contact with microskills and it is there where counselor educators can have the most impact, giving students a tool box of easily assessable multicultural microskills. Sue (1997) asserted that multicultural microskills training can be integrated into regular skills training by focusing on the modifications necessary for clients of different cultures, warning that it is a "disservice" to teach microskills to counselors-in-training without adapting these skills to fit specific clients. The authors suggests broadening microskills to include all cultures at the outset, instead of teaching microskills from a purely Western perspective microskills will: a. eventually eliminate the distinction between regular and multicultural microskills; b. give students the ability to manipulate skills for client adaptation; and c. give minority students increased self-efficacy through teaching others about how to apply microskills to their cultural group (Sue). The authors also ask that instructors caution students from imposing stereotypical assumptions about clients, but rather create a space to understand the client's level of acculturation and open space for exploration of the client's values.

Microskills training begins in counseling techniques courses but can continue throughout the counselor education curriculum. James, Milne, and Morse (2008) detailed techniques for practicum supervisors which combine scaffolding with microskills to improve supervision like promoting the use of developmentally appropriate open ended questions to model the microskills. The authors also noted previous research that stated supervisors can use verbal and nonverbal behavior, reflection, and experiential exercises as microskills. If combined with a multicultural focus, the supervisor has the ability to reinforce previously learned skills and customize the knowledge to demonstrate proper usage with the client. For example, the supervisor could use open ended questions to draw out information about the client's cultural needs during supervision. The supervisee in turn could use these same types of questions during the cross-cultural counseling session to elicit information or think about how to best pose questions.

Choice of classroom text can also be used to integrate microskills with multicultural counseling. Pedersen and Ivey's (1993) book *Culture-Centered Counseling and Interviewing Skills* addressed microskills such as attending skills, questioning, and confrontation and how they can be adapted to multicultural populations. Using "synthetic cultures" meant to mimic the four major ethnicities studied in multicultural counseling, Pedersen and Ivey detail the stereotypical relational tendencies of each culture and how to adapt the microskills to fit that culture. The authors feel that presenting four different techniques will aid counselors "match the right method with the right person at the right time in the right way" (p. 85). Pedersen and Ivey (2007) teamed up again to detail ten group microskills and exercises for use in instruction. Ridley et al's. (2011) analysis of microskills training

textbooks listed both Ivey and Ivey (2007) and Hill, Stahl, and Roffman (2007) as authors who teach microskills with an emphasis on multicultural populations. They noted that both of these authors weave multicultural concerns throughout the text, instead of at the end of chapters or as addendums' (Ridley, et. al).

### Conclusion

Contained within the ACA Code of Ethics (2005) and the CACREP Standards (2009) are sections and clauses devoted to multicultural training. Section F of the ACA Code of Ethics, which is devoted to counselor training and supervision, containing clause F.2.b details that competent supervisors are aware of multicultural issues in the supervisor relationship. Continuing, clause F.6.b requires counselor educators to infuse multiculturalism material into all courses and professional development workshops. CACREP has multicultural requirements for program accreditation woven throughout their standards. The body requires programs recruit, employ, and retain a diverse faculty and staff (ACA Section J, CACREP Section U). CACREP requires that students have an understanding of multicultural trends, theories, intervention strategies, as well as the TM.

Counselor educators have attempted to adhere to CACREP standards by adapting pedagogy to include exposure to multicultural experiences and increases in multicultural knowledge. Additionally, assessments based in the TM have been created to measure the effectiveness of counselors and counselor training. These changes have gone from single class models to cross-curriculum inclusion; however, counselor educators have neglected to deeply integrate multicultural skill development into counseling techniques courses, a foundational course in counselor training. Counselor educators have the opportunity to use multicultural microskills to teach students to adapt basic skills to any population, a trait important in multicultural engagement.

Cultural and ethnic minorities have begun to seek more services and counselor training programs have adapted to attempt to address their concerns. However, there is still little knowledge on what specific skills are applicable to these populations outside of Western teachings. By combining microskills training with a multicultural focus, students will be given options regarding best practices with diverse populations. Instead of putting their clients into a box, students will be given a wide range of tools to use when addressing their needs.

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