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Factors Related to Ethnocultural Empathy Among White Counselor Education Faculty:
Implications for African American Male Students.

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Abstract

Cultural competence represents a central element of the professional practices exhibited by professional counselors and counselor educators (CACREP, 2016). Inconsistent with the place it holds in the field, cultural competence has been minimally studied among those responsible for gatekeeping, teaching, supervision, and research – faculty. Among variables relevant to measurable outcomes is ethnocultural empathy (EE), ideal as it is described as a combination of empathic thoughts, feelings, and behaviors toward others with whom you have differences in cultural identities and experiences (Wang et al., 2003). This study sought to add to the body of literature on the cross-racial interactions between counselor education faculty and the diverse students enrolled in counselor-training programs. Specifically, emphasis was placed on interactions between faculty who identify as White and African American college men, by assessing the moderating role of openness to diversity (OTD) and direct social contact (DSC) in the relationship between White Racial Identity Attitudes (WRIA) and Ethnocultural Empathy (EE) in a sample of ($N = 131$) White faculty. Both high levels of OTD and DSC were found to moderate this relationship at some White racial identity statuses, but not all. Two primary implications exist for this study relevant to the field of professional counseling and counselor education. The first is increased academic outcomes among African American male counselors-in-training due to reduced implicit bias communication. The second is pertinent additions to the training of counselor educators to work competently with African American men.

Keywords: cultural competence, counselor education, African American men

CHAPTER 1: INTRODUCTION

Introduction

The field of counselor education is known among behavioral health and human development disciplines for its role in placing culture at the center of professional activities (Neukrug, 2007). To do so, it has marshaled resources to examine cultural competence among those trained in programs that prepare both professional counselors and counselor educators (Boysen & Vogel, 2008; Constantine, 2002; Crockett & Hays, 2015; Dickson & Jepsen, 2007; McDowell, 2004; Watts et al., 2009). Studies in this field, however, have mostly focused on the cultural competence of students, not faculty (Burkard et al., 2006; Cook & Helms, 1988; Duan & Roehlke, 2001; Estrada, Frame, & Williams, 2004; Gardner, 2002).

Relevant to this finding is the fact that when interviewed, African American students in counselor-training programs report instances of cultural misunderstanding, stereotyping, bias, and lack of rapport when in cross-racial dyads with White counselor education faculty (Constantine & Sue, 2007). The mere existence of such a finding indicates the need for exploration of cultural competence factors among counselor education faculty. To that end, this study explored White racial identity attitudes, openness to diversity, direct social contact, and ethnocultural empathy, all factors known to reduce incidences of bias communicated by faculty (Boysen & Vogel, 2009), improve cross-racial interactions between White faculty and African American men (Beckles, 2008), and improve the satisfaction of responses to bias incidents when they occur (Boysen, Vogel, Cope, & Hubbard, 2009). According to the Kirwan Institute for the

Study of Race and Ethnicity (KISRE, 2016), bias is “the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner” (p. 14).

This study is valuable to the field of counselor education in that it is among the first to directly examine cultural competence factors among faculty. Multicultural competencies in counseling include awareness, knowledge, skills, and action (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016). This study enriches the body of research in counselor education on awareness among counselor educators. It accomplishes this task by seeking to first ask the “hard questions” of us before doing so of others. This furthers the counseling profession’s role as a leader in culture-centered professional practices. This study was designed in an effort to strengthen the multicultural training of counselor education doctoral students and to inform professional development among existing faculty. Specifically, White counselor education faculty learning more about their own levels of cultural competence in an empirically sound way can improve their ability to perceive, respond to, and prevent bias in interactions with African American men in counselor-training programs. This may serve to improve the quality of the experiences African American men have in counselor-training programs, perhaps yielding higher levels of retention and recruitment.

The theoretical framework for this study is White racial identity theory (WRT) (Helms, 1990). This theory explores the developmental stages through which White-identified persons move upon coming into contact with the existence of White privilege, which McIntosh (1988) defined as unearned, yet unasked for assumptions of normality, positive projections of capability, and access to capital. Through the lens of WRT, the research questions and hypotheses have been developed. This theory additionally serves

as the primary indication for the necessity to explore moderators in the relationship between White racial identity attitudes and ethnocultural empathy. In this chapter, the background for the study will be provided, followed by the problem statement, theoretical framework, research questions and hypotheses, significance of the study, delimitations, and summary.

Background of the Study

Cultural competence is best operationalized by the field's Multicultural Counseling Competencies (MCC) developed by Sue, Arredondo, and McDavis (1992). The MCC were created in response to American society's primary operation as "monocultural and monolingual," leaving counselors and counselor educators without the requisite experience or information needed to work with clients who were culturally-different from them. Wrenn (1962) referred to this as an "encapsulated counselor," one whose worldview is only large enough to work with clients who are very similar to the therapist. Given the increasing diversity reflected in the 1990 census, Sue et al. (1992) determined it was incumbent upon the field to move beyond these limitations. The core function of cultural competence is one's ability to work with clients and students who are culturally-different by first recognizing one's own values, beliefs, attitudes, and biases, and (Sue & Sue, 2013).

The amount of literature on cultural competence is considerable, having grown exponentially over the past two decades. From its humble beginnings in the early 1960s (Wrenn, 1962), to its initial integration into the professional practice of psychology and counseling in the early 1980s (Sue et al., 1982), to its formal development of competencies in the early 1990s (Sue et al., 1992), to their formal inclusion in the training

of counselors and psychologists later in that decade (Ponterotto, 1997). At present, this body of literature on focuses on three majors themes: defining it in multiple contexts, explaining or exploring its development, and exploring the manner in which people are affect by a distinct lack of cultural competence across settings. In the context of university faculty, a preponderance of the evidence on cultural competence comes from the nursing education literature (Cai, Kunaviktikul, Klunkin, Sripusanapan, & Avant, 2017). Among disciplines more relevant to counselor education, studies involving the quantitative measurement of faculty cultural competence conducted in the areas of professional psychology (Mena & Rogers, 2017) and social work (Levin, Woodford, Gutierrez, & Luke, 2015). When these articles did not focus on quantifying cultural competence they discussed professional development seminars (Carnevale, Macdonald, Razack, & Steinert, 2015) and experiences of teaching the subject matter (Smith, Kashubeck-West, Payton, & Adams, 2017).

Although the current iteration of these cultural competencies (e.g., awareness, knowledge skills, action) are specific to the practice of multimodal therapy, they are relevant to the practice of counselor education faculty, who, according to the Council for Accreditation of Counseling and Related Education Programs (CACREP), engage in counseling, teaching, research, leadership/advocacy, and supervision (CACREP, 2016). It is therefore significant for counselor education faculty to have both high levels of cultural competence and a personal commitment to continued development in this area, as culture is an ever-evolving force (Sue & Sue, 2013). Perhaps more importantly, given that African American counselors-in-training have reported poor cross-racial interactions in the context of their work with White counselor education faculty (Haskins et al., 2013), a

need for exploration of factors associated with improving cultural competence and reduction of bias incidents with African American men is necessary.

There are a number of statistically significant predictors of positive intercultural attitudes and interactions between White faculty and marginalized students, which can broadly be referred to as cultural competence factors (Allport, 1954; Brouwer & Boros, 2010; Chao, Wei, Spanierman, Longo, & Northart, 2015; Helms, 1990; Pettigrew & Tropp, 2006; Ridley & Lingle, 1996). They include stage of White racial identity attitudes and development (WRIA; Helms, 1990), openness to diversity (OTD; Chao et al., 2015), positive, repeated direct social contact with those who are culturally-different (DSC; Allport, 1954; Brouwer & Boros, 2010), and ethnocultural empathy (EE; Ridley & Lingle, 1996).

White Racial Identity Development is the process by which White-identified persons come into an understanding of themselves as having a race, with specific focus on the benefits this racial identity has offered and the ways in which it is part of systemic oppression (Helms, 1990). WRIA are the thoughts, feelings, and behaviors one exhibits toward self and others at various stages of this developmental trajectory (Helms, 1990). OTD is a construct developed to measure attitudes toward the increase of racial diversity on college campuses (Chao et al., 2015). It consists of three dimensions: one's openness to racial diversity and interest in participating in culturally diverse activities, one's appreciation of the impact of racial diversity on the growth and development of the self, and one's level of comfort with racially diverse individuals (Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000; Miville et al., 1999).

Based on Allport's (1954) contact hypothesis, DSC is the notion that positive, repeated interactions with culturally-different others in work-related settings increases intergroup contact and the positivity of intergroup attitudes. In order for it to be effective, this must occur under conditions where supportive egalitarian norms, common goals, equal status, and cooperation are present (Allport, 1954). Last, ethnocultural empathy is positive thoughts, feelings, and actions toward out-group members. The outcome of having high levels of EE is postulated to be a high degree of cultural competence, and commitment to social justice (Allport, 1954). Most relevant to its role as the outcome variable in the present study is the association between reporting high levels of EE and being highly unlikely to communicate implicit bias and highly likely to intervene when it occurs.

In the context of counselor education, few publications have focused explicitly on cultural competence (Miller, Miller, & Stull, 2007; Stadler, Suh, Cobia, Middleton, & Carney, 2006). Miller et al. (2007) found that faculty cultural attitudes indeed directly predicted cultural behaviors. These authors asserted that these findings were consistent with the sizable body of attitudinal research that links attitudes to behavior. A prime example of this attitudinal research is the Brouwer and Boros (2010) study, which examined the variable EE as a possible example of culturally-responsive behaviors. In a study of ($N = 137$) middle and upper managers at a Dutch firm experiencing difficulty promoting ethnic minority employees, Brouwer and Boros (2010) demonstrated that EE mediated the relationship between intergroup contact and positive, but not negative attitudes towards diversity. Based upon these findings, it may be the case that DSC is predictive of higher levels of EE. This finding is plausible given the previously

mentioned relationship between cultural competence training and overcoming Wrenn's (1962) "encapsulated counselor" phenomenon. Furthermore, it may be that cultural competence training that included cultural plunges and other experiences fostering cross-cultural contact are predictive of higher levels of ethnocultural empathy. A drawback of the Brouwer and Boros (2010) study was its sampling of a non-American group outside the context of education. The following study examined similar variables in higher education.

A prime example of the relationship between White racial identity attitudes and culturally-empathic behavior derives from the Chao et al. (2015) study. To analyze the likelihood a White-identified person will show empathy towards a person of color experiencing racial discrimination, Chao et al. (2015) collected data from ($N = 252$) White, non-Latinx undergraduate students, who were assessed using measures of WRIA (Helms & Carter, 1990), OTD (Miville et al., 1999), and EE (Wang et al., 2003). It was found that those with low levels of White racial identity attitudes (i.e., *contact* and *disintegration*) responded with high levels of empathy when openness to diversity was high, and with low levels of empathy when openness to diversity was low. In addition, participants in the last two statuses of White racial identity attitude (i.e., *pseudo-independence* and *autonomy*) showed that those who were more open to diversity still remained high on empathy, regardless of their levels of pseudo-independence/autonomy.

For those whose levels of OTD were lower, higher levels of *pseudo-independence* and *autonomy* were predictive of higher levels of empathy toward racial discrimination and its targets. OTD is being considered as a moderator in this study based on the guidance of WRT and results of Chao et al.'s (2015) study, openness to diversity is

predicted to identify when, in the trajectory of White Racial Identity Development, a positive relationship between White Racial Identity Attitudes and EE is predicted. Specifically, as prevention and response to bias incidents is likely to be most protective of academic outcomes among African American men, the empathic actions. It is assumed that White counselor education faculty would be in Phase Two of racial identity development upon entering their programs, but such has not been reported in the literature. Additionally, the qualitative indicators of cultural competence relevant to those trained today are not accurate measures for those trained prior to the late 1980s (Ponterotto, 1997).

Additionally, White racial identity attitudes are predictive of classroom incidents of racial microaggressions, which have been found in the professional literature to have deleterious effects on educational outcomes and well-being (Ambrosio, 2014; Tatum, 1992, 1994; Helms, 1990). Evidence exists demonstrating these cultural competence factors can reduce the likelihood of bias communication (Chao et al., 2015; Boysen et al., 2009; Boysen & Vogel, 2009). As such, White racial identity attitudes, ethnocultural empathy, and openness to diversity have been selected as variables for the present study.

Ethnocultural empathy may be an ideal variable to measure responses to culturally-different others as, more so than other instruments measuring indices of cultural competence, the subscales of this instrument (e.g., Empathic Feeling and Expression, Empathic Perspective Taking; Accepting Cultural Differences; Empathic Awareness) not only capture culturally-responsive behavior, but cognition and affect as well. As such, it is attitudinal in its measurement. Therefore, the present study added to the literature on not only what is known about the relationship between White racial

identity attitudes and culturally-empathic actions, but culture-centered attitudes as well. In order to capture this data efficaciously, participants responded to the items on the scales measuring White racial identity attitudes, openness to diversity, and ethnocultural empathy having been primed to reflect on attitudes toward and experiences with African American men. Additionally, the items on the brief measure of direct social contact were modified to reflect quality and quantity of experiences with African American men.

To date, there have been no studies directly examining faculty-communicated bias in the counselor education classroom. At present, a study examining factors likely to inhibit classroom bias incidents among White faculty on African American male students has not been conducted in the field of professional counseling and counselor education. This is the focus of the present study.

Problem Statement

The goal of this study was to examine factors predicted to bolster cultural competence among White counselor education faculty. The relative absence of quantitative studies sampling faculty in this field pose a problem in that much of what is known about the cultural competence of counselor educators is likely to be qualitative or anecdotal. Although these forms of information are important, they do not reflect a representative sample of the field and reduce the ability of counselor education doctoral programs and professional development programs to improve cultural competence using evidence grounded in empiricism.

African American men are underrepresented among counselors-in-training, practicing professional counselors, and counselor educators (CACREP, 2016). For example, in 2015, 5.2% of professional counselors (Bureau of Labor Statistics [BLS],

2016), 3.97% of CACREP faculty (CACREP, 2016), and 2.82% of master's degree-seeking students in CACREP-accredited counseling programs identified as African American men (CACREP, 2016). A number of factors are clear from these data. African American men are underrepresented among counselors-in-training, professional counselors, and counselor educators (BLS, 2016; Brooks and Steen, 2010; CACREP, 2016). Additionally, African American women accounted for 15.52% of counselors-in-training in CACREP programs in 2015 (CACREP, 2016), and generally graduated at twice the rate of African American men at the master's level (National Center for Education Statistics [NCES], 2012).

While the cause of the underrepresentation of African American men in counselor education and gender-differences between African American men and women is unknown, Brooks and Steen (2010) provided examples of contributing factors. These factors included the perception of counseling and counselor education as "women's work," generally minimal undergraduate awareness of the field, and poor academic experiences throughout the educational pipeline. These authors posited the above factors as severely reducing the likelihood a student identifying as an African American man will make it through a graduate program in counseling (Brooks & Steen, 2010).

What is not clear, however, is whether or not the previously mentioned bias (Constantine & Sue, 2007) described by African American counselors-in-training more negatively affects men than women. Relevant to this question is data that implicates the presence of positive student-professor interactions in academic outcomes (i.e., GPA, attrition, retention, persistence) among African American college men (Beckles, 2008; Cokely et al., 2004; Harris & Wood, 2013; Jordan, 2008). In fact, Jordan (2008)

highlighted that these interactions must be marked by their emphasis on supporting the voices and lived cultural experiences of African American college men.

Specific to counselors-in-training, participants in a study by Haskins et al. (2013) reported the following in the context of their counselor training experiences: (1) feelings of isolation as perhaps the only African American student in their program, (2) tokenization as an African American trainee, (3) a lack of inclusion of the perspectives of African American counselors in the readings, (4) receipt of a different type of support from faculty of color than from White faculty, and (5) minimal access to support by other people of color.

According to the participants in this study, a distinct lack of support for “voices” or “lived cultural experiences” was reported (Haskins et al., 2013). Given the previously identified possible role of bias in the academic outcomes of African American men in counselor-training programs, it is plausible that one aspect of the underrepresentation of African American men in counselor education programs, in the field of professional counseling, and as faculty in counselor education programs is related to incidences of bias that occur in classroom-based training. It may be the case that counselor education faculty who engage in biased communication have room for development in their cultural competence.

Learning more about cultural competence factors among White counselor education faculty can serve to reduce bias incidents in intercultural training interactions. This may serve to increase rates of retention among African American men in counselor training programs as well as increase the number of available practitioners and possibly

counselor educators. Doing so may have a positive impact on the public health of African American men at large.

First, these bias incidents are known not only to have a persistent presence in one's life but can be harmful to the whole being of an African American man (Sue, Capodilupo, & Holder, 2008; Clark, Anderson, Clark, & Williams, 1999). Second, an African American man seeking counseling is among the least likely to receive satisfactory clinical services, which is directly related to the low numbers of African American men who are practicing counselor educators and professional counselors. This phenomenon is a product of own-race preferences in educators and therapists for some African American men (Egalite, Kisida, & Winters, 2015).

There is evidence to support that the mere presence of own-race teachers can improve academic outcomes (Egalite et al., 2015). This evidence is an indication that the dearth of African American men who are in counselor education may have a profound trickle-down effect on the number of African American men who are practicing counseling and the amount of literature published on the clinical needs of this population (Brooks & Steen, 2010). Cross (1971, 1991) and Duncan and Johnson (2007) provided evidence also relating stage of racial identity development and preference in race of therapist. As one example, Cross (1971) posited that African American clients at the earliest stage of the Nigrescence trajectory, *preencounter*, those with pro-White sentiments, are likely to prefer a White therapist, whereas clients at the middle stage of the model, *immersion-emersion*, those with pro-African American sentiments are likely to prefer an African American therapist.

Duncan and Johnson (2007) found, in a sample ($N = 315$) African American undergraduate students, 40% of which identified as men, that those with racial ideologies aligned with pro-Blackness and who reported high levels of cultural mistrust preferred an African American therapist. As such, it is highly probable that the stage of racial identity of a client identifying as an African American man can warrant the need for a therapist identifying as an African American man. The lack of such can leave African American clients without necessary clinical support (Ansell & McDonald, 2015; Pierce, 1970).

Theoretical Framework

White Racial Identity theory, which espouses the notion that ethnocentric monocultural obscures perception of White privilege by White-identified individuals and those experiencing oppression, such as African American men. Through cultural encounters (e.g., direct intercultural contact), intention, and didactic and social learning, one can transit through various stages of awareness of White privilege and commitment to using one's privilege in the service of others (Helms, 1990). At present, CACREP standards do not specify how the goal of the culturally competent counselor and counselor educator are measured. As such, an outcome of this study is a grounded argument for using a measure of racial identity development as an indicator of higher levels of cultural competence as a product of multicultural counseling training. Students not progressing may warrant the need for remediation.

Research Questions

The goals of the present study were (1) to establish a baseline of WRIA among White counselor education faculty, as such is not currently present in the literature, (2) to determine when in the trajectory of WRID does OTD predict high levels of EE, (3) to

determine when in the trajectory of WRID does DSC predict high levels of EE. As such, this study is primarily intended to identify cultural competence factors associated with high levels of EE among White counselor education faculty.

This study is guided and informed by the following research questions.

RQ.1: During which stage(s) of WRID will the highest levels of EE be predicted in a sample of White counselor education faculty?

- (H₁): WRIA will be positively correlated to EE during WRIA.Pseudo-Independence and WRIA.Autonomy.
- (H₂): WRIA is only negatively correlated to EE during WRIA.Contact, WRIA.Disintegration, and WRIA.Reintegration.

RQ.2: Does OTD attenuate the relationship between WRIA and EE in a sample of White counselor education faculty?

- (H₃): OTD will moderate the relationship between WRIA and EE, such that when OTD is high (Phase 2), WRIA will predict EE. When OTD is low (Phase 1), WRIA will not predict EE.

RQ.3: Does DSC attenuate the relationship between WRIA and EE in a sample of White counselor education faculty?

- (H₄): DSC will moderate the relationship between WRIA and EE, such that when DSC is higher (phase 2), WRIA will predict EE. When DSC is lower (phase 1), WRIA will not predict EE.

Significance of Present Study

The present study primarily serves to expand what is known about established predictors of cultural competence as measured by ethnocultural empathy. It sought to extend existing findings to the quantitative analysis of faculty cultural competence in a discipline known for its grounding and training related to pluralism and social justice. Wrenn's (1962) notion of the *encapsulated counselor* suggested that most counselor educators have significant room for growth at the beginning of their training with regard to multiculturalism. This study contributes to what is known about whether or not this training is sufficient to inform attitudes toward men of African descent in counselor training programs, which may in turn affect culture-related behaviors such as implicit bias communication.

In an effort to better understand the instructional terrain, this study seeks to assess levels of ethnocultural empathy and racial identity development of White-identified counselor education faculty when primed for experiences with students identifying as men of African descent. In addition to the above contributions, this study may inform the training of counselor educators through readings and guidance. Specifically, it may support efforts to notice and prevent bias communication while teaching. It may also assist in helping counselor educators to respond to bias when it occurs in the classroom. The present study may also inform ways to empower African American men to advocate for positive student-professional interactions.

Delimitations

This researcher made a number of intentional decisions when designing the present study. First, in keeping with Harper's (2014) assertion of the need for scholars to

explore institutional factors relevant to African American college men, instead of directly sampling African American men enrolled in counseling programs, the present study will examine White counselor education faculty.

Additionally, this researcher chose only to sample White faculty instead of all CACREP faculty. This choice made for three reasons: (1) WRT supports the assumption that White American have the most room for growth in terms of overcoming perceptual barriers to people of color (Helms, 1990); (2) most CACREP faculty identify as White (e.g., 76%) (CACREP, 2016); and (3) the most robust data on counselor educators and counselor-training programs is on those programs accredited by CACREP (CACREP, 2016).

This may reduce its external validity with regard to generalizability, as 24% of CACREP faculty identify as people of color. Additionally, since the aforementioned participants will respond to a measure of EE when primed to consider African American college students, what is gleaned from this study on the moderating role of OTD and levels of EE cannot be applied to other college student with other ethnic identities.

To study the role of White racial identity attitudes in this hypothesized moderation relationship, this researcher additionally chose to explore all five of the internally consistent subscales of the White Racial Identity Attitudes Scale (WRIAS; Helms & Carter, 1990). This decision was made since there is no baseline of quantitative multicultural competence data on counselor educators. What is known appears to be anecdotal or qualitative.

Summary

Fruitful cross-cultural interactions are a cornerstone of effective communication in the 21st century. This is particularly true in the context of training mental health professionals to support the enhancement of the functioning, well-being, resilience, and life satisfaction of a diverse population of clients. As such, cultural competence, is described in the training protocol as one of several ethical foundations of the field of counselor education. Considerable efforts have been made to define, understand the development of, and infuse elements intended to strength cultural competence among professional counselors and counselor educators. In many ways, ethnocultural empathy stands out among constructs as an ideal outcome measure of cultural competence. This study adds to the literature by adding to what is known about the relationship between White racial identity attitudes, openness to diversity, and direct social contact with regard to varying levels of these constructs being able to predict high levels of ethnocultural empathy.

The implications of this study are far reaching. First, the findings support what is known about cross-cultural interactions and how they might play out in the context of counselor training. Second, and of particular interest to this researcher is the ability to learn more about student-professor interactions between African American male-identified counselors-in-training and White-identified counselor educators. Interactional dynamics between White professors and African American college men are highly predictive of retention, persistence, and GPA for African American college men (Cokely, 2014). Specific to professional counseling and counselor education, there is evidence to suggest that implicit bias is present in cross-racial supervision, teaching, and clinical

work between White counselor education faculty and counselors-in-training who identify as African American men (Constantine, 2007; Constantine & Sue, 2007). The construct most heavily identified as impeding academic success for African American men is faculty-communicated bias (Boysen et al., 2009; Boysen & Vogel, 2009; Sue et al., 2009). The present study explores the role of four factors likely to be protective in mitigating bias communication risk and increasing bias perception and interruption: White racial identity attitudes, openness to diversity, direct social contact, and ethnocultural empathy.

CHAPTER 2: LITERATURE REVIEW

Introduction

In American society, there is deeply ingrained tension between those identifying as White and those identifying as persons of color (Akbar, 1996; Cross, 1991; Helms, 1990; Sue & Sue, 2013). Specific to cross-racial interactions between White individuals and those who are African American is the legacy of the enslavement of Africans and the impact of this dehumanizing subjugation on most aspects of life. In the words of Coates (2015):

Americans believe in the reality of “race” as a defined, indubitable feature of the natural world. Racism—the need to ascribe bone-deep features to people and then humiliate, reduce, and destroy them—inevitably follows from this inalterable condition. In this way, racism is rendered as the innocent daughter of Mother Nature, and one is left to deplore the Middle Passage or Trail of Tears the way one deplores an earthquake, a tornado, or any other phenomenon that can be cast as beyond the handiwork of men. But race is the child of racism, not the father. (p. 7)

According to Akbar (1996), the inextricable link between enslavement, racism, and race still affects African American communities in the areas of work, property, leadership, the community, personal inferiority, community division, family, and within group discrimination on the basis of color. Indeed, the legacy of enslavement affects cross-racial interactions (i.e., African American and White) in the present (Akbar, 1996). Relevant to these interactions is the role of White privilege.

To describe the ways in which factors like the legacy of enslavement in America and White privilege affect White mental health providers, Sue and Sue (2013) defined *ethnocentric monoculturalism*. This construct represents the union of cultural encapsulation and cultural racism (Sue & Sue, 2013). Hart (2013) operationalized cultural racism as “the belief that social and cultural differences between groups are inherited and immutable, making some groups inalterably superior to others” (p. 14). As a result of living in the syndrome of *ethnocentric monoculturalism*, people exhibit belief in the superiority of them and the social identity groups to which they belong, belief in the inferiority of outgroups, and possession of power to impose standards. These factors manifest systemically and institutionally, as well as in the invisible veil, which shrouds one’s perceptual awareness. This enables White individuals to use the power inherent in privilege to perpetuate social inequities based on race. This is not to suggest that all privilege is unconscious. It is instead intended to define the implicit ways in which privilege may affect the counselor training of African American men.

It is against this backdrop that the context of cross-racial interactions between African American men and White counselor education faculty is explored. As such, White counselor education faculty face an uphill battle towards cultural competence with regard to race. Wrenn’s (1962) notion of the “encapsulated counselor” is especially germane to this discussion.

Therefore, White-identified counselor education faculty ought to be in deep, continued contact with their privilege, power, and the role of these societal assets in cross-racial interactions, hence the centrality of cultural competence to the professional activities of counselor education faculty (CACREP, 2016; Ponterotto, 1997). Cultural

competence represents one's ability to move beyond one's cultural encapsulations. This definition asserts that counselors must possess deep levels of self-awareness, knowledge, skills, and action in order to function effectively in their role as professional counselors. Self-awareness relates to deep acknowledgement and acceptance of one's attitudes and beliefs regarding cultural context and identities in self and others.

The second of the multicultural counseling competencies (MCC) is knowledge, which speaks to such factors as human development, law, economics, and family couched in the context of individual differences and social identity group-level differences. Skills include such abilities as reflection, critical thinking, evaluation, and analysis. These skills enable the application of one's knowledge base in order to engage in case conceptualization, a factor pivotal to one's ability to conduct psychotherapy across the modalities of counseling (Ratts et al., 2016). Although designed specifically for the professional practice of counseling and psychotherapy, these competencies are foundational to the work of counselor education faculty.

Based on this understanding of cultural competence, it is presumed that in order for White counselor education faculty to work effectively with racially different others, high levels of this attitudinal quality are necessary. With high levels of cultural competence, one is expected to be aware of their biases towards African American men and actively strive to work through them by processing these attitudes, consulting, seeking more information on working effectively with this population, and creating opportunities for direct social contact with those in this population (Ratts et al., 2016). Results of the qualitative analysis by Haskins et al. (2013) revealed, however, that

African American men reported bias in interactions with White counselor education faculty.

This chapter is divided into two sections: The first section describes implicit bias in cross-racial interactions, including defining this construct, the nature of bias, and bias incident interventions. The second section, which focuses on White faculty, explores data on White Racial Identity Development among these faculty as a predictor of culturally competent practice in teaching, supervision, and clinical practice, roles relevant to the daily practice of professors in departments of counselor education.

Implicit Bias in Cross-Racial Interactions

What is Bias?

According to the Kirwan Institute for the Study of Race and Ethnicity (KISRE) (2016) at the Ohio State University, *bias* is “the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner” (p. 14). This is a defining feature of the manner in which bias is unique from discrimination or prejudice (Gilovich, Keltner, & Nisbett, 2011). It is inherently implicit – “activated involuntarily without awareness or intentional control and can either be positive or negative” (p. 14). The first section describes the nature of bias.

The Nature of Bias

Literature depicting ways of understanding others through the lens of internal and socially referenced processes that affect perceptions, evaluations, and ultimate judgments of others are all factors implicated in intercultural interactions (Gilovich et al., 2011). Relevant to the present study, these processes serve as the theoretical foundation for multicultural counseling and psychology (Ratts, Singh, Nassar-McMillan, Butler, &

McCullough, 2015a, 2015b). Human social functioning is founded on a basic set of inclinations, including the tendency to form heuristics and attitudes about others and tendencies to think, feel, and behave in ways more attributed to bias than fact.

According to Breckler (1984), an *attitude* is an evaluation of an object in a positive or negative fashion that includes the three elements – affect, cognition, and behavior. These attitudes, which are associated with every aspect of human perceptual experience, are cultivated in an attitude formation process (Gilovich, et al., 2011).

According to Doob (1947), attitudes are formed as part of a learning process as one lives. Unlike personality, attitudes are expected to shift as one continues to learn, develop, and grow.

Relevant to the role of attitudes in bias, the three experiments reported in Dasgupta, DeSteno, Williams, and Hunsinger's (2009) article provided insight on the emotions disgust and anger in either fueling or controlling for implicit bias with both known and unknown social groups. All participants were university students. In the first experiment, anger and disgust were shown to create implicit bias where none had previously existed ($N = 121$; 75 women, 46 men) (Dasgupta et al., 2009).

This finding was present in conditions where no previous information was known about the outgroup. It was only present, however, for outgroups with prior knowledge when the emotion was relevant to stereotypes about the given outgroup (e.g., LGBTQ+ identified persons). In the second experiment, disgust caused an increase in bias tendency whereas anger did not, due to the association that outgroup members have between disgust and sexual minority identified individuals ($N = 130$, 82 women, 48 men). In the

third experiment, anger caused an increase in bias towards anger-relevant outgroups (e.g., persons of Persian origin) ($N = 192$, 136 women, 56 men) (Dasgupta et al., 2009).

Findings from these studies reveal that these so-called negative emotions may be indicators of threat and may therefore increase the intensity of intergroup conflict when the emotions are related to a preconceived stereotype about a given outgroup. These findings may be relevant to the training of counselor educators. If counselor educators harbor negative sentiment toward outgroup members, the associated feelings may be a source of bias communication, particularly if the nature of the interaction is emotionally intense and associated with disgust or anger (Dasgupta et al., 2009).

These findings are explained, in part, as a heuristic. Tversky and Kahneman (1974) defined *heuristics*, as intuitive cognitive processes that allow humans to make a variety of judgments efficiently. There are two classes of heuristics: availability and representative. An availability heuristic is about convenience of stimuli and memory recall, where judgments are made based on the frequency, probability, and ease with which pertinent instances are brought to mind. An example of this is when it is easy to recall a negative fact as opposed to a positive one. A representative heuristic, on the other hand, is the process by which judgments on the likelihood of something occurring are based on assessments of similarity between individuals and group models of attitudinal outcomes (Tversky & Kahneman, 1974).

One example of this type of error and bias in attribution is the *self-serving bias*. This speaks to a tendency to credit personal failure and other so-called bad events to external causes and circumstances, while crediting personal successes and other good events to oneself. The fundamental attribution error (FAE) is another threat affecting our

understanding of others. In the case of the FAE, one exhibits a proclivity to believe that a behavior is due to a person's disposition, even when there are situational forces present that are sufficient to explain the behavior (i.e., attributions to internal characteristics as opposed to external when such is appropriate) (Ross, 1977). In a study on the manifestation of the FAE in perceptions of "how much credit to give to those who have been successful in life and how much blame to direct at those who have been unsuccessful" (Gilovich et al., 2011, p. 133), Ross, Amabile, and Steinmetz (1977) ascertained humans frequently fail to notice and empathize with the inherent challenges some face and the inherent advantages other experience.

One highly recognized cause of FAE is the *just world hypothesis*, where one perceives the actions of others to be inherently inclined to bring morally fair consequences (i.e., the *good* are rewarded and the *evil* are punished) (Lerner, 1980). Another cause of FAE is the overwhelming salience of persons over situations, as people are dynamic, an attention capturing function (Lassiter, Geers, Munhall, Ploutz-Snyder, & Breitenbecher, 2002). This makes it easier to attribute cause to an individual, rather than a situation or circumstance. The challenges of attribution to situation are greatly increased, if the circumstance is shrouded by privilege and constituted by systemic, institutionalized, and structural oppression (Bell, 2003; McIntosh, 1988). Despite multicultural training, implicit bias may show up in the classroom as an inability to couch a student's behavior or communication style as a reflection of sociocultural factors as opposed to those stemming from the individual student.

Another fundamental attributional bias phenomenon is that of the *out-group homogeneity effect*, where a tendency exists to assume that within-group similarity is

much stronger for out-groups than for in-groups (Quattrone & Jones, 1980). *Self-fulfilling prophecy* is a scenario where one acts in a way that tends to yield the behavior initially expected (e.g., acting towards out-group members in ways that produce the behaviors we expect from them) (Merton, 1957).

Illusory correlation is the possession of inaccurate beliefs about causal relationships. These erroneous correlations are an example of one type of stereotype with a purely cognitive origin (Hamilton, Stroessner, & Mackie, 1993). *Paired distinctiveness* is the coupling of two unique events that stand out even more due to their co-occurrence (Hamilton & Gifford, 1976). This phenomenon lends to the proclivity for majority group members to perceive negative actions perpetrated by out-group members to be more common than indeed they are. This effect occurs in part due to the phenotypical, and thus visual distinctiveness of out-group members to majority group members (i.e., it is easier for a White person to notice the perceived misbehavior of an African American person than to notice the same behavior acted out by another White person).

An expression of these basic tenets of human social understanding is the *stereotype*. Stereotypes are attitudes formed on the basis of the availability heuristic, in which beliefs attributing characteristics of some members of a group, to the entire group are present (Gilovich et al., 2011). A stereotype is not necessarily negative, as one can assume everyone in a group to be productive, capable, intelligent, upwardly mobile, and emotionally astute. It is, however, often the case that stereotypes attributing factually incorrect and biased characteristics can give rise to *prejudice* and *discrimination*. Whereas prejudice is a negative, possibly dehumanizing attitude toward an out-group member, discrimination constitutes unjust treatment of out-group members based

specifically on their membership in said group. Prejudice and discrimination do not necessarily beget one another in instances when cultural mores frown on discriminatory acts or said acts are prohibited by threat of punishment. Germane to this study is the ways in which White faculty may not be aware of unconscious bias and its impact on instructional practices (Gilovich et al., 2011). In the Dasgupta et al. (2009) study, *threat* was identified as a catalyst for negative emotions in between-group interactions. While the role of attitudes and attitude formation has been discussed, threat can be better understood through the lens of Integrated Threat Theory (ITT).

Riek, Mania, and Gaertner's (2006) meta-analysis on communicated ITT consists of four types of threats that contribute to negative outgroup attitudes, including race (Stephan et al., 2002). They are *realistic threats*, *symbolic threats*, *intergroup anxiety*, and *negative stereotypes*. *Realistic threats* are "perceptions of between-group competition, conflicting goals, and threats to physical and economic well-being of the ingroup." *Symbolic threats* are between-group "conflicts in values, norms, and beliefs." *Intergroup anxiety* is a feeling of awkwardness in interracial interactions due to uncertainty about how to behave in interracial interactions. This anxiety may make individuals hesitant to be involved in these interactions – thus they may seem threatening. High levels of anxiety have been associated with the exhibition of high levels of prejudice (Hassan, 1978). *Negative stereotypes*: Generate threat by generating negative expectations concerning the behavior of outgroup members. Associated with negative outgroup attitudes (Spencer-Rodgers & McGovern, 2002). Related to ITT is the general notions of modern or symbolic racism, which describe the historically contextualized

change from overt to implicit bias among members of the dominant culture when experiencing threat to the status quo.

Given the coupling of possible punishment for the exhibition of discriminatory acts and the perceptual shroud that is privilege, the phenomenon of modern or symbolic racism has emerged. Symbolic racism is the coexistence of active rejection of explicitly racist beliefs and active suspicion regarding and animosity towards African American individuals (McConahay & Hough, 1976; Sears & Henry, 2003). Factors fueling this rather complex experience are described by McConahay and Hough (1976) as concerns that African Americans are undermining cherished ideologies of fairness and egalitarianism. Affirmative action policies are scapegoated as threatening self-reliance, whereas disproportionate numbers of African American's receiving government assistance, unmarried mothers, and violent offenses are perceived to threaten family values. As an empirically grounded causal explanation of symbolic racism, Sidanius and Pratto (1999) formulated the notion of *Behavioral Dominance Theory*. This theory suggested that a desire to protect the status quo (i.e., socially-dominant status) and in-group preferentialism leads many White Americans to unconsciously possess unrecognized negative attitudes towards out-group members.

In line with *Behavioral Dominance Theory* are the results from a study by Wilkins and Kaiser (2014), who asserted that a source of intergroup hostility might be the changing demographics of the United States. For some, this may represent a symbolic threat to the centrality and normality of Whiteness, as people of color (along with other marginalized groups) are increasingly visible in the media and receive more attention for their accomplishments (Wilkins & Kaiser, 2014). Therefore, those who harbor beliefs in

the supremacy of Whiteness may be more likely than their White counterparts who do not espouse such beliefs to perceive themselves as “victims of discrimination” (Wilkins & Kaiser, 2014). These perspectives are highly likely to represent an underdevelopment in White Racial Identity Development; as such individuals are unlikely to recognize their White privilege and its inherent power (Wilkins & Kaiser, 2014). These tendencies may be related to aversive racism.

Aversive racism, proposed by Gaertner and Dovidio (1986), occurs when White-identified persons negatively evaluate racial/ethnic minoritized groups, manifesting behaviorally as avoidance of interracial interactions. Aversive racism studies validating the legitimacy of this theoretical framework included Gaertner and Dovidio (1977) and Hodson, Dovidio, and Gaertner (2000). Gaertner and Dovidio (1977) explored the helping propensities of participants on White versus African American persons in need of medical aid in an *in vivo* scenario. The results of this study demonstrated that, in the condition where White participants perceived themselves to be the only ones available and capable of helping an African American person in need, these participants came to the aid of the African American participant at a rate of 94% as compared to an 81% rate for White persons in need. In the condition where White participants were not the only persons available to assist and choosing not to assist could be justified on “nonracial grounds,” rates of helping dramatically fell to 38% African American and 75% White American. These authors postulated their results to demonstrate a “masking” of racial prejudice.

Hodson et al. (2000) assessed the role of race in evaluating college admissions applications in a sample of White-identified participants. Participants were administered

the *Attitudes Towards Blacks Scale* (ATBS). Those scoring high on this instrument evaluated the application of White and African American applicants using the same standards of excellence and deficiency. In stark contrast, biases emerged among the segment of the sample of White participants scoring low on the instrument, where African American applications were more negatively evaluated than the applications of White individuals. Specifically, White participants equally evaluated the applications of African American and White individuals who excelled or were below expectation on all relevant indices. In instances where the applicant excelled in some areas, but were below expectation in others, those scoring high on the ATBS (i.e., experienced prejudice towards African Americans) rated White applicants more favorably than African American applicants. In the case of these studies, it appears positive attitudes are protective of conscious or unconscious tendencies to discriminate. Relevant to White counselor educators, it may be that factors promoting positive attitudes (i.e., thoughts, feelings, and behaviors) toward African American men may be a protective factor against implicit bias communication.

Measurement of implicit attitudes towards African Americans has been another area in which substantive empirical support has been provided for the existence of symbolic and aversive racism. The *Implicit Association Test*, developed by Greenwald and Banaji (1995), revealed subtle, unconscious prejudices even among those reporting high levels of universal equality and high positive regard for all groups. In addition to *Behavioral Dominance Theory* (Sidanius & Pratto, 1999), economic, motivational, and cognitive perspectives exist as explanatory models for discrimination. The economic perspective simply argues that inter-group conflict can be catalyzed by competition over

scarce resources, as described by the realistic group conflict theory (LeVine & Campbell, 1972).

A phenomenon that emerges even when attempting to view discrimination through the lens of economics is ethnocentrism, a glorification of the groups in which one has membership at the expense of vilifying out-groups (Gilovich et al., 2011). It has also been established in the literature that intergroup conflict can emerge when competition for resources is nonexistent, thus the development of the motivational perspective. This experimentally derived perspective proffers that persons will cluster into groups, developing an “us vs. them” paradigm even when they have been assigned to groups arbitrarily (i.e., not based on an identity). This is known as the minimal group paradigm (MGP) (Tajfel, Billig, Bundy, & Flament, 1971). The relationship between MGP, identity-based conflict, and discrimination is clarified when viewed through the lens of *Social Identity Theory*.

Social Identity Theory explains the ubiquity of in-group favoritism in the absence of pure cognition and competition (Tajfel & Turner, 1979). It posits a person’s self-concept and self-esteem not only stem from personal identity and achievements, but from the social position and achievements of the myriad groups to which the person belongs (Tajfel & Turner, 1979). An example of this theory in practice was Dasgupta (2004), who conducted a meta-analysis of the literature on stereotypes and implicit bias, identifying three themes relevant to the understanding of how White counselor education faculty can move from a strong tendency to engage in bias committal to controlling these implicit and unconscious schema.

First, Dasgupta (2004) identified that those with identities found in the dominant societal culture are more likely to exhibit in-group favoritism and out-group bias than members of non-dominant social identity groups. A tendency to prefer groups associated with themselves as confirmation of high levels of self-esteem was identified as a psychological factor contributing to said favoritism. These implicit biases influence attitudes in subtle yet “pernicious” ways. It is not, however, inevitable that one will engage in acts of prejudice. Awareness of potential to commit bias, motivation to control for it, and opportunities to control for it, and occasionally one’s conscious beliefs are likely to determine whether or not an act of prejudice (stemming from implicit bias) will occur.

Motivational foundations of bias. The motivational aspect of this theory is its explanation of the human tendency to boost the status of one’s in-groups by giving advantages to them. This serves to boost both your personal status as a member of said group(s) and your self-esteem. In keeping with this thinking, Neff (2003) demonstrated that self-esteem was associated with a tendency to attitudinally subordinate out-group members, as it fundamentally requires one to feel both special and above average in all areas of life. This prompts a tendency to unconsciously subordinate others, a marked dehumanizing attitude formation process (Neff, 2003). Therefore, although there may certainly be benefits to social identification as described by *Social Identity Theory*, it appears to be a source of motivation to engage in discriminatory actions.

Frustration-Aggression Theory is another tenet supporting a motivationally-driven source of implicit bias. The theory purports experiences of frustration to easily slide into acts of aggression (DeSteno, Dasgupta, Bartlett, & Caidric, 2004; Miller &

Bugelski, 1948). In situations where frustrations are easily present (e.g., heat, lack of economic resources), frustrations can easily be displaced, leading to aggressive experiences with out-group members. This is corroborated by the FAE and *social identity theory*, which both support a tendency toward in-group favoritism, making it easy to displace aggression to out-group members.

Cognitive foundations of bias. The final perspective is cognitive in origin. *Stereotypes*, which were previously defined, are useful heuristics known to conserve cognitive resources by processing information more efficiently, relying on heuristics and generalizations to avoid overload and exhaustion. Their use to boost cognitive processing speed comes at the high price of often being inaccurate. A second element of the cognitive foundations of bias is *construal*, which speaks to the perceptual lens through which we interpret the behavior of others in reference to the self (Gilovich et al., 2011).

Specific construal processes aid in the understanding of why stereotypes can be so problematic, particularly since they arise from cognitive processes alone. Revisiting the *minimal group paradigm*, one observes the tendency to accentuate in-group similarity and out-group differences, even when group assignment is arbitrary. This speaks to the troubling notion that under essentially all circumstances, humans inflate regard for those with whom perceived similarities emerge, giving rise to more reasons for discriminatory occurrences. In addition to economic, motivational, and cognitive reasons, interracial interactions have been documented as physically distressing for some people (Stephan et al., 2002).

They can manifest physiologically as an activation of the sympathetic nervous system (i.e., increased ventricular contractility) (Blascovich, Mendes, Hunter, Lickel, &

Kowai-Bell, 2011). They can also manifest cognitively, said to “impair performance on a task requiring response inhibition, especially for individuals who harbor relatively high levels of racial bias (Richeson & Trawalter, 2005, p. 934). *Self-regulation* is the active monitoring of one’s attitudes in order to avoid being perceived as biased. This is a cognitively draining experience that may lead to what is known in the literature as *resource depletion* – so-named for the idea that one only has so much cognitive matter in their reservoir.

A study by Richeson and Trawalter (2005) sought to explore the role of the potentially distressing interracial interactions on one’s self-regulatory responses. In this experimental design, White participants engaged in different-race and same-race interactions. Following each type of interaction, participants took a Stroop color-naming test. The *Stroop test* is one where participants color words (e.g., blue), yet the font of the word may not be blue. One is then asked to read the name of the font color, not the word itself. It is a cognitive test that demonstrates interference in the reaction time. It was determined that for the different-race condition, participants performed more poorly on the *Stroop test* than in the same-race condition. This is an example of resource depletion in interracial interactions, which leads to increased levels of anxiety.

Resource depletion occurs because the “demands of the situation are perceived to outweigh psychological resources” (Richeson & Trawalter, 2005, p. 934). These findings suggest that casual interracial encounters, such as those found in friendships, can reduce between-group prejudice in the end. These interactions provide opportunities for stereotypes and other forms of bias to be processed. They additionally humanize out-group members. The findings from this study suggest that White counselor educators

who are friends with African American men may experience less resource depletion during interactions with them (Richeson & Trawalter, 2005).

A final element cognitive process related to implicit bias is automatic and controlled processes. Whereas *automatic processes* are non-conscious (Devine, 1989b), *controlled processes* are deliberate, and thus conscious (Devine, 1989b). An example of these cognitive processes applied to the study of bias was a study conducted by Payne, Lambert, and Jacoby (2002). In this study, the central question was, “can conscious goals control automatic influences of stereotypes?” The sample for this study was ($N = 97$) non-African American undergraduate students, of which 66 were women and 31 were men.

This study utilized an experimental design to determine how participants would respond to an African American vs. White prime with regard to identifying threatening (i.e., gun) or non-threatening objects (e.g., tool). In the experimental *avoid race* condition, participants were informed about previous studies demonstrating that the race of a person’s face can influence judgments. Participants in this level of the experimental condition were asked to control for their biases. In the experimental *use race* condition, participants were informed about the potential for race to bias judgments and were asked to play the role of a racial profiler tasked with using race to help with the identification of possible guns. In the control condition, race was not mention, and no goal was given. In all three conditions, participant response to amount of time given was measured. Specifically, all participants were given a large amount of time in one trial and very little time in another trial. These authors found that when participants were asked to consider African American-identified people as a prime, African American-identified people were

consistently misassociated with threatening objects, whereas the same associations did not occur among White primes.

White primes were consistently misassociated with non-threatening objects in the trials where very little time was given to respond. It was determined that the presence of a particular goal was not helpful in controlling for this automatic bias (i.e., stereotype). When given a long amount of time to process, however, very stereotypical misidentifications occurred. More stereotypical misassociations also occurred in both experimental conditions where race was salient.

The findings from this study are relevant to counselor education on a few levels. On one level, they indicate that unconscious, implicit stereotypes are deeply seated human phenomena that are quite difficult to overcome. It was found, however, that slowing down when making decisions significantly helped participants to control for their biases. Therefore, it is likely that if White counselor education faculty slow down when making judgments in interactions with African American men in counselor-training programs, faculty are more likely to control for implicit biases (Payne, Lambert, & Jacoby, 2002).

Bias Incident Interventions

The last relevant component of the nature of bias is the small body of literature on the interventions helpful in reducing bias communication. These interventions implicate the role of types of responses to bias and intergroup contact. Few instructors report feeling prepared to respond when an incident of classroom incivility occurs (Boysen, 2009). When teachers do respond, one of 13 types were used: direct confrontation (immediate and open communication of student response as offensive), providing

information (via counterevidence), group discussion, public discussion (in class between student and professor), private discussion, changing the subject, changing student behavior (directly encouraging a different student response without labeling the current behavior as biased), use of humor, removal of the student, referral to an authority figure, nonverbal response, ignoring, and instructor bias (participating in offensive commentary) (Boysen et al., 2009).

To test student perceptions of the effectiveness of their instructor responses, Boysen (2012a) sampled ($N = 150$) students who primarily identified as White (83%), women (77%), and of traditional college age ($M = 19$, $SD = 1.27$), providing them vignettes with varied levels of disorder and harm. It was determined that direct confrontation was deemed most effective. This author also determined that students seem to perceive their instructors as being the party responsible to respond to incidents of incivility when they occur in the classroom. These results were corroborated in the experiments used in Boysen (2012b).

Three experiments conducted by Czopp, Montiel, and Mark (2006) explored the causal role of confrontation as a stereotype (and thus bias) reduction mechanism. It was determined from these studies that after making a stereotypic comment about an African American person, White participants were confronted. This resulted in a reduced tendency to make stereotypic comments. From this study, it is unknown, however, whether or not the effect held longitudinally, and addressed unconscious biases as opposed to conditioning a behavioral response. This literature on the effectiveness of various forms of bias response relates to counselor education faculty instructional practices, providing guidance on how to approach such situations.

In another study by Page-Gould, Mendoza-Denton, and Tropp (2008), cross-racial friendships were shown in a sample of Latina/o/x and White participants to reduce anxiety among those likely to experience it in interracial interactions ($N = 144$) participants. Sixty-four identified as Latina/o/x (78% women) and 80 White-identified participants (68% women) who reported being traditional age students ($M = 19.5$, $SD = 1.94$). This study used experimental design, where intergroup friendship meetings were held, then participants were asked to journal about the experiences. It was found that those who were willing to take the “risk” of having an intergroup interaction noted in their journaling a progression for hesitation and anxiety to comfort. In the previously mentioned study by Richeson and Trawalter (2005), cross-racial interactions were associated with resource depletion and physiological drain, a source of avoidance of intergroup contact. The results from this study may inform specific strategies undertaken by those feeling hesitant to engage in direct social contact.

A strong argument has been made in the literature for the general role of mere intergroup contact in overcoming potentially oppressive obstacles in cross-racial communication, such as the above. In fact, a meta-analysis by Pettigrew and Tropp (2006) found in 713 independent samples, across 515 studies, that intergroup contact typically reduced intergroup prejudice. Next, White racial identities attitudes and their roles in cultural competence in counselor education are presented.

White Racial Identity Attitudes

Helm’s (1990) White Racial Identity Development framework, expounded upon by Tatum (1992, 1994), included the following stages: contact, disintegration, reintegration, pseudo-independence, immersion/emersion, and autonomy. During the

contact stage, persons are often in denial about the existence of privilege and take no personal ownership for it. In *disintegration*, individuals experience a glimpse of privilege, recognizing personal and group-level benefits not experienced by non-White individuals. This stage is marked by fear of having to sacrifice awareness for connection to those in their systems who are decidedly less aware.

Reintegration is a cognitive dissonance resolving stage where one blames those negatively affected by privilege for the life experiences they have. This stage is marked by stereotyping via reliance on heuristics (Tversky & Kahneman, 1974) and committal of a fundamental attribution error (Ross, 1977). *Pseudo-independence* is the stage where folks seek relationships with anti-racist individuals. This stage is marked by feelings of shame and is associated with what Tochluk (2010) described as *White guilt*.

Immersion/emersion is characterized by seeking White role models who offer a less oppressive example of living as a White person in American society. This stage is marked by a quest for a more positive racial self-concept. Due to issues with internal consistency, the *immersion/emersion* stage will not be used in this study (Chao et al., 2015). The final stage, *autonomy*, is associated with one internalizing a positive self-perception both as White and as an Advocate.

This foray into White Racial Identity Development strongly suggested that more resistance is prevalent at some stages than others (Ambrosio, 2014), particularly *contact*, *disintegration*, and *reintegration*, as these are the stages during which awareness is lowest and ownership is near absent. In the context of perceiving, naming, and taking ownership for one's privilege, stereotype threat represents a form of cognitive dissonance akin to the disintegration stage of White Racial Identity Development. These findings

inform the necessity for faculty who identify as White to assess where they are on this continuum (Ambrosio, 2014; Boysen et al., 2009; Chao et al., 2015).

White Racial Identity Attitudes as a Predictor of Cultural Competency

White racial identity attitudes have been operationalized as a multistage developmental progression. One begins essentially with no awareness of their identity as White. Assuming one progresses through to the final stages, *pseudo-independence* and *autonomy*, one will likely have strong awareness of their racial identity, the privilege inherent with it in American society, and a stronger ability to monitor bias incidents than at early stages of this developmental model. The following sections will provide data depicting the impact of White racial identity attitudes as predictor of cultural competence among White undergraduates, White counselors-in-training, and White practicing clinicians.

White racial identity attitudes among White college students. Ambrosio (2014) conducted an analysis of ways in which White-identified college students can overcome the perceptual hurdle of colorblindness to have a meaningful encounter with self as a racial being who experiences more privilege than others in American society. This analysis began through exploring the nature of resistance to racial self-awareness. As described by Helms' (1990) notion of White racial identity, this resistance is often incited by fear of becoming complicit in the historical oppression interwoven in the fabric of this society. Perceived as a threat, this elicits defense mechanisms in order to resolve any cognitive dissonance. Whiteness, as described by Helms (1990), emerged in response to citizenship-related factors during the industrial revolution. It was at this same time, and in response to some of these same concerns that counseling emerged as a profession.

Ambrosio (2014) proposed a rethinking of the andragogic approach to eliminating resistance to racial self-understanding among White students (Ambrosio, 2014).

Ambrosio (2014) refuted the efficacy of antiracism interventions that merely provide counterevidence, suggesting that instead, responses calibrated to one's current stage of racial identity and an analysis of the resistance that may arise is likely to be most sustainable. This approach is in keeping with that used in the field of counselor education. It employs a method that seeks to identify zones of proximal development, and utilizes care, compassion, and an understanding of the defenses present at each stage of White Racial Identity Development in order to offer a finely tuned intervention (Ambrosio, 2014). The following study on antiracism study describes the roles of White racial identity attitudes, openness to diversity, and empathy on positive intergroup interactions and likelihood of bias intervention.

To analyze the likelihood a White-identified person will show empathy towards a person of color experiencing racial discrimination, Chao et al. (2015) collected data from ($N = 252$) White, non-Latina/o/x undergraduate students, who were assessed using measures of White racial identity attitudes, openness to diversity, and ethnocultural empathy. It was found that those with low levels of White racial identity attitudes (i.e., contact and disintegration) responded with high levels of empathy when openness to diversity was high, and low levels of empathy when openness to diversity was low. In addition, participants in the last two statuses of White racial identity attitude (i.e., Pseudo-Independence and Autonomy) showed that those who were more open to diversity still remained high on empathy, regardless of their levels of Pseudo-Independence/Autonomy. Interestingly, for those whose levels of openness to diversity

were lower, higher levels of Pseudo-Independence and Autonomy were predictive of higher levels of empathy toward racial discrimination and its targets. The next study describes factors related to increasing awareness of Whiteness and a reduction in cognitive dissonance regarding the role of Whiteness in systemic privilege and oppression.

Gushue et al. (2013) conducted an analysis of differentiation of self and racial identity attitudes. These notions both relate to one progressing from over-identifying with external factors inasmuch as one can be defined by such, to a state of being where one experiences a strong internal definition of self. It was determined in a sample of ($N = 309$) undergraduate and graduate students that, for White participants, the greater the degree of differentiation, the more sophisticated one's racial identity. Factors associated with this result include greater awareness of one's White privilege and its role in society and less intrinsic conflict regarding one's own racial identity (Gushue et al., 2013). Based on these findings, it would appear that, among White counselor education faculty, those with higher levels of differentiation are likely to experience advancement along the trajectory of White Racial Identity Development (WRID). This supports findings associated with the previously mentioned *Social Identity Theory*. Through this theoretical lens, it would appear that more differentiation is associated with less identification with one's social group. The next study describes the relationship between stage of WRID and one's perceptual lens for evaluating cross-racial clinical dyads.

White racial identity attitudes in the counselor-training process. Burkard, Juarez-Huffaker, and Aimere (2003) conducted an analysis of 100 participants who identified as White, non-Latina/o/x, undergraduate students. These participants were

asked to analyze two eight-minute videotaped counseling vignettes featuring a cross-racial counselor-client pairing. In these vignettes, a client identifying as an African American woman worked with both an African American and a White counselor, describing feelings of loneliness and symptoms of depression. These participants were asked to review the tapes and rate them. They were also administered the White Racial Identity Attitudes Scale (Helms & Carter, 1990). It was determined that the stage of racial identity of the White-identified participants played a role in how they evaluated the tapes. Those early in their White Racial Identity Development (i.e., the *contact* and *reintegration* phases) were more likely to perceive the White counselor as better able to form a working alliance. Those in the middle stages, where persons are predicted to inflate their perceptions of African Americans, rated the African counselor more highly due to a “color-blind” worldview (Burkard, Juarez-Huffaker, & Aimere, 2003).

Those high in *autonomy*, the final stage of Helms’ (1990) model, were most likely to want the African American client to work with the African American therapist out of regard for the possible role of racial similarity in easing the client’s initial reticence and yielding a higher degree of working alliance sooner in the counseling relationship. These authors concluded that the more evolution one experiences with regard to White racial identity, the more appreciation for race and its integral role in the life of people of color they are likely to exhibit (Burkard et al., 2003).

Gushue and Constantine (2007) found in a sample of ($N = 177$) White-identified counseling and clinical psychology doctoral students that color-blind racial attitudes were negatively associated with sophisticated levels of White racial identity stages.

Specifically, color-blind attitudes were associated with attitudes indicative of a less sophisticated racial identity. The next study further explores perceptual color-blindness.

Johnson and Jackson Williams (2015) analyzed White racial identity and color-blind attitudes as predictors of multicultural counseling competencies in a sample of ($N = 487$) White-identified doctoral students in counseling and school psychology. It was found that these two factors account for a greater degree of the variance in understanding multicultural counseling, when one controls for social desirability, demographic variables, and multicultural training.

These studies reflect general thinking in the field of counselor education that one cannot both perceive others in the absence of their race and recognize the role of race in systemic privilege and oppression. It additionally inhibits the ability of White individuals to perceive themselves as having a racial identity, a key goal of WRID. Therefore, it may be that colorblindness serves as a litmus test for whether or not one is advancing along the trajectory of WRID.

White racial identity attitudes in clinical interventions. Carter, Gushue, and Weitzman (1994) explored the role of race in the career counseling process, describing a scenario prominent at the time of publication, where race was conceptualized as a personality characteristic, rather than as a psychosocial variable significant to one's self-concept and a product of one's sociocultural reality. As such, counselor guided career decision-making was reflective not only of a choice, but one consistent with one's psychosocial experiences as a racial being.

This study demonstrated, through comparison of racial identity attitudes and work values, that White-identified participants whose White racial identity attitudes were

consistent with *reintegration* and *disintegration* were positively correlated to the work values of economic security, advancement, economic reward, prestige, cultural identity, achievement, and authority. These scores were negatively correlated to those of individuals with more advancement along the trajectory of Helms and Carter's (1990) White racial identity attitudes scale (i.e., *pseudo-independence* and *autonomy*) and their associated highest work value of altruism. One can conclude from this analysis that a relationship exists between prosocial behavior, a literal consideration of the lived experiences of others and a desire to positively contribute to them and having a more evolved personal experience of White racial identity.

Conversely, it is predicted that those with lower levels of White racial identity are likely to be unmotivated by altruism and disinterested in it (Carter et al., 1994). Parker, Moore, and Neimeyer (1998) found that, in a sample of ($N = 116$) counselors-in-training, an integrative multicultural counselor training program yielded greater levels of racial consciousness and general interracial comfort.

The relationship between higher levels of White Racial Identity Development and altruism may be another indicator of White counselor education faculty cultural competence, in that altruism may be associated with bias perception, prevention, and intervention. It may be that proposed instruments for measuring cultural competence among counselor education doctoral students includes a measure of altruism.

White racial identity attitudes among practicing White mental health professionals. Middleton et al. (2005) collected data from a sample of ($N = 412$) White-identified mental health professionals (professional counselors, counseling psychologists, clinical psychologists). In this study, White racial identity attitudes were found to have a

strong, positive correlation to multicultural counseling competencies. This study assessed differences in self-reported cultural competence among the three aforementioned adjacent groups of helping professionals. This study, which used a multivariate ANOVA, found all three groups to rate in comparable ways to one another. A structural equation model was proposed as a future direction to ascertain to a finer degree if differences exist in this regard. The next study focused on the role of advanced White Racial Identity Development in reducing iatrogenesis (i.e., provider-induced harm) in therapy.

Middleton, Erguner-Tekinalp, Williams, Stadler, and Dow (2011) posited racial identity as essential to counseling that is marked by cultural competence rather than blunders that harm clients, reduce satisfaction with therapy, and lead to high rates of attrition. From this analysis, a structural equation model, *pseudo-independence* was positively associated with multicultural counseling competencies. Respondents (i.e., professional counselors, counseling psychologists, and clinical psychologists) who identified as women self-reported higher levels of cultural competence than did men who participated in this study. This is consistent with the findings of Chao et al. (2015) who found similarly that women faculty were more likely to perceive a bias incident. As such, a relationship may exist between cultural competence and faculty gender identity.

Ottavi, Pope-Davis, and Dings (1994) conducted research on predictors of competence among White clinicians, finding that above having multicultural training, exposure to racially diverse clients, and social desirability, White racial identity stages are predictive of multicultural counseling competence. These findings are consistent with those of Allport (1954) whose contact hypothesis was groundbreaking, serving as one of the foundational works in the study of prejudice. This hypothesis simply posited contact

between in-group and out-group members may lead to more positive inter-group attitudes. This is only expected in situations where there are supportive egalitarian norms, common goals, equal status, and cooperation and when people have the opportunity to get to know each other voluntarily (Pettigrew & Tropp, 2006). As such, merely having more diverse persons in counselor training classrooms helps to overcome barriers to cultural competence.

Relevance to African American Men

Despite a 62% increase in enrollment in US colleges and universities between 1975 and 2005 (National Center for Education Statistics [NCES], 2007), African American men still have the lowest academic outcomes rates (e.g., GPA, retention, persistence), with data on degree attainment in 2010 being 3.60% at the master's level, and 2.58% at the doctoral level (NCES, 2012) (see Appendices B and C). African American women, however, are graduating at twice the rate of African American men at the masters and doctoral levels (NCES, 2011). A number of causal and explanatory factors for this underrepresentation and commensurate poor academic outcomes (i.e., rates of retention and persistence) have been identified in the literature. In fact, Harper (2014) acknowledged the period from 1997 to 2012 as containing a marked increase in the amount of attention, and thus number of publications on matters related to the success of African American college men.

This "15-year frenzy," as Harper (2014) called it, included 11 books, 60 peer-reviewed articles, summits, centers, institutes, initiatives, and conference presentations. Despite this increased level of attention, rates of attrition, retention, and persistence have remained constant (Harper, 2014). A litany of reasons is attributed to this fact, including

well-intentioned initiatives that are reactive and lack strategic planning, a near absolute focus on deficits as opposed to alternative explanations, homogenization of the population, and sampling errors (e.g., small size, single-site) (Harper, 2014).

Most problematic among this research on African American college men is the misplaced onus for student success. Harper (2014) stated, “efforts born during the 15-year period tended to focus more on fixing the [African American] male students than on addressing structural and institutional forces that undermined his academic achievement, sense of belonging, and psychosocial development” (p. 127). These data and literature can be used to explain the underrepresentation of African American men in the field of counselor education, where in 2015, 1 in 19 professional counselors were African American men (Bureau of Labor Statistics [BLS], 2016) and in 2010, 1 in 114 counselor education faculty were African American men (Brooks & Steen, 2010; CACREP, 2016). Particularly with regard to practice, this is problematic in that among Americans reporting a mental health concern, 18.6% were African American (Substance Abuse and Mental Health Services Administration [SAMHSA], 2015). African American people only comprise 13.3% of the American population (Sue & Sue, 2013). Additionally, between 2008 and 2012, African American men used mental health services at a rate of 6.6% (SAMHSA, 2015)

Within the context of higher education, the *structural and institutional forces* highlighted by Harper (2014) implicated the role of faculty in academic outcomes. It may be that cultural competence of White counselor education faculty when in cross-racial interactions with African American male students needs to be enhanced. To more deeply explore the literature on this phenomenon, cultural competence will be operationalized as

relates to the field of counselor education and the role of counselor educators in the training of professional counselors.

Summary

This chapter detailed the extant literature on implicit bias as relevant to the field of counselor education and the present study. It began with a review of cultural competence (Sue & Sue, 2013) in cross-racial interactions was described in the context of enslavement. Ethnocentric monoculturalism (e.g., the amalgam of cultural racism, White privilege, and cultural encapsulation) was described as the major barrier in the cultural competence of White counselor education faculty, and is likely a major source of implicit bias, occasionally impeding cross-racial classroom interactions.

The literature review was split into two sections. The first section described implicit bias in cross-racial interactions, including defining this construct, the nature of bias, and bias incident interventions. The second section focused on White Racial Identity Development among White counselor education faculty.

The purpose of section one was to establish the role of perceptual, attitudinal, and evaluative factors in cross-racial interactions in order to understand deeply why they are often wrought with implicit bias and discrimination. To begin with, *implicit bias* was operationalized as involuntary attitudes activated without awareness or intentional control and can either be positive or negative (KISRE, 2016). *Attitudes* were described as negative or positive evaluation manifesting as affect, cognition, and behavior (Breckler, 1984). From there, the role of emotions in fueling or controlling for implicit bias in cross-racial interactions was discussed. In a study by Dasgupta et al. (2009), anger and disgust were identified as indicators of threat that may increase the intensity of intergroup

conflict. As such, it was gleaned that underlying negative sentiment may be a source of implicit bias communication.

Perceptual factors such as *heuristics* (Tversky & Kahneman, 1974), the *FAE* (Ross, 1977), *person over situational salience* (Lassiter et al., 2002), the *out-group homogeneity effect* (Quattrone & Jones, 1980), *self-fulfilling prophecy* (Merton, 1957), *paired distinctiveness* (Hamilton & Giffort, 1976), and *stereotypes* (Czopp et al., 2006) were each explored for their contribution to ways in which evaluations of others are made. Particular emphasis in this subsection was the manifestation of in-group favoritism the projective of negative attitudes toward out-group members. In the context of counselor education, these phenomena describe ways in which implicit bias can be part of one's worldview yet exist outside of conscious awareness.

After these constructs, a few relevant theories were described. These included *Integrated Threat Theory* (Stephan et al., 2002), *symbolic racism* (McConahay & Hough, 1976; Sears & Henry, 2005), *Behavioral Dominance Theory* (Sidanius & Pratto, 1999), *aversive racism* (Gaertner & Dovidio, 1986), *Social Identity Theory* (Tajfel & Turner, 1979), and *Frustration-Aggression Theory* (Miller & Bugelski, 1948). These theoretical frameworks provided working models not only of why cross-racial interactions can be strained or avoided, but how they manifest and under which circumstances they are more or less likely to be activated.

Atop this foundation of literature describing the evolution of bias from socially-accepted and often conscious explicit forms to implicit forms were pieces of evidence that describe ways around between-group tension. One personal response is to slow down to reduce attributional errors and create room for interruption (Payne, Lambert, & Jacoby,

2002). A second response is to increase one's number of culturally-different friends (Page-Gould et al., 2008; Pettigrew & Tropp, 2006). This approach may also reduce levels of anxiety and thus fear, reducing the presence of symbolic, aversive, and other threat-oriented responses related to racism. These responses were shown to create opportunities to react to incidences of cross-racial bias in educational and ultimately proactive ways (Boysen et al., 2009).

Next was the section on the role of White Racial Identity Development as a predictor of cultural competence in cross-racial interactions between White counselor education faculty and African American men in counselor-training programs. In one study, colorblindness was associated with obstructing meaningful cross-racial encounters (Ambrosio, 2014). In another study, openness to diversity, a personality characteristic associated with one's interest, appreciation of role in personal development, and level of comfort with culturally diverse individuals and activities was reviewed (Chao et al., 2015). It was found that high levels of this construct were associated with a strong tendency to engage in bias interruption (Chao et al., 2015). In a third study, it was identified that when a White individual has a more differentiated self, meaning that they have a strong internal definition of self that involves their racial identity, yet encompasses other factors, they are able to better experience their privilege. In a fourth study, high levels of altruism were associated with more advanced White Racial Identity Development (Carter et al., 1994). Ottavi et al. (1994) found that White Racial Identity Development, above multicultural training, exposure to racial diverse individuals, and social desirability predicted multicultural competence. This further supports the assertion

that White counselor education faculty can face quite an uphill journey when interacting with African American counselor-in-training.

From these studies, colorblindness, use of bias response strategies that only offer counterevidence, low levels of openness to diversity, low levels of differentiation, and low levels of altruism were all factors associated with either impeding the development of one's White racial identity or serving as an indicator of one's underdevelopment on this trajectory (i.e., Phase one White racial identity attitudes). From this review of this literature, it is clear that White racial identity attitudes are highly predictive of multicultural competence as measure by levels of ethnocultural empathy among White counselors and counselor education faculty. Robust evidence has also been provided for the role of direct social contact in increasing the likelihood of experiencing ethnocultural empathy. Additionally, openness to diversity was found to moderate the relationship between White racial identity attitudes and cultural empathy, but this has not yet been shown in a sample of faculty.

This section concluded with a review of data on the enrollment of African American college men with emphasis on the role of White faculty in the academic outcomes of members of this population (Harper, 2014). It then described the relationship between the underrepresentation of African American men in the field of counselor education (e.g., counselors-in-training, practicing therapists, counselor education faculty) (CACREP, 2016) and data on African Americans with mental health concerns (SAMHSA, 2015), help-seeking tendencies among African American men (SAMHSA, 2015).

CHAPTER 3: METHODOLOGY

This chapter describes the process and procedures that will be used to conduct the present study. A discussion of the research design, participants, procedure, instruments, data analysis, and limitations is provided in this chapter. To that end, this study will be guided and informed by the following research questions.

Research Questions and Hypotheses

This study sought to measure the relationships between three predictor variables (i.e., White racial identity attitudes [WRIA], openness to diversity [OTD], direct social contact [DSC]) to determine their relative impact on an outcome variable (i.e., EE). Grounded in *White Racial Identity Theory* (WRT), the basic premise of the present study was that high levels of WRIA are predictive of high levels of EE. This relates to the previous mentioned importance of the study, in that high levels of EE have previously been predictive of bias perception, prevention, and intervention.

It has also been found in the literature, however, that not all stages of White Racial Identity Development (WRID) equally predict high levels of EE (Chao et al., 2015). During the *contact* stage of WRT, no association was predicted. During *disintegration*, a slightly positive association was predicted (i.e., EE – empathic thoughts and EE – empathic feelings only). During *reintegration*, a negative association was predicted. These three stages were generally referred to in the literature as Phase 1 (Chao et al., 2015). During Phase 2, *pseudo-independence* and *autonomy*, a positive association was predicted for both, at all three levels of EE (i.e., empathic thoughts, feelings, and actions). Therefore, based on the guidance of WRT and results of Chao et al.'s (2015) study, openness to diversity is predicted to identify when, in the trajectory of White

Racial Identity Development, a positive relationship between White Racial Identity Attitudes and EE was predicted. RQ.1: During which stage(s) of WRID will the highest levels of EE be predicted in a sample of White counselor education faculty?

- (H₁): WRIA will be positively correlated to EE during WRIA.Pseudo-Independence and WRIA.Autonomy.
- (H₂): WRIA is negatively correlated to EE during contact, disintegration, and reintegration.

It was found in the Chao et al. (2015) study that for participants with low levels of White racial identity attitudes (WRIA) (i.e., *contact* and *disintegration*) responded with high levels of empathy when openness to diversity was high, and with low levels of empathy when openness to diversity was low. In addition, participants with Phase 2 WRIA showed that those who were more open to diversity still remained high on empathy, regardless of their levels of Pseudo-Independence/Autonomy. RQ.2: Does OTD attenuate the relationship between WRIA and EE in a sample of White counselor education faculty?

- (H₃): OTD will moderate the relationship between WRIA and EE, such that when OTD is high (Phase 2), WRIA will predict EE. When OTD is low (Phase 1), WRIA will not predict EE.

According to Allport (1954), *direct social contact* is the notion that positive, repeated interactions with culturally-different others in work-related settings increases intergroup contact and the positivity of intergroup attitudes. RQ.3: Does DSC attenuate the relationship between WRIA and EE in a sample of White counselor education faculty?

- (H₄): DSC will moderate the relationship between WRIA and EE, such that when DSC is higher (Phase 2), WRIA will predict EE. When DSC is lower (Phase 1), WRIA will not predict EE.

This study, cross-sectional in its design, used hierarchical multiple regression analysis to ascertain main and interaction effects in the sample.

Research Design

The purpose of this study was to determine whether or not a direct relationship between White racial identity attitudes and ethnocultural empathy existed in a sample of White counselor education faculty when moderated by openness to diversity and direct social contact. This study utilizes a cross-sectional design, with two hypothesized moderators (see Appendix D). According to Whitely and Kite (2012), cross-sectional research designs have three key components: lack of time dimension, reliance on existing differences rather than measurement of changes following intervention(s), and groups are selected based on existing differences (e.g., profession and racial identity) rather than random assignment to condition. The findings from cross sectional research designs generally yield relatively minor causal findings. Cross-sectional designs provide a “snapshot” of characteristics in a given sample at a specific point in time. They are known for their ability to estimate outcome prevalence (Whitely & Kite, 2012). To identify possible causal and moderation relationships, the independent variables (IV) White racial identity attitudes, openness to diversity, and direct social contact were examined as predictors of dependent variable Ethnocultural Empathy. In responding to all scales measuring study variables, participants were primed with the phrase, “In responding to each question,

reflect on your perceptions, attitudes, and interactions related to experiences with African American men.”

Participants and Procedure

Participants in this study were counselor education faculty, broadly defined as any graduate teaching assistant, adjunct, and non-tenure-track or tenure-track instructor. As faculty in counselor education program have training in counselor education, counseling psychology, clinical psychology, marriage and family therapy, and social work, no discipline-specific training was required in order to be included in the sample. All participants were required to have at least a master’s degree and to be actively teaching courses in a counselor-training program. Although faculty employed in programs accredited by the Council for the Accreditation of Counseling and Related Education Programs (CACREP) was intentionally sampled, there were no criteria used to exclude faculty in a counselor-training program not currently accredited by this agency.

A recent analysis of college professors revealed that in America, faculty ages lay in the range of mid-20s to mid-70s (Snyder, de Brey, & Dillow, 2016). Ages of participants are therefore expected to be in keeping with these findings, but no age parameters were used to limit participation. Online surveys were the primary mode of data collection. For this approach, surveys were posted on population relevant listservs and social media sources (e.g., Counselor Education and Supervision NETWORK – Listserv [CESNET], American Counseling Association [ACA] listservs, Facebook, Linked-In). In addition, individual faculty in CACREP-accredited programs received an email inviting participation in the present study. Furthermore, snowball sampling was used. As such, upon completing the survey, all received a link to the survey with a brief

message asking them to share it with others who meet the criteria. Since there was no intention behind keeping this identifying data (i.e., email address), this information was destroyed and deleted after data collection and analysis were completed.

Participants

There were 131 European American or White counselor education faculty ($n = 102$, 76.1% women; $n = 27$; 20.6% men) recruited from across the United States. Participants ranged in age from 25 to 76 ($M = 45$, $SD = 12.959$). Participants were asked a question regarding the number of friends who identified as men of African descent. Results ranged from zero to 50 ($M = 5$, $SD = 7.3$). Sexual orientation among participants was primarily heterosexual ($n = 102$, 77.99% heterosexual; $n = 10$, 7.6% lesbian; $n = 9$, 6.9% bisexual; $n = 5$, 3.8% gay). Distribution of participant social class ratings was varied ($n = 73$, 56.6% middle class; $n = 35$, 26.42% upper middle class; $n = 11$, 8.4% working class; $n = 6$, 4.6% upper class; $n = 5$, 3.8% very low/poverty level). Most professional identified as counselor educators ($n = 122$, 93.08% yes; $n = 9$, 6.92% no). There were two primary degree types, ($n = 90$, 68.7% Counselor Education; $n = 27$, 20.6% Counseling Psychology). Years of teaching ranged from zero to 50 ($M = 9.67$, $SD = 9.44$) having completed their final degree between 1973 and 2017 ($M = 2007$, $SD = 10.07$). Most participants in the sample reported their training program had a cultural competence course ($n = 116$, 88.68% yes; $n = 15$, 11.32% no), while ($n = 125$, 95.57% yes; $n = 6$, 4.43% no) of the sample reported “perceiving themselves to be a culturally-competent practitioner” (see Appendix O Tables 1 and 2).

The survey, consisting of 138 items, was estimated to take participants approximately 25 minutes to complete. This amount of time was based on the assumption

that typical college-educated persons respond at a rate of six questions per minute (Gideon, 2012). To assess minimum sample size needed to detect effect size (i.e., a priori power analysis), assumptions were generated for use in G*Power, statistical software used to conduct varying types of power analyses (see Appendix E). An F-test was selected, per recommendations of Cohen (1992), alongside a medium effect size (Cohen's f) of 0.10. This assumption was paired with a significance criterion (α level) of 0.05, and presumed power level of 0.95. (Ferguson, 2009). This calculation determined a need for a minimum of ($N = 107$) participants for this study.

Instruments

To collect data for this study, demographic information was collected in addition to responses on five scales. These scales include the Balanced Inventory of Desirable Responding (Paulhus, 1991), the White Racial Identity Attitudes Scale (Helms & Carter, 1990), the Direct Social Contact Scale (Curşeu, Stoop, & Schalk, 2007), the Miville-Guzman Universality Diversity Scale – Short Form (Fuertes et al., 2000), and the Scale of Ethnocultural Empathy (Wang et al., 2003).

Demographics

To examine the composition of this sample, participants were asked to report their identities on a demographic survey. There were 14 items, including such cultural identities as racial identity, gender identity, and sexual orientation (see Appendix F). These items also assessed for such factors as discipline of current degree (e.g., counselor education, counseling psychology, social work). Lastly, participants were queried for the presence of cultural competence in training in their programs. Training may include, but

is not limited to, research teams on culturally relevant topics, multicultural counseling courses, and immersion experiences.

Balanced Inventory of Desirable Responding

The Balanced Inventory of Desirable Responding (BIDR, Paulhus, 1991) was used to measure the tendency to respond and exhibit behaviors or thoughts that are viewed as socially desirable, yet not accurate representations of the person's attitudes or beliefs (Paulhus & Reid, 1991). The BIDR consists of 40 items with two subscales of 20 items each that evaluate impression management and self-deception. Paulhus's (1984) recommendation that "impression management, but not self-deception, be controlled in self-reports of personality" (p. 598) were followed, warranting the inclusion of items about impression management. As such, only the impression management subscale was used.

Sample items of management impression include "I never swear" or "I don't gossip about other people's business." Participants rate the items on the impression management subscale using a 7-point Likert-type scale ranging from 1 (*not true*) to 7 (*very true*). Higher scores of impression management indicate a greater tendency to respond to situational demands in a manner that conveys a positive self-image (Paulhus, 1984). Rowatt and Franklin (2004) reported a coefficient alpha of .76 among a sample of White undergraduates in psychology. The impression management subscale has been shown to have a positive association with other impression management scales (Sanzo, 2010), thus demonstrating its convergent validity.

White Racial Identity Attitudes

Helms and Carter (1990) designed the White Racial Identity Attitudes Scale (WRIAS) to assess the five theoretical stages of White Racial Identity Development originally postulated by Helms (1990): (a) Contact, (b) Disintegration, (c) Reintegration, (d) Pseudo-Independence, and (e) Autonomy. The WRIAS is a self-report attitude measure consisting of 50 items rated on a 5-point Likert-type scale and is hypothesized to have six subscales, each consisting of 10 items rated from 1 (*disagree*) to 5 (*strongly agree*) (Helms & Carter, 1990). Subscales scores, therefore, range from 10 to 50. Behrens (1997) conducted a meta-analysis of 22 independent studies measuring this construct, finding the average Cronbach's alphas to be: .50 (Contact), .77 (Disintegration), .78 (Reintegration), .67 (Pseudo-Independence), and .61 (Autonomy).

In a study on perceptions of cross-racial working alliance development in conditions where the clients always identified as African American and counselor was either White or African American, Cronbach alphas for a sample of ($N = 100$) White undergraduate students, were determined to be .49 (Contact), .78 (Disintegration), .79 (Reintegration), .60 (Pseudo-Independence), and .53 (Autonomy). The scores on these subscales demonstrates the presence of reliability (i.e., internal consistency) on this measure. Studies on the construct validity of this instrument have found WRIA to be related to symbolic racism in a theory consistent manner (Helms & Carter, 1990). It has additionally been found to be related to cultural racism (Helms & Carter, 1990; Pope-Davis & Ottavi, 1994), cultural values (Helms & Carter, 1990), and disposition to associate with African American coworkers (Block, Roberson, & Neuger, 1995). Following the admonitions of Chao et al. (2015) and Gushue and Carter (2000), the

Immersion/Emersion subscale was removed from this study, as it has poor internal consistency estimates. Accordingly, only 50 of the 60 total items were administered.

Direct Social Contact

The Direct Social Contact Scale (six items, three for quantity and three for quality) were used to evaluate the degree to which the respondents had social contact at work and sporadic social contact (on the street, in the shops) with African American men (Gushue & Carter, 2000). In its original design, it assessed the quality and quantity of contact with immigrant workers (Curşeu, Stoop, & Schalk, 2007). Brouwer and Boros (2010) examined intercultural attitudes among Dutch hiring managers in a sample of ($N = 147$) participants. In this study, Cronbach alphas were reported as .74 for the entire scale, .63 for quality and .65 for quantity.

For purposes of the present study, this scale was truncated to three quantitative items only. Participants responded to these items on a 7-point Likert-type scale (1 to 7) describing frequency of contact with African American men, an adaptation of the original scale. These modified items are: (1) In my job, I interact with African American male peers, (2) In my private life I interact with African American men, and (3) I interact with African American men (on the street, in shops, on the bus, etc.).

Openness to Diversity

Miville-Guzman Universality-Diversity Scale–Short Form (M-GUDS-S). The M-GUDS-S (Fuertes et al., 2000; Miville et al., 1999) was used to measure participants' overall orientation toward diversity, identifying appreciation of cultural similarities and valuing of cultural differences. Fuertes et al. (2000) conducted three factor-analytic studies resulting in a 15-item scale with high correlations between the corresponding

subscales on both the long and short forms of the M-GUDS-S. An example was a coefficient alpha of .93 and test-retest reliability of .94 (Fuertes et al., 2000), the construct validity study, which included three independent samples of ($N = 335$, 63% White; $N = 206$, 63%; $N = 150$, 61% White) participants. These authors also noted that “the three scales of the short form each appears to be conceptually similar to those proposed by Miville et al. (1999)” (Fuertes et al., 2000, p. 166). The full-scale correlation between the original and shortened versions was .77, $p < .001$. Sample items include “Knowing different experiences of other people helps me understand my problems better” and “I attend events where I might get to know people from different racial backgrounds.”

Responses to items involve a 5-point Likert-type response mode ranging from 1 (strongly disagree) to 5 (strongly agree). Total scores range from 1 to 75, with a higher score indicating more OTD. The M-GUDS-S demonstrated adequate psychometrics using a White college sample. The coefficient alphas for the total score ranged from .73 (Thompson, Brossart, Carlozzi, & Miville, 2002) to .83 (Singley & Sedlacek, 2004). In prior research, M-GUDS-S scores were positively related to a racially transcendent worldview (Helms, 1990) and negatively related to dogmatism and homophobia (Miville et al., 1999).

Ethnocultural Empathy

The Scale of Ethnocultural Empathy (SEE), developed by Wang et al. (2003), consists of 31 items and four subscales: Empathic Feeling and Expression, Empathic Perspective Taking, Accepting Cultural Differences, and Empathic Awareness. This scale uses a 6-point Likert-type scale (1=*Strongly Disagree* to 6=*Strongly Agree*). In Brouwer

and Boros (2010), where intercultural attitudes among Dutch hiring managers were examined in a sample of ($N = 147$) participants, internal reliability (Cronbach alpha) $\alpha = .80$ for the entire scale, $.64$ for Empathic Awareness, $.62$ for Accepting Cultural Differences, $.56$ for Cultural Perspective Taking, and $.76$ for Empathic Feeling and Expression. In the construct validity study for EE, Wang et al. (2003) reported an internal consistency of $\alpha = .91$ and the internal consistency was $\alpha = .87$ in a sample of ($N = 323$) undergraduate students who were predominately White (83%).

Evidence exists demonstrating a direct relationship between WRIA and EE (Chao et al., 2015). This study also demonstrated the moderating role of OTD in this relationship. The present study extends this line of research by exploring counselor education faculty who identify as White, as opposed to undergraduates identifying as White. To that end, participants were administered a survey, which assessed their identities via demographic items, and responded to five psychometrically sound measures, including the Balanced Inventory of Desirable Responding (Paulhus, 1991), the White Racial Identity Attitudes Scale (Helms & Carter, 1990), The Direct Social Contact Scale (Curşeu, Stoop, & Schalk, 2007), the Miville-Guzman Universality Diversity Scale – Short Form (Fuertes et al., 2000), and the Scale of Ethnocultural Empathy (Wang et al., 2003).

Data Analysis

Once the minimum number of participants have responded such that the estimate of power and effect size was valid at an alpha level of $.05$ ($N = 158$), the survey was closed, data were downloaded from Qualtrics, uploaded into SPSS, and data quality processes were employed. The data quality process included removal of partially

completed surveys. It also included tests for normality, linearity, and homoscedasticity. These tests revealed whether or not outliers existed. The first test to assess for outliers was skewness and kurtosis. As these values were high, additional measures were taken to detect for univariate and multivariate outliers. For univariate outliers, z-scores were calculated on all continuous study variables. Some were found. To detect multivariate outliers, a Mahalanobis distance was calculated. Some were found. Tabachnik & Fidell (2013) offered guidance on handling outliers. Among the options were fixing variables, changing variables, deleting variables, and transforming variables. As the sample size for this study was not particularly large, this researcher transformed the variables using a log 10 transformation, as a means of preserving data to properly power the study's analyses (Tabachnik & Fidell, 2013). After the transformation, the tests were rerun to test levels of skewness and kurtosis. A hierarchical multiple regression analysis was used to test for the main and interaction effects necessary to identify the extent to which each of the predictors (WRIA, OTD, and DSC) account for the variance in the outcome variable (EE) (i.e., changes in R^2). Instead of using the total score for EE, its subscales were used: empathic awareness (EE.EA), accepting cultural differences (EE.ACD), empathic perspective taking (EE.EPT), and empathic feelings and expression (EFE)

To determine the first and fourth research questions, a correlation matrix was computed, where the BIDR, gender, number of African American male friends, WRIA.C, WRIA.D, WRIA.R, WRIA.P, WRIA.A, DSC, EE.EA, EE.EFE, EE.ACD, and EE.EPT were entered into the analysis in a consecutive order. This yielded correlations, alpha levels, means, and standard deviations. Using the correlations from this analysis, the first research question was able to be answered.

Hierarchical Multiple Regression (HMR) was the analysis to test for moderating effects congruent with the second research question. Petrocelli (2003) asserted that HMR must have a theoretical basis for its use. The data on the proposed cultural competence variables (i.e., WRIA, OTD, DSC) provided a clear pathway for their predictive relationship in the outcome variable, EE. This pathway is based on data (Brouwer & Boros, 2010; Chao et al., 2015) and on the WRT theoretical framework (Helms, 1990). As such, HMR has been chosen not only for its use in the literature as a means of testing moderation hypotheses, but for its use in determining a theoretical rationale for why certain variables should be chosen and the order in which they should be entered into the analysis.

According to Frazier, Tix, and Barron (2004), moderators answer the questions “for whom and when” is there a relationship between predictor variables and outcome variables. Simply stated, they may change the direction and magnitude of the relationship between one or more predictors and outcomes. In doing so, they can serve a buffering or protective role between predictor and outcome variable (Frazier, Tix, & Barron, 2004).

In this study, Openness to Diversity and Direct Social Contact were assessed for their potential as moderating variables, potentially changing the direction or magnitude of the relationship between White Racial Identity Attitudes and Ethnocultural Empathy, respectively measured by the Miville-Guzman Universality Diversity Scale – Short Form (Fuertes et al., 2000), the Direct Social Contact Scale (Curşeu, Stoop, & Schalk, 2007), the White Racial Identity Attitudes Scale (Helms & Carter, 1990), and the Scale of Ethnocultural Empathy (Wang et al., 2003).

The covariate, predictor, and moderator variables were standardized to reduce multicollinearity (Frazier, Tix, & Barron, 2004). Next, five regression analyses were conducted, with each analysis having one of the five White Racial Identity Statuses (e.g., Autonomy) as the predictor variable and EE as the outcome variable. The predictor variables were then entered according to a theoretically-based, pre-specified order, dictated in advance by the purpose/logic of the research and the existing literature, which initially led this researcher to conclude that a moderation effect could occur (Frazier, Tix, & Barron, 2004).

The hierarchical model called for a determination of R-squared, a measure of variance, and the partial regression coefficients of each variable or set of variables at the stage at which each *variable block* is introduced to the multiple regression. Following the admonitions of Chao et al. (2015), each of the WRIAS subscales were entered into the regression analysis independently. First, one must control for potentially extraneous variables in order to enhance the clarity and legitimacy of the variance. This is done by entering covariates into the HRM to determine their contribution to R^2 . These covariates were Social Desirability, Gender Identity, and number of African American male friends. Second, this researcher computed the main effects, where one of the subscales, such as WRIA.Contact was entered into the second block of the HMR alongside the hypothesized moderator, OTD. Last, the interaction effects were examined by entering the product of WRIA.Contact and OTD (i.e., one possible moderator) into the third block of the HMR.

Limitations

As with all studies, limitations exist, reducing what is arguably the most important outcomes of most quantitative research designs, the ability to interpret the findings in

such a way that a causal, predictive, and/or explanatory relationship can be identified and then generalized (Whitely & Kite, 2012). Limitations are described with regard to the analysis, self-reporting, sample, confounding variables, reactivity, demand characteristics, and generalizability.

Limitations of the Analysis

The present study primarily relies upon HMR to confirm or disconfirm OTD and DSC as moderators. In general, multiple regression is described as “a powerful set of methods for examining specific scientific hypotheses and relationships among experimental, quasiexperimental, and non-experimental data” (Petrocelli, 2003, p. 9). Among regression analyses, hierarchical is appropriate for the present study in that it is used to test theoretically based connections between variables. Relevant to counseling research, common limitations associated with the use of this analytic tool include neglect of theoretical basis for use of HRM, violation of causal priority, and use of HMR in an exploratory manner (Petrocelli, 2003).

Helm’s (1990) WRT is the guiding theoretical framework for the present study, so chosen for its use of a developmental trajectory that predicts characteristics associated with cultural competence among White-identified Americans. Given data, rationale, and this theoretical grounding, the present study controlled for this first known limitation. Violation of causal priority occurs when a causal relationship exists between variables to be entered into the HMR, and the causal variable is not entered first (i.e., given priority). Although data are present in the literature on the relationships between these variables, all previous studies have used non-experimental designs, and thus no causal relationships could be inferred. Therefore, no concern about such a violation is relevant to the present

study. A third concern with use of HMR is its application to exploratory analysis, which Petrocelli (2003) purported to be more appropriate for step-wise regression analysis. The present study is designed to determine the predictive as opposed to explanatory or exploratory role of the three proposed predictors on, EE, the outcome variable.

Last, the present study relies upon non-experimental variables. As such, no causal relationship can be ascertained. Although this is primarily a matter of design, the chosen analysis does not provide information on causality, only relative contribution to changes in R^2 , F , and the associated p -values (Petrocelli, 2003).

Limitations of the Nature of Self-Reporting

The social desirability of wanting to appear culturally competent with regard to African American men given recent events (e.g., US Presidential Election 2016, summer 2016 shootings, Ferguson, Black Lives Matter) may play a role in item response. Participants in this study may be motivated by a desire to appear culturally competent given the centrality of culture in counselor education. Taking the survey for this study may elicit feelings of embarrassment or professional negligence among participants and may be a reason behind attrition and inflated responses. This item response pattern may be related to time-related and selection threats.

Time-related and selection concerns refer to the manner in which historical events can affect response patterns. To control for these concerns, the study's invitations were crafted to "explore cultural competence among counselor education faculty." This decision was also related to demand characteristics, which are "information present in the research situation that allows participants to form their own hypotheses" about the purpose or goal of the study (Whitley & Kite, 2012, p. 201). Sources included cues to the

research hypotheses present in the procedures such as hyper-transparent language as well as information provided as a part of the informed consent.

Therefore, it was the goal of this researcher to reduce transparency yet engage in minimal deception. This was done to increase the likelihood of participants choosing to respond, to try to control for attrition, and to maintain an above-board level of credibility with regard to ethical behavior in human-subjects research. This study also featured the use of an instrument that measured impression management in item response, which assisted in determining when participants should be removed from the sample given the inflated or false nature of their responses. No statistically significant elevations were present on this measure. As such, no participants were removed from the sample for this reason.

Limitations of the Sample

The sample for the present study was White counselor education faculty. This researcher considered a number of possibilities for data collection and resolved to study this population since White-identified individuals comprise the majority of faculty in general, and counselor education faculty in specific (CACREP, 2016). Additionally, given the rationale of WRT (Helms, 1990), on the basis of racial/ethnic identity, White-identified individuals are likely to have the most barriers to working effectively with African American men due to *ethnocentric monoculturalism* (Sue & Sue, 2013). This choice, however, does not come without its limitations.

This researcher chose only CACREP faculty, excluded faculty of color, and did not explore related disciplines. There are quite a number of non or pre-CACREP accredited programs. Given the possible number of programs and faculty, this study did

not advance knowledge on this specific group. Additionally, this researcher chose not to explore faculty of color. It would be valuable to field to have studies demonstrating incidences of bias reported by African American students when working with African American faculty. It would also be valuable to have studies exploring student-professor interactions between various non-White groups. Given the proportionally small number of faculty of color in the field, and continued social dominance of White-identified persons, the current sampling choice is grounded, however, in research (Cokely, 2014; Sue & Sue, 2013) and is timely.

This study is one of a larger group of studies intended to understand the underrepresentation of African American men in mental health training programs, clinical practice, and academe. Limiting the sample to White counselor education faculty requires that multiple studies be conducted to explore essentially the same question across multiple disciplines. This choice was important to this researcher, however, given the foundational belief that one must first ask questions of oneself before asking it of others.

Confounding Variables

Confounding variables correlate with both the predictor and outcome variables, reducing the clarity of data interpretation (Whitely & Kite, 2012). To control for these confounding variables, this researcher only used measures high in construct validity. This is relevant as construct validity provides information on variables theorized to positively or negatively correlate with the constructs measured by the instruments (i.e., convergent validity) (Whitely & Kite, 2012). It also provides information on variables that theoretically should not correlate at all (i.e., discriminant validity) (Whitely & Kite,

2012). Based on these findings, other constructs can be chosen with a greater level of confidence that confounding variables are not present. Additionally, existing literature admonished controlling for social desirability and gender in the regression analysis, to reduce the likelihood of encountering confounding variables. As such, these variables were controlled as covariates in step one of the HMR.

Reactivity

Reactivity occurs when the process, rather than content, of measurement impacts scores. Its two sources are *evaluation apprehension* and *novelty effects*. Evaluation Apprehension is experienced when participants are concerned that their responses may be judged (i.e., negatively evaluated) by those collecting the data. The following statement was included in the informed consent to attempt to ease apprehension, “Please respond to the best of your ability and present awareness while completing this survey. The team of researchers is deeply interested in the entirety of your experience and the fact that it may be unique from the experiences of others.”

Novelty Effects are the impact of *newness* on the participant’s item response pattern and tendencies are unlikely to occur. These are most likely to occur in controlled, experimental settings, but can happen in other non-experimental settings, such as any situation where the researcher is present during the completion of study instruments. To control for these factors, the following strategies were employed. The primary method of data collection was an online survey in the Qualtrics platform. For those taking it online, it could be done from the comfort of home, if so chosen.

Generalizability

Threats to external validity compromise confidence in stating whether the study's results are applicable to other groups (Whitely & Kite, 2012). External validity refers to the degree to which the results of an empirical investigation can be generalized *to* and *across* (more relevant to basic research) individuals, settings, and times. Restricted sampling is an aspect of this study, in that only persons identifying as White are to be included. Therefore, when thinking about the notion of generalizing across populations, it did not apply to this study, given that (1) a particular setting, higher education, is being explored, and (2) exclusion criteria are in place regarding race and ethnic heritage (Whitely & Kite, 2012).

Summary

The goal of the present study was to better understand factors negatively affecting the experiences of African American college men in counselor education programs. These programs are known to have a faculty composed primarily of White-identified persons. To that end, this study was designed to assess the extent to which the hypothesized moderators, Openness to Diversity and Direct Social Contact, described “for whom or when” the relationship between White racial identity attitudes and ethnocultural empathy existed. This study, cross-section in design, used a survey, uploaded to Qualtrics, to collect data from a sample of White-identified counselor education faculty. This survey, which was advertised on social media and through direct contact with White counselor education faculty, took approximately 25 minutes to complete.

This researcher was interested in investigating factors known to reduce the likelihood of incidences of bias in the counselor-training process. It is supported in the literature that those whose levels of openness to diversity are high (Chao et al., 2015), those with repeated positive interracial interactions (Brouwer & Boros, 2010), and those who have advanced along a trajectory of racial identity (Chao et al., 2015) are more likely to engage in positive interracial interactions than those reporting lower levels on these constructs. In the case of interracial interactions between African American college men and White professors, this factor was highly associated with higher levels of academic self-concept and connection to the institution (Cokely, 2014), factors known to increase the likelihood African American college men persist to graduation (Harris & Wood, 2013).

It is plausible that, if factors can be identified that improve academic outcomes for African American college men enrolled in counselor education programs, numbers of practicing therapists identifying as African American men can increase. If this occurs, numbers of African American men who may want to work with a same-gender/same-race therapist will have an increased probability of meeting that need. As such, this study is one intended to contribute to public health efforts to increase rates of service utilization among African American men.

CHAPTER 4: RESULTS AND ANALYSIS

This chapter describes the analytic methods used to interpret the results from the present study. This process commenced with preliminary analysis, which determines whether appropriate analyses can be computed. From there, a summary of the hierarchical multiple regression analysis is provided. This is followed by a simple slopes analysis, which was used to determine presence, magnitude, and direction of statistically significant interaction effects, thus confirming or disconfirming the moderation hypotheses.

Preliminary Analysis

This section on preliminary analyses describes the process by which data were extracted from the online survey database and assessed for accuracy and normality assumptions. These serve the purpose of verifying that the data collection process was indeed complete and met expectations required to run the analysis discussed in Chapter 3, those specifically selected to offer an answer to the proposed research hypotheses.

Preparation

To prepare data for analysis, a number of steps were taken. Following the guidance of Tabachnik and Fidell (2013), the process of data cleaning began with downloading results of completed surveys from Qualtrics to SPSS. From there, data were reviewed against standard copies of instruments and the researcher-generated demographics information to detect inconsistencies in data output. Upon verification that output matched input with regard to consistency of item entered into Qualtrics, data were reviewed for missing values/items. If missing items were present, the entire data string was removed from the data set. This applied to 55 data strings, which were removed for

having no data after “yes” on the informed consent page. From there, skewness, kurtosis, and outliers were explored on univariate and multivariate fronts. Both types were identified. According to Tabachnik and Fidell (2013), researchers have a number of options to correct for the presence of these outliers, including fixing, changing, deleting, or transforming the variable. Among the options available, transformation of variables was selected as it is the method suggested when variables are substantially skewed and/or kurtotic. Prior to transformation, variables were analyzed for their consistency with normality assumptions, a precursor to employing a parametric test. A log₁₀ transformation was used given its fit for variables with substantial skewness and kurtosis. Its coding was modified to reflect corrections of negative and positive skewness as well as the presence of zeroes in the data set. Upon transformation, variables were ready for analysis.

Study Variables

Tables 3 and 4 show the correlations, means, and standard deviations of the relevant study variables: White Racial Identity Attitudes (WRIA) and its five subscales used in this study [Contact (WRIA.C), Disintegration (WRIA.D), Reintegration (WRIA.R), Pseudo-Independence (WRIA.P), Autonomy (WRIA.A)], Openness to Diversity (OTD), Direct Social Contact (DSC), and Ethnocultural Empathy (EE) (see Appendix O). The correlations among predictors (i.e., WRIA.C, WRIA.D, WRIA.R, WRIA.P, WRIA.A), the moderators OTD and DSC and the outcome variable EE ranged from -.001 to 0.725. Scholars have cautioned that EE might be confounded with other constructs (e.g., social desirability) and demographic information (i.e., gender identity and number of friends from racial and ethnic non-majority groups) and suggested that

researchers control for these variables (Spanierman & Heppner, 2004). Thus, this researcher controlled for them in the analysis by consistently inserting them into block one of the hierarchical multiple regression analysis to explore their independent contribution to R-Squared Change, allowing main and interaction effects to be clearly identified.

This researcher examined the data to ensure that they met the regression assumptions of normality, linearity, and homoscedasticity (Tabachnik & Fidell, 2013). Ten separate multiple hierarchical regression analyses were conducted to examine the interaction effects of OTD and DSC with each of the five White Racial Identity Statuses. The residual skewness and kurtosis of each of the 40 separate regression analyses indicated that the data met the normality assumption for regression analyses. As these results met the normality assumption for regression analyses, the original EE score was used in the analyses.

Moderator Analysis

This researcher first standardized the covariate, predictor, and moderator variables to reduce multicollinearity (Aiken & West, 1991; Frazier, Tix, & Barron, 2004). Ten hierarchical multiple regression (HMR) analyses, and each analysis had one of the five White racial identity statuses (e.g., Contact) as the predictor variables, and EE as the outcome variable.

Ethnocultural Empathy: Empathic Feelings & Expressions

WRIA.Contact as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.C and OTD. The main effect of these two

variables accounted for an additional 46.80% of the variance in EE.EFE [$\Delta F(2,125) = 61.17, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.C x OTD (see Table 5). The interaction effects accounted for an additional 1.00% of the variance in EE.Empathic Feelings and Expressions (EE.EFE) [$\Delta F(1,124) = 2.66, p = .11$]. Figure 1 indicates that the simple slope was not significant at higher levels of OTD ($\beta = .05, t = 1.52, p = .13$), and was not significant at lower levels of OTD ($\beta = -.03, t = -.92, p = .36$).

For the EE subscale representing empathic feelings and expression (EFE) it was hypothesized in (H2) that the relationship between WRIA.C and EE.EFE would be negative, as individuals in the *contact* stage of racial identity development would be unlikely to exhibit empathic feelings and expressions, as this stage is characterized by denial of the existence of privilege which reinforces perceptual blindness to it (Helms, 1990, McIntosh, 1988). The data revealed this to be the case. (H3) hypothesized a moderating effect for high levels of OTD. This was not found to be the case. OTD was hypothesized to moderate this relationship in keeping with the findings of Chao et al. (2015), who found that in a sample of White-identified college students, those reporting contact as their current stage of White racial identity development demonstrated high levels of EE when levels of OTD were high. It could be the case that age plays a role in this relationship. Many possible explanations exist. Among those likely to be plausible are consideration of demographic factors that may affect participant response patterns (e.g., age). For example, those sampled in the Chao et al., (2015) study were younger than those in the present study. As age was not incorporated into the hierarchical regression model as a covariate, it was not controlled for, and could potentially influence these findings.

WRIA.Disintegration as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.D and OTD. The main effect of these two variables accounted for an additional 54.70% of the variance in EE.EFE [$\Delta F(2,125) = 85.52, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.D x OTD (see Table 6). The interaction effects accounted for an additional .10% of the variance in EE.EFE [$\Delta F(1,124) = .40, p = .53$]. Figure 2 indicates that the simple slope was significant at higher levels of OTD ($\beta = .41, t = 3.48, p < .05$), and was -- at lower levels of OTD ($\beta = .28, t = 2.16, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H3), which proposed that a relationship between WRIA.D and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004). Covariate factors like age may also play a role in why no moderating effect was found. It may also be accounted for theoretically, as *disintegration* is described as an emotional exhausting stage of development (Helms, 1990), which may impede capacity for openness in this study's sample.

WRIA.Reintegration as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.R and OTD. The main effect of these two variables accounted for an additional 55.10% of the variance in EE.EFE [$\Delta F(2,125) = 86.95, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.R x OTD (see Table 7). The interaction effects accounted for an additional .00% of the variance in EE.EFE [$\Delta F(1,124) = .06, p = .81$]. Figure 3 indicates that the simple

slope was significant at higher levels of OTD ($\beta = .37, t = 2.96, p < .05$), and was significant at lower levels of OTD ($\beta = .31, t = 2.04, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H3), which proposed that a relationship between WRIA.R and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004). Theoretically, *reintegration* is defined by its focus on resolving cognitive dissonance and attributing blame to individuals, not systemic forces, for their challenges (Helms, 1990). This, too, may impeded OTD's capacity to function as a moderator.

WRIA.Pseudo-Independence as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.P and OTD. The main effect of these two variables accounted for an additional 51.60% of the variance in EE.EFE [$\Delta F(2,125) = 75.08, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.P x OTD (see Table 8). The interaction effects accounted for an additional .40% of the variance in EE.EFE [$\Delta F(1,124) = 1.06, p = .31$]. Figure 4 indicates that the simple slope was significant at higher levels of OTD ($\beta = .58, t = 2.08, p < .05$), and was not significant at lower levels of OTD ($\beta = .28, t = 1.11, p = .27$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₃).

WRIA.Autonomy as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.A and OTD. The main effect of these two variables accounted for an additional 50.00% of the variance in EE.EFE [$\Delta F(2,125) =$

70.04, $p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.A x OTD (see Table 9). The interaction effects accounted for an additional .10% of the variance in EE.EFE [$\Delta F(1,124) = .35, p = .55$]. Figure -- indicates that the simple slope was significant at higher levels of OTD ($\beta = .45, t = 2.73, p < .05$), and was 5 at lower levels of OTD ($\beta = .24, t = .89, p = .37$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₃).

WRIA.Contact as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.C and DSC. The main effect of these two variables accounted for an additional 15.30% of the variance in EE.EFE [$\Delta F(2,125) = 12.08, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.C x DSC (see Table 10). The interaction effects accounted for an additional .40% of the variance in EE.EFE [$\Delta F(1,124) = .57, p = .45$]. Figure 6 indicates that the simple slope was significant at higher levels of DSC ($\beta = .05, t = 5.14, p < .05$), and was not at lower levels of DSC ($\beta = -.00, t = -.15, p = .88$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₄).

WRIA.Disintegration as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.D and DSC. The main effect of these two variables accounted for an additional 43.50% of the variance in EE.EFE [$\Delta F(2,125) = 53.28, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.D x DSC (see Table 11). The interaction effects accounted for an additional .30% of the variance in EE.EFE [$\Delta F(1,124) = .69, p = .41$]. Figure 7 indicates that the simple

slope was -- at higher levels of DSC ($\beta = .71, t = 4.01, p < .05$), and was -- at lower levels of DSC ($\beta = .44, t = 2.68, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₃), which proposed that a relationship between WRIA.D and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Reintegration as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.R and DSC. The main effect of these two variables accounted for an additional 39.80% of the variance in EE.EFE [$\Delta F(2,125) = 45.39, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.R x DSC (see Table 12). The interaction effects accounted for an additional 1.20% of the variance in EE.EFE [$\Delta F(1,124) = 2.70, p = .10$]. Figure 8 indicates that the simple slope was significant at higher levels of DSC ($\beta = .82, t = 4.65, p < .05$), and was not significant at lower levels of DSC ($\beta = .31, t = 1.89, p = .06$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₄).

WRIA.Pseudo-Independence as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.P and DSC. The main effect of these two variables accounted for an additional 43.30% of the variance in EE.EFE [$\Delta F(2,125) = 52.79, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.P x DSC (see Table 13). The interaction effects accounted for an additional 1.00% of the variance in EE.EFE [$\Delta F(1,124) = 2.47, p = .12$]. Figure 9 indicates that the simple

slope was -- at higher levels of DSC ($\beta = .49, t = 2.15, p < .05$), and was -- at lower levels of DSC ($\beta = 1.32, t = 3.85, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₃), which proposed that a relationship between WRIA.P and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Autonomy as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.40% of ΔR^2 . In step 2, this researcher entered WRIA.A and DSC. The main effect of these two variables accounted for an additional 38.80% of the variance in EE.EFE [$\Delta F(2,125) = 43.49, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.A x DSC (see Table 14). The interaction effects accounted for an additional .10% of the variance in EE.EFE [$\Delta F(1,124) = .20, p = .65$]. Figure 10 indicates that the simple slope was significant at higher levels of DSC ($\beta = .96, t = 2.73, p < .05$), and was not significant at lower levels of DSC ($\beta = .70, t = 2.60, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₃), which proposed that a relationship between WRIA.A and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

Ethnocultural Empathy: Accepting Cultural Differences

WRIA.Contact as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.C and OTD. The main effect of these two

variables accounted for an additional 52.90% of the variance in EE.Accepting Cultural Differences (EE.ACD) [$\Delta F(2,125) = 75.57, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.C x OTD (see Table 15). The interaction effects accounted for an additional 1.00% of the variance in EE.ACD [$\Delta F(1,124) = 2.91, p = .09$]. Figure 11 indicates that the simple slope was significant at higher levels of OTD ($\beta = .07, t = 2.10, p < .05$), and was not significant at lower levels of OTD ($\beta = -.02, t = -.06, p = .58$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₃).

WRIA.Disintegration as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.D and OTD. The main effect of these two variables accounted for an additional 55.80% of the variance in EE.ACD [$\Delta F(2,125) = 85.63, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.D x OTD (see Table 16). The interaction effects accounted for an additional 3.20% of the variance in EE.ACD [$\Delta F(1,124) = 10.44, p < .05$]. Figure 12 indicates that the simple slope was significant at higher levels of OTD ($\beta = .60, t = 4.84, p < .05$), and was significant at lower levels of OTD ($\beta = -.09, t = -.63, p = .53$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₃).

WRIA.Reintegration as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.R and OTD. The main effect of these two variables accounted for an additional 63.10% of the variance in EE.ACD [$\Delta F(2,125) = 117.83, p < 0.05$]. In step 3, we entered an interaction term, representing

WRIA.R x OTD (see Table 17). The interaction effects accounted for an additional .60% of the variance in EE.ACD [$\Delta F(1,124) = 2.25, p = .14$]. Figure 13 indicates that the simple slope was significant at higher levels of OTD ($\beta = .60, t = 4.68, p < .05$), and was significant at lower levels of OTD ($\beta = .24, t = 1.54, p = .13$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₃), which proposed that a relationship between WRIA.R and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Pseudo-Independence as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.P and OTD. The main effect of these two variables accounted for an additional 52.80% of the variance in EE.ACD [$\Delta F(2,125) = 75.32, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.P x OTD (see Table 18). The interaction effects accounted for an additional 3.50% of the variance in EE.ACD [$\Delta F(1,124) = 10.80, p < .05$]. Figure 14 indicates that the simple slope was significant at higher levels of OTD ($\beta = -.38, t = -1.61, p = .11$), and was not significant at lower levels of OTD ($\beta = .63, t = 3.67, p < .05$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₃).

WRIA.Autonomy as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.A and OTD. The main effect of these two variables accounted for an additional 52.20% of the variance in EE.ACD [$\Delta F(2,125) =$

73.47, $p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.A x OTD (see Table 19). The interaction effects accounted for an additional 3.00% of the variance in EE.ACD [$\Delta F(1,124) = 8.99, p < .05$]. Figure 15 indicated that the simple slope was significant at higher levels of OTD ($\beta = .52, t = 3.10, p < .05$), and was not significant at lower levels of OTD ($\beta = -.54, t = -1.93, p = .37$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₃).

WRIA.Contact as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.C and DSC. The main effect of these two variables accounted for an additional 9.10% of the variance in EE.ACD [$\Delta F(2,125) = 6.50, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.C x DSC (see Table 20). The interaction effects accounted for an additional .00% of the variance in EE.ACD [$\Delta F(1,124) = .07, p = .79$]. Figure 16 indicates that the simple slope was significant at higher levels of DSC ($\beta = .05, t = 5.06, p < .05$), and was not significant at lower levels of DSC ($\beta = .04, t = 3.61, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₄), which proposed that a relationship between WRIA.C and EE would only hold at high levels of DSC, not all DSC levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Disintegration as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.D and DSC. The main effect of these two variables accounted for an additional 35.50% of the variance in EE.ACD

$[\Delta F(2,125) = 36.38, p < 0.05]$. In step 3, we entered an interaction term, representing WRIA.D x DSC (see Table 21). The interaction effects accounted for an additional .10% of the variance in EE.ACD $[\Delta F(1,124) = .11, p = .74]$. Figure 17 indicates that the simple slope was significant at higher levels of DSC ($\beta = .57, t = 2.67, p < .05$), and was not significant at lower levels of DSC ($\beta = .70, t = 3.33, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₄), which proposed that a relationship between WRIA.D and EE would only hold at high levels of DSC, not all DSC levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Reintegration as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.R and DSC. The main effect of these two variables accounted for an additional 42.60% of the variance in EE.ACD $[\Delta F(2,125) = 49.36, p < 0.05]$. In step 3, we entered an interaction term, representing WRIA.R x DSC (see Table 22). The interaction effects accounted for an additional .10% of the variance in EE.ACD $[\Delta F(1,124) = .20, p = .66]$. Figure 18 indicates that the simple slope was significant at higher levels of DSC ($\beta = .79, t = 4.16, p < .05$), and was not significant at lower levels of DSC ($\beta = .65, t = 3.54, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₄), which proposed that a relationship between WRIA.R and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Pseudo-Independence as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.P and DSC. The main effect of these two variables accounted for an additional 35.00% of the variance in EE.ACD [$\Delta F(2,125) = 35.51, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.P x DSC (see Table 23). The interaction effects accounted for an additional .10% of the variance in EE.ACD [$\Delta F(1,124) = .11, p = .74$]. This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₄), which proposed that a relationship between WRIA.P and EE would only hold at high levels of DSC, not all DSC levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004) (See Figure 19).

WRIA.Autonomy as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 3.40% of ΔR^2 . In step 2, this researcher entered WRIA.A and DSC. The main effect of these two variables accounted for an additional 28.80% of the variance in EE.ACD [$\Delta F(2,125) = 26.54, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.A x DSC (see Table 24). The interaction effects accounted for an additional .20% of the variance in EE.ACD [$\Delta F(1,124) = .32, p = .57$]. Figure 20 indicates that the simple slope was significant at higher levels of DSC ($\beta = 1.09, t = 2.78, p < .05$), and was not significant at lower levels of DSC ($\beta = .70, t = 1.89, p = .06$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₄).

Ethnocultural Empathy: Empathic Awareness

WRIA.Contact as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.C and OTD. The main effect of these two variables accounted for an additional 31.30% of the variance in EE.Empathic Awareness (EE.EA) [$\Delta F(2,125) = 31.22, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.C x OTD (see Table 25). The interaction effects accounted for an additional .70% of the variance in EE.EA [$\Delta F(1,124) = 1.39, p = .24$]. Figure 21 indicates that the simple slope was not significant at higher levels of OTD ($\beta = .05, t = 1.37, p = .17$), and was not significant at lower levels of OTD ($\beta = -.02, t = -.60, p = .55$). This is an indication that no moderating effect was found, as neither slope was statistically significant, which is inconsistent with (H₃). It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Disintegration as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.D and OTD. The main effect of these two variables accounted for an additional 38.20% of the variance in EE.EA [$\Delta F(2,125) = 42.67, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.D x OTD (see Table 26). The interaction effects accounted for an additional 0.00% of the variance in EE.EA [$\Delta F(1,124) = .01, p = .91$]. Figure 22 indicates that the simple slope was significant at higher levels of OTD ($\beta = .39, t = 2.46, p < .05$), and was significant at lower levels of OTD ($\beta = .36, t = 2.07, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is

inconsistent with (H₃), which proposed that a relationship between WRIA.D and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Reintegration as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.R and OTD. The main effect of these two variables accounted for an additional 44.30% of the variance in EE.EA [$\Delta F(2,125) = 55.59, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.R x OTD (see Table 27). The interaction effects accounted for an additional .10% of the variance in EE.EA [$\Delta F(1,124) = .29, p = .59$]. Figure 23 indicates that the simple slope was significant at higher levels of OTD ($\beta = .57, t = 3.57, p < .05$), and was significant at lower levels of OTD ($\beta = .40, t = 2.05, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₃), which proposed that a relationship between WRIA.R and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Pseudo-Independence as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.P and OTD. The main effect of these two variables accounted for an additional 35.20% of the variance in EE.EA [$\Delta F(2,125) = 37.28, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.P x OTD (see Table 28). The interaction effects accounted for an additional .10% of the variance in EE.EA [$\Delta F(1,124) = .12, p = .74$]. Figure 24 indicates that the simple

slope was significant at higher levels of OTD ($\beta = .54, t = 2.49, p < .05$), and was not significant at lower levels of OTD ($\beta = .41, t = 1.34, p = .18$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₃).

WRIA.Autonomy as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.A and OTD. The main effect of these two variables accounted for an additional 34.30% of the variance in EE.EA [$\Delta F(2,125) = 35.84, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.A x OTD (see Table 29). The interaction effects accounted for an additional 0.00% of the variance in EE.EA [$\Delta F(1,124) = 8.30, p = .77$]. Figure 25 indicates that the simple slope was significant at higher levels of OTD ($\beta = .47, t = 2.28, p < .05$), and was not significant at lower levels of OTD ($\beta = .35, t = .97, p = .33$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₃).

WRIA.Contact as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.C and DSC. The main effect of these two variables accounted for an additional 6.10% of the variance in EE.EA [$\Delta F(2,125) = 4.33, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.C x DSC (see Table 30). The interaction effects accounted for an additional .10% of the variance in EE.EA [$\Delta F(1,124) = .11, p = .74$]. Figure 26 indicates that the simple slope was not significant at higher levels of DSC ($\beta = .02, t = 1.68, p = .95$), and was significant at lower levels of DSC ($\beta = .05, t = 3.91, p < .05$). As such, a moderating effect was present

in this relationship. This finding was inconsistent, however, with hypothesis (H₃), which proposed high levels of DSC to attenuate the relationship between WRIA.C and EE.EA.

WRIA.Disintegration as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.D and DSC. The main effect of these two variables accounted for an additional 30.10% of the variance in EE.EA [$\Delta F(2,125) = 29.36, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.D x DSC (see Table 31). The interaction effects accounted for an additional .30% of the variance in EE.EA [$\Delta F(1,124) = .58, p = .45$]. Figure 27 indicates that the simple slope was significant at higher levels of DSC ($\beta = .76, t = 3.38, p < .05$), and was significant at lower levels of DSC ($\beta = .45, t = 2.00, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₄), which proposed that a relationship between WRIA.D and EE would only hold at high levels of DSC, not all DSC levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Reintegration as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.R and DSC. The main effect of these two variables accounted for an additional 35.40% of the variance in EE.EA [$\Delta F(2,125) = 37.68, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.R x DSC (see Table 32). The interaction effects accounted for an additional 1.50% of the variance in EE.EA [$\Delta F(1,124) = 3.23, p = .08$]. Figure 28 indicates that the simple slope was significant at higher levels of DSC ($\beta = 1.03, t = 4.78, p < .05$), and was

significant at lower levels of DSC ($\beta = .37, t = 1.98, p < .05$). As such, a moderating effect was present in this relationship. This finding was consistent with hypothesis (H₄).

WRIA.Pseudo-Independence as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.P and DSC. The main effect of these two variables accounted for an additional 29.10% of the variance in EE.EA [$\Delta F(2,125) = 27.95, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.P x DSC (see Table 33). The interaction effects accounted for an additional 2.20% of the variance in EE.EA [$\Delta F(1,124) = 4.35, p = .04$]. Figure 29 indicates that the simple slope was not significant at higher levels of DSC ($\beta = .26, t = .78, p = .43$), and was significant at lower levels of DSC ($\beta = 1.66, t = 4.31, p < .05$). As such, a moderating effect was present in this relationship. This finding was inconsistent, however, with hypothesis (H₄), which proposed high levels of DSC to attenuate the relationship between WRIA.P and EE.EA.

WRIA.Autonomy as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.90% of ΔR^2 . In step 2, this researcher entered WRIA.A and DSC. The main effect of these two variables accounted for an additional 25.50% of the variance in EE.EA [$\Delta F(2,125) = 23.24, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.A x DSC (see Table 34). The interaction effects accounted for an additional 0.00% of the variance in EE.EA [$\Delta F(1,124) = .05, p = .83$]. Figure 30 indicates that the simple slope was significant at higher levels of DSC ($\beta = .95, t = 2.30, p < .05$), and was significant at lower levels of DSC ($\beta = .79, t = 2.02, p < .05$). This is an indication that no moderating

effect was found, as both slopes were statistically significant, which is inconsistent with (H₄), which proposed that a relationship between WRIA.A and EE would only hold at high levels of DSC, not all DSC levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

Ethnocultural Empathy: Empathic Perspective Taking

WRIA.Contact as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.C and OTD. The main effect of these two variables accounted for an additional 14.40% of the variance in EE.Empathic Perspective Taking (EE.EPT) [$\Delta F(2,125) = 11.20, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.C x OTD (see Table 35). The interaction effects accounted for an additional 0.00% of the variance in EE.EPT [$\Delta F(1,124) = .03, p = .87$]. Figure 31 indicates that the simple slope was significant at higher levels of OTD ($\beta = .22, t = 7.99, p < .05$), and was significant at lower levels of OTD ($\beta = .13, t = 4.25, p < .05$). This is an indication that no moderating effect was found, as both slopes were statistically significant, which is inconsistent with (H₃), which proposed that a relationship between WRIA.C and EE would only hold at high levels of OTD, not all OTD levels. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Disintegration as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.D and OTD. The main effect of these two variables accounted for an additional 19.40% of the variance in EE.EPT [$\Delta F(2,125) = 16.07, p < 0.05$]. In step 3, we entered an interaction term, representing

WRIA.D x OTD (see Table 36). The interaction effects accounted for an additional 1.00% of the variance in EE.EPT [$\Delta F(1,124) = 1.63, p = .20$]. Figure 32 indicates that the simple slope was not significant at higher levels of OTD ($\beta = .13, t = .87, p < .38$), and was significant at lower levels of OTD ($\beta = .44, t = 2.78, p < .05$). As such, a moderating effect was present in this relationship. This finding was inconsistent, however, with hypothesis (H₃), which proposed high levels of DSC to attenuate the relationship between WRIA.D and EE.EPT at high levels of OTD.

WRIA.Reintegration as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.R and OTD. The main effect of these two variables accounted for an additional 13.40% of the variance in EE.EPT [$\Delta F(2,125) = 10.284, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.R x OTD (see Table 37). The interaction effects accounted for an additional .20% of the variance in EE.EPT [$\Delta F(1,124) = .33, p = .57$]. Figure -- indicates that the simple slope was -- at higher levels of OTD ($\beta = .08, t = .50, p = .62$), and was 33 at lower levels of OTD ($\beta = -.08, t = 50, p = .62$). This is an indication that no moderating effect was found, as neither slope was statistically significant. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Pseudo-Independence as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.P and OTD. The main effect of these two variables accounted for an additional 18.90% of the variance in EE.EPT [$\Delta F(2,125) = 15.51, p < 0.05$]. In step 3, we entered an interaction term, representing

WRIA.P x OTD (see Table 38). The interaction effects accounted for an additional 1.40% of the variance in EE.EPT [$\Delta F(1,124) = 2.32, p = .13$]. Figure 34 indicates that the simple slope was -- at higher levels of OTD ($\beta = .25, t = 1.32, p = .19$), and was -- at lower levels of OTD ($\beta = .78, t = 2.91, p < .05$). As such, a moderating effect was present in this relationship. This finding was inconsistent, however, with hypothesis (H₃), which proposed high levels of OTD to attenuate the relationship between WRIA.P and EE.EPT.

WRIA.Autonomy as predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.A and OTD. The main effect of these two variables accounted for an additional 15.80% of the variance in EE.EPT [$\Delta F(2,125) = 12.46, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.A x OTD (see Table 39). The interaction effects accounted for an additional .60% of the variance in EE.EPT [$\Delta F(1,124) = .95, p = .33$]. Figure 35 indicates that the simple slope was not significant at higher levels of OTD ($\beta = .17, t = .89, p = .37$), and was not significant at lower levels of OTD ($\beta = .57, t = 1.75, p = .08$). This is an indication that no moderating effect was found, as neither slope was statistically significant. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Contact as a predictor variable moderated by OTD. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.C and DSC. The main effect of these two variables accounted for an additional 7.90% of the variance in EE.EPT [$\Delta F(2,125) = 5.65, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.C x DSC (see Table 40). The interaction effects accounted for an additional .00% of the variance in

EE.EPT [$\Delta F(1,124) = .06, p = .80$]. Figure 36 indicates that the simple slope was -- at higher levels of DSC ($\beta = .03, t = 3.50, p < .05$), and was not significant at lower levels of DSC ($\beta = .02, t = 1.88, p = .06$). As such, a moderating effect was present in this relationship. This finding was inconsistent, however, with hypothesis (H₄), which proposed high levels of DSC to attenuate the relationship between WRIA.C and EE.EPT.

WRIA.Disintegration as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.D and DSC. The main effect of these two variables accounted for an additional 18.60% of the variance in EE.EPT [$\Delta F(2,125) = 15.26, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.D x DSC (see Table 41). The interaction effects accounted for an additional 1.70% of the variance in EE.EPT [$\Delta F(1,124) = 2.76, p = .09$]. Figure 37 indicates that the simple slope was significant at higher levels of DSC ($\beta = .63, t = 3.34, p < .05$), and was not significant at lower levels of DSC ($\beta = .05, t = .25, p < .80$). As such, a moderating effect was present in this relationship between WRIA.D and EE.EPT.

WRIA.Reintegration as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.R and DSC. The main effect of these two variables accounted for an additional 7.40% of the variance in EE.EPT [$\Delta F(2,125) = 5.25, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.R x DSC (see Table 42). The interaction effects accounted for an additional 1.40% of the variance in EE.EPT [$\Delta F(1,124) = 2.04, p = .16$]. Figure 38 indicates that the simple slope was not significant at higher levels of DSC ($\beta = .39, t = 1.82, p = .07$), and was not

significant at lower levels of DSC ($\beta = -.12, t = -.62, p = .54$). This is an indication that no moderating effect was found, as neither slope was statistically significant. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Pseudo-Independence as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.P and DSC. The main effect of these two variables accounted for an additional 18.90% of the variance in EE.EPT [$\Delta F(2,125) = 15.53, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.P x DSC (see Table 43). The interaction effects accounted for an additional.00% of the variance in EE.EPT [$\Delta F(1,124) = .007, p = .93$]. Figure 39 indicates that the simple slope was not significant at higher levels of DSC ($\beta = .49, t = 1.70, p = .09$), and was not significant at lower levels of DSC ($\beta = .54, t = 1.6, p = .12$). This is an indication that no moderating effect was found, as neither slope was statistically significant. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

WRIA.Autonomy as a predictor variable moderated by DSC. The covariates (number of African American male friends, social desirability) accounted for 5.10% of ΔR^2 . In step 2, this researcher entered WRIA.A and DSC. The main effect of these two variables accounted for an additional 14.90% of the variance in EE.EPT [$\Delta F(2,125) = 11.63, p < 0.05$]. In step 3, we entered an interaction term, representing WRIA.A x DSC (see Table 44). The interaction effects accounted for an additional .10% of the variance in EE.EPT [$\Delta F(1,124) = .23, p = .63$]. Figure 40 indicates that the simple slope was not significant at higher levels of DSC ($\beta = .29, t = .81, p = .42$), and was not significant at lower levels of DSC ($\beta = .60, t = 1.81, p = .07$). This is an indication that no moderating

effect was found, as neither slope was statistically significant. It is also inconsistent with basic notions of moderation (Tix, Barron, & Frazier, 2004).

Interpretation of Results

This study examined the conditions under which White racial identity attitude statuses related to Ethnocultural Empathy. The results varied in their support of the study's hypotheses. (H₁) The first hypothesis was that WRIA will be positively correlated to EE during WRIA.P and WRIA.A. This hypothesis was confirmed. (H₂) Here, WRIA was hypothesized to be negatively correlated to EE in WRIA.C, WRIA.D, and WRIA.R. This hypothesis was not confirmed. All WRIA statuses were positively correlated to all subscales of EE. (H₃) The third hypothesis was that OTD would moderate the relationship between WRIA and EE, such that when OTD is high (Phase 2), WRIA will predict EE. When OTD is low (Phase 1), WRIA will not predict EE. The results were varied and served to partially confirm this hypothesis. High levels of OTD had significant interactions effects with WRIA.P and WRIA.A in their prediction of EE.EFE. It appears that in this sample, tendencies toward displays of positive affect toward culturally-different others was present in Phase 2 of WRID. This theme is somewhat surprising, given the theorized role of advanced levels of WRID in communicated empathy. Based on the literature, it was expected that Phase 1, not Phase 2 WRID would be associated with high levels of OTD accounting for high levels of EE. Perhaps this finding can be interpreted to mean that those with Phase 2 WRIA also had high levels of OTD instead of being reliant on this variable in the way that those in early stages of WRID may be.

High levels of OTD had significant interactions effects with WRIA.P and WRIA.A in their prediction of EE.EA. In keeping with the previous statements, perhaps

it is the case that the faculty in this sample, those who interact with multicultural material frequently, are able to draw on both their Phase 2 WRIA status and their high levels of OTD to engage in empathic awareness, a fundamental component of cultural competence (Sue et al., 1992).

High levels of OTD had significant interaction effects with WRIA.C, WRIA.D, WRIA.P, and WRIA.A in their prediction of EE.ACD. It is unsurprising that the *reintegration* stage would be omitted from this finding, as *reintegration* is heavily associated with resolving of cognitive dissonance (Helms, 1990). It is an internally focused stage that may inherently hinder one's ability to perceive, much less accept cultural differences.

Last, low levels of OTD had significant interactions effects with WRIA.D and WRIA.P in their prediction of EE.EPT. With regard to OTD, this was the most surprising finding. At both *disintegration* and *pseudo-independence*, fairly minimal OTD accounted for participants' ability to take on the perspectives of culturally-different others. One interpretation may be that high levels of OTD were not needed for those at these stages of development in order for them to demonstrate this type of cultural empathy. Another interpretation may be that lower levels of OTD may account for one's presence in these stages. Perhaps there is something about *disintegration* and *pseudo-independence* that affect one's ratings to items on OTD differently than they would at other stages of WRID.

It follows that high levels of OTD would be associated with EE, further support by Chao et al.'s (2015) findings. Helms (1990) described Disintegration as the stage occurring when White individuals experience a glimpse of privilege, and recognize

personal and group-level benefits not experienced by non-White individuals. This stage is marked by fear of having to sacrifice awareness for connection to those in their systems who are decidedly less aware. Perhaps when threatened by disconnection with one's system of support, one's openness decreases to some degree. It could also lead to or be stimulated by maintenance of the status quo as referenced in *Behavioral Dominance Theory* (Sidanius & Pratto, 1999).

(H₄) The fourth hypothesis was that DSC would moderate the relationship between WRIA and EE, such that when DSC is higher (Phase 2), WRIA will predict EE. When DSC is lower (Phase 1), WRIA will not predict EE. High levels of DSC had significant interaction effects with WRIA.C and WRIA.R in their prediction of EE.EFE. Both *contact* and *reintegration* represent internally-focused, perceptually disconnected phases of racial identity as they relate to one's interactions with others. It would then hold consistent with White Racial Identity Theory (WRT) that at these stages, DSC offers one access to the capacity for empathic feelings and expressions. This could be an example of the ways in which cultural plunges, as integrated into counselor education classrooms, may disrupt one's existing relationship with their privilege and create opportunities and avenues for cultural connection.

High levels of DSC had significant interaction effects with WRIA.R in their prediction of EE.EA. In keeping with the above commentary, *reintegration* may serve as another space where DSC creates opportunities for cross-cultural interactions marked by understanding and intentional communication. It may be the case that even in the midst of the difficulty one faces during this stage of WRID, DSC is an important and possibly necessary disruptor.

High levels of DSC had significant interaction effects for WRIA.A in its prediction of EE.ACD. It is a striking finding that it was only under the final stage of WRID that DSC created a positive relationship between attitude and acceptance of cultural differences. The meaning behind the unique role of DSC under these circumstances is underexplored in the literature, as existing data would suggest that it would have been during Phase 1 and not Phase 2 WRID that DSC would attenuate this particular relationship with EE.ACD.

High levels of DSC had significant interaction effects with WRIA.D in its prediction of EE.EPT. As *disintegration* represents as downward slide with regard to one's general reservoir of external focus (Helms, 1990), it is striking that DSC has the capacity for one to toggle both empathy and sociocultural knowledge in meaningful ways. As such, this type of contact, as described by Allport (1954), is indeed powerful as an intervention unto itself.

Low levels of DSC had significant interaction effects for WRIA.C and WRIA.P in their prediction of EE.EA. With regard to *contact*, this was a particularly unexpected finding based on the literature and thus the study's hypotheses. At *contact*, individuals are perceptually unaware of their privilege and may resist ownership of it. As such, high levels of DSC were predicted to be useful under these circumstances to offer those at contact access to empathic perspective taking. With regard to *pseudo-independence*, this was a fairly expected finding based on the literature and thus the study's hypotheses. At *pseudo-independence*, individuals are deeply aware of their privilege and actively seeking cross-cultural interactions and White, anti-racist mentors.

Low levels of DSC had significant interaction effects with WRIA.C in its prediction of EE.EPT. This was a particularly unexpected finding based on the literature and thus the study's hypotheses. At *contact*, individuals are perceptually unaware of their privilege and may resist ownership of it. As such, high levels of DSC were predicted to be useful under these circumstances to offer those at contact access to empathic perspective taking.

The mere presence of members of the sample with WRIA in Contact, Disintegration, and Reintegration represents the presence of underdeveloped. There could represent internal dissonance in reporting, as most of the sample rated themselves to be "culturally-competent practitioners."

Summary

This chapter reviewed the findings from the present study. It included a description of preliminary analyses used to determine the data were properly cleaned and ready for analysis. This was followed by running 40 hierarchical multiple regression analyses. High levels of both OTD and DSC moderated the relationship between WRIA and EE. This effect, however, was inconsistent across subscales of EE. Lastly, a series of simple slopes analyses were performed on each of these moderating relationships to clarify interaction effects and to indicate effect size.

CHAPTER 5: DISCUSSION

The present study sought to uncover indices of faculty cultural competence in a quantitative manner. To do this, a moderation model was proposed. In this model, White racial identity attitudes (WRIA) were hypothesized to predict Ethnocultural Empathy (EE) at high and low levels of Openness to Diversity (OTD) and Direct Social Contact (DSC). As discussed in chapter four, the results varied significantly with regard to whether or not OTD and DSC served as a moderator in the relationship between various WRIA status and various subcomponents of EE. The significance of examining the role of cultural competence in student-professor relationships relates to the growing body of literature on the effects of faculty bias on college men of African descent.

The utility of these findings are potentially far-reaching. The theme of EE is utilization of the cultural competencies awareness, knowledge, skills, and action (Ratts et al., 2015) in dynamic ways. EE serves as a reminder that White-identified persons does not need to have entered their counselor or counselor-educator training with significant levels of openness, direct social contact, or be particularly advanced with regard to WRIA in order to have positive intercultural interactions. The unique and varied interaction effects identified in this study are an example of many and surprising ways in which EE can be fostered during one's educational experiences.

This study advanced the literature in three ways. First, it built upon findings by Chao et al. (2015), who explored the relationship between White racial identity attitudes and White empathy using the Psychosocial Costs of Racism to Whites Scale – White Empathy (Spanierman & Heppner, 2004) in a sample of White undergraduate students at a Midwestern university. Second, its findings built upon the work of Brouwer and Boros

(2010) who examined intercultural workplace interactions and proposed *Ethnocultural Empathy* to be a product of direct social contact in a Dutch sample. Third, it is the only documented quantitative analysis of cultural competence in a sample of counseling faculty. This chapter will relate the findings of the present student to the extant literature on this subject matter.

Faculty Bias: Effects on African American College Men

The key implication of this study's findings is its role in informing the training of counselor educators. Of particular focus is the role of implicit bias communication in cross-racial professor-student interactions, a factor known to negatively affect retention of African American men (Harper, 2014). As was identified in this study, among counseling faculty, there were those who were reportedly in phase one stages of WRIA (Contact, Disintegration, Reintegration). This may represent the presence of underdeveloped cultural competence from an awareness perspective. What might occur for those who are low in OTD, and in phase one of WRIA, yet report being culturally-competent? Could it be that those who do not consciously perceive this area for growth may be more likely to engage in acts of unintentional implicit bias? This factor could be implicated in the relationship between student-faculty interactions and the retention of African American men in counseling programs. This section briefly reviews the literature on the impact of faculty bias.

The Role of Bias in Student-Professor Interactions

Beckles (2008) and Jordan (2008) identified student-faculty interaction as a key factor in the academic success of African American college men. This literature indicated repetitious slights, invalidations, and insults as the primary barriers to positive

student-faculty dynamics for this population; verbal, non-verbal, and environmental communication of an intentional or unintentional nature known as *racial microaggressions* (Pierce, 1970; Sue et al., 2007). It could be that bias communicated implicitly in the context of supervision, teaching, or research mentorship could account for the relative paucity of men of African descent among professional counselors and counseling faculty.

Evidence supports that racial discrimination in the form of faculty-communicated microaggressions are implicated in negative outcomes for African American college men, particularly as relates to their development of academic self-concept, a psychosocial factor associated with one's belief in their capacity to succeed academically, constituting an ability-related identity necessary for achievement in post-secondary education (Cokley, Komarraju, King, Cunningham, & Muhammad, 2003). The presence of these subtle forms of bias throughout the educational pipeline may also play a role in the general underrepresentation of men of African descent in the college population, a factor that decreases the number of applicants who identify as men of African descent. Of particular concern is the impact of these microaggressions on student academic and health outcomes.

Faculty Microaggressions. Boysen et al. (2009) identified that negative student-faculty relationships can be stimulated by faculty tendencies to engage in bias communication and instances when professors ignore bias communicated by other students. Harris and Wood's (2013) "institutional" and "academic" domains of success for men of African descent identified the role of positive student-faculty interactions in positive academic outcomes like high GPA. In fact, Beckles (2008) asserted that this

critical factor must include continuous, non-class-based communication, specifically in a safe environment where students feel relaxed while conversing with faculty about critical matters. Additionally, Jordan (2008) noted that a hallmark of these interactions is marked faculty interest in supporting students' voices and experiences. Given what is known about the centrality of student connection to faculty, it follows that negative student-faculty interactions could have a negative effect on academic outcomes for persons who identify as African American college men, particularly negative interactions communicated and experienced as microaggressions.

Boysen et al. (2009) offered the following on the role of faculty, "college instructors are responsible for maintaining and promoting an atmosphere of respect for diversity in increasingly diverse classrooms, and that responsibility includes effective management of incidents of bias" (pp. 219-220). This is relevant to the present study, as students of color consistently report experiencing campus climates to be less welcoming than do White students. For example, approximately half of all students surveyed in Boysen's study of ($N = 2532$) undergraduate students reported having experienced some form of bias while in college. Ten percent of students reported experiencing a bias incident in public spaces and 32% of students reported experiencing a bias incident in the classroom (Boysen et al., 2009).

Implications

As described above, faculty cultural competence is linked to the retention, positive experiences, and persistence of men of African descent in college. This section relates findings from the present study to the training of counselor educators. It includes a focus on course content and evaluative measures.

Training

A criticism of some doctoral programs in counselor education is the under-emphasis of pedagogy/andragogy and curriculum design. A challenge created by minimal education on these factors is the development of policies and practices that may bias classrooms toward the worldview of professors. As previously mentioned, most professors identify as White. Drawing on the literature above, it is clear these factors can be detrimental to African American male students. As such, content in training experiences (e.g., courses, workshops, seminars) should focus on teaching strategies that seek to engage traditionally marginalized student populations.

One such example would be an activity in a course on teaching that emphasizes the literature of African American male student success and engagement. This could additionally serve as a model for other course activities focused on population-specific information. It would help sensitive counselor-educators in training to dynamics of privilege and power as they manifest in the classroom, which offering those already trained in psychotherapy the fodder necessary to conceptualize unique didactic approaches that would account for the lived experiences of men of African descent.

Student Measurement/Evaluation

As Openness to Diversity was determined to attenuate the relationship between White Racial Identity Attitudes and Ethnocultural Empathy, it stands to reason that these factors could be implemented in student learning outcomes and other CACREP-centric methods of student evaluation. This could apply to both the training of counselors and counselor educators. This researcher recommends incorporating this type of evaluation formatively, such that a baseline could be captured early in a student's learning process

and can be used to track development of these psychosocial variables in practicum and internship. This longitudinal data could be utilized by program faculty as part of the department's annual review process, enabling opportunities for critical conversations with regard to firm metrics of cultural competence. This recommendation would need to be modified to fit the demographic of students in the program. For example, it is unknown how a predictor variable like Black Racial Identity Development would affect levels of Ethnocultural Empathy – one example of an area for future research.

Course Content

Models of identity development are commonly explored in multicultural counseling/social and cultural foundations courses. This information is commonly explored as relates to clinical dynamics in the counseling relationship. It can also be applied to case conceptualization in supervision and teaching.

Future Research

The present study focused on the role of cultural competence factors as relevant to the academic well-being of African American men. Despite this population-specific focus, the theme of this study is exploration of faculty. Although the study of cultural competence among faculty is in its infancy, it has the potential to flourish into a rich area of analysis in social science disciplines. However, this nascent status leaves this area without a clear pathway forward. Therefore, the focus of this section on future research is to contribute to the development of a research agenda in this topical area. It is the perspective of this researcher that cultural competence among faculty is a central spoke in the complex matrix of multicultural and social justice training, despite the preponderance of peer-reviewed literature on cultural competence among counselors and clinical

supervisors in non-academic spaces. This emphasis is in keeping with Harper's (2014) notion of an 'antideficit achievement framework,' where members of the institution become responsible for their systemic influence.

The following areas seem relevant to include in this agenda: biopsychosocial conceptualization of implicit bias, microaffirmations, difficult dialogues, faculty incentive structure, and faculty personal commitment to social justice. Further exploration of implicit bias from a perspective that accounts for the whole being would be useful to the discipline of counselor education, particularly given that psychosocial variables are often emphasized to the exclusion of biological factors. A more well-rounded focus on implicit bias could uncover clues to increasing it among those who present with resistance to this concept.

Microaffirmations are included, as they serve as a meaningful counter-point to experiences of microaggressions. They are a discrete skill that can be cultivated in academic spaces to the benefit of the whole community. Building upon this theme of responding to bias and injustice is difficult dialogues, another discrete skill that can be fostered among counselor-educators-in training. Faculty incentive structure is identified for its role in establishing professional priorities and its influence of professorial behavior. The thinking on the part of this researcher is that if cultural competence were factored in as a meaningful aspect of one's tenure and promotion dossier, perhaps it has a greater opportunity to flourish in higher education as normative.

Next, is personal commitment to social justice – which appears to contribute greatly to the social justice movement but has only been minimally explored empirically. It appears that those who possess willingness to engage in ongoing personal growth and

development with regard to using cultural competence as a means of creating a more just society are those who are the most effective. The findings from the present study revealed that there are those who consciously perceive themselves to be more advanced than they are with regard to cultural competence who may also perceive their work to be done or in need of very minimal support. It is among this subset of faculty that further exploration is particularly needed.

Summary

The present study contributed to the literature on faculty cultural competence by exploring the role of White-identified counselor education faculty with regard to their interactions with men of African descent in their programs. This study was guided by Brouwer and Boros' (2010) notion that high levels of DSC may predict high levels of EE and Chao et al. (2015) who examined the relationships between openness to diversity, and WRIA. This researcher found that OTD and DSC both served as moderators, but inconsistently so. For OTD, high levels moderated the relationship between WRIA and EE at *pseudo-independence* and *autonomy*, but not at *contact*, *disintegration*, and *reintegration*.

This finding was inconsistent with the study's hypotheses, which, driven by theory, suggested that Phase One and not Phase Two WRIA would be associated with attenuation of the proposed moderating variable. For DSC, high levels moderated the relationship between WRIA and EE primarily at *contact*. The findings were otherwise at inconsistent with theory and thus the study's hypotheses. This is a theory-consistent finding. Implications of these findings included the significance of incorporating

indications of OTD and WRIA in coursework and student evaluations in professional counseling and counselor education programs.

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Appendix A

Data on Practicing Professional Counselors

UNITED STATES DEPARTMENT OF LABOR					
BUREAU OF LABOR STATISTICS					
Labor Force Statistics from the Current Population Survey					
HOUSEHOLD DATA					
ANNUAL AVERAGES					
11. Employed persons by detailed occupation, sex, race, and Hispanic or Latino ethnicity					
[Numbers in thousands]					
Occupation	2015				
	Total employed	Percent of total employed			
		Women	Black or African American	Asian	Hispanic or Latino
Total, 16 years and over	148,834	46.8	11.7	5.8	16.4
Community and social service occupations	2,596	65.3	17.4	3.6	10.7
Counselors	802	71.4	18.4	2.5	9.5
Social workers	765	83.8	22.0	3.0	12.5
Probation officers and correctional treatment specialists	99	55.4	23.3	4.0	12.1
Social and human service assistants	194	82.6	21.2	2.2	16.0
Miscellaneous community and social service specialists, including health educators and community health workers	117	70.8	14.2	5.2	16.5
Clergy	469	20.6	10.2	6.6	7.3
Directors, religious activities and education	78	57.8	7.5	1.1	5.1
Religious workers, all other	73	59.0	2.3	5.2	6.2

(BLS, 2016)

Appendix B

Distribution of Conferred Degrees By Race

Number of degrees conferred to U.S. residents by degree-granting institutions, percentage distribution of degrees conferred, and percentage of degrees conferred to females, by level of degree and race/ethnicity: Academic years 1999–2000 and 2009–10

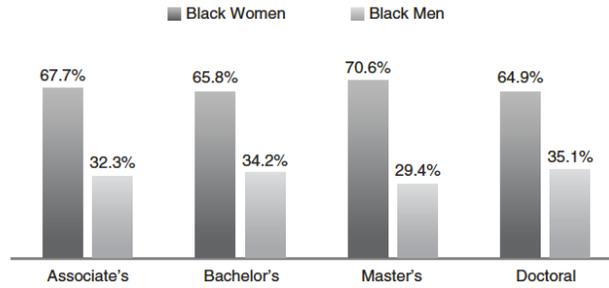
Level of degree and race/ethnicity	Number		% Distribution		% Conferred to Women	
	1999–2000	2009–2010	1999–2000	2009–10	1999–2000	2009–2010
Associate's	554,845	833,337	100.0	100.0	60.3	62.0
White	408,772	552,863	73.7	66.3	59.8	60.9
Black	60,221	113,905	10.9	13.7	65.2	68.3
Hispanic	51,573	112,211	9.3	13.5	59.4	62.4
Asian/Pacific Islander	27,782	44,021	5.0	5.3	56.8	58.5
American Indian/Alaska Native	6,497	10,337	1.2	1.2	65.8	64.9
Bachelor's	1,198,809	1,602,480	100.0	100.0	57.5	57.4
White	929,106	1,167,499	77.5	72.9	56.6	56.0
Black	108,013	164,844	9.0	10.3	65.7	65.9
Hispanic	75,059	140,316	6.3	8.8	59.6	60.7
Asian/Pacific Islander	77,912	117,422	6.5	7.3	54.0	54.5
American Indian/Alaska Native	8,719	12,399	0.7	0.8	60.3	60.7
Master's	406,761	611,693	100.0	100.0	60.0	62.6
White	324,981	445,038	79.9	72.8	59.6	61.8
Black	36,595	76,458	9.0	12.5	68.2	71.1
Hispanic	19,384	43,535	4.8	7.1	60.1	64.3
Asian/Pacific Islander	23,538	42,072	5.8	7.0	52.0	54.3
American Indian/Alaska Native	2,263	3,960	0.6	0.6	62.7	64.3
Doctor's	106,494	140,505	100.0	100.0	47.0	53.3
White	82,984	104,426	77.9	74.3	45.4	51.4
Black	7,080	10,417	6.6	7.4	61.0	65.2
Hispanic	5,039	8,085	4.7	5.8	48.4	55.0
Asian/Pacific Islander	10,684	16,625	10.0	11.8	48.8	56.5
American Indian/Alaska Native	707	952	0.7	0.7	52.9	54.8

(NCES, 2012)

Appendix C

Distribution of Degree Attainment Among African Americans

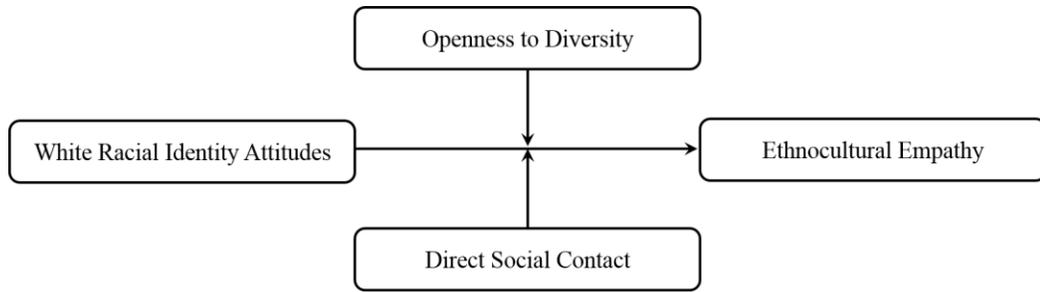
FIGURE 5.1 Black Student Postsecondary Degree Attainment by Level and Sex, 2011



Note. Authors' calculations using data from *Digest of Education Statistics, 2012*, by U.S. Department of Education, 2013, Washington, DC: Institute of Education Sciences, National Center for Education Statistics.

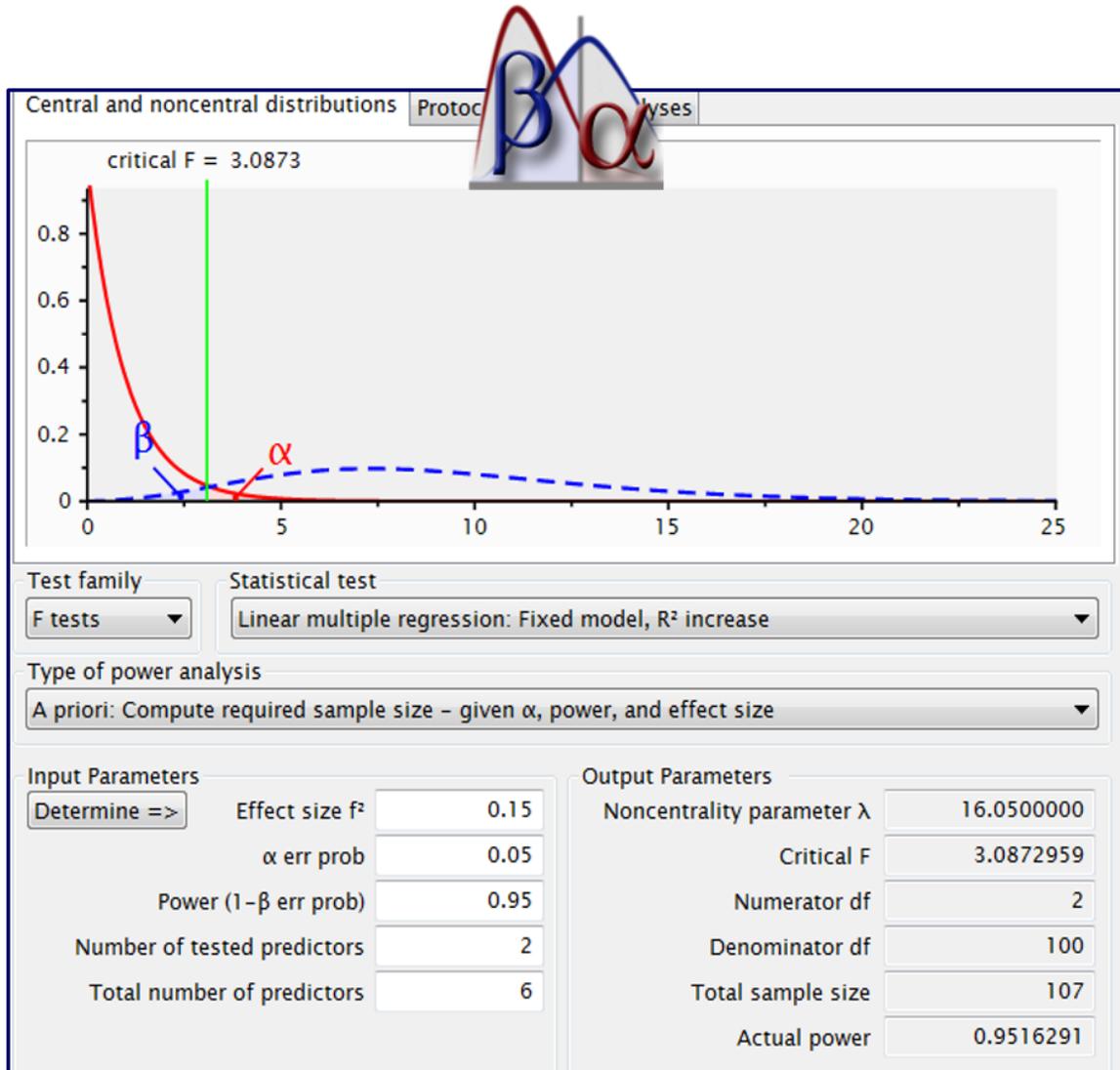
Appendix D

Hypothesized Moderation Model



Appendix E

A Priori Power Analysis



Appendix F

Demographic Questions

- Age
- Gender Identity
- Race/Ethnicity
- Sexual Orientation
- SES
- Do you identify as counselor educator faculty?
- How long have you been teaching?
- In what year did you complete your current highest degree?
- In which discipline did you complete your current highest degree?
- Did the degree required for your current position include cultural competence training?
- Did the training come in the form of a course?
- If your training included a cultural competence course, what was the course title (or an approximation)?
- Did your cultural competence training include activities such as cultural plunges?
- How many African American male friends do you have?

Appendix G

White Racial Identity Attitudes Scale

1. I hardly think about what race I am.
2. I do not understand what Blacks want from Whites.
3. I get angry when I think about how Whites have been treated by Blacks.
4. I feel as comfortable around Blacks as I around Whites
5. I involve myself in causes regardless of the race of the people involved in them.
6. I find myself watching Black people to see what they are like.
7. I feel depressed after I have been around Black people.
8. There is nothing I want to learn from Blacks.
9. I seek out new experiences even if I know a large number of Black will be involved in them.
10. I enjoy watching the different ways that Blacks and Whites approach life.
11. I wish I had a Black friend.
12. I do not feel that I have the social skills to interact with Black people effectively.
13. A Black person who tries to get close to you is usually after something.
14. When a Black person holds an opinion with which I disagree, I am not afraid to express my viewpoint.
15. Sometimes jokes based on Black people's experiences are funny.
16. I think it is exciting to discover the little ways in which Black people and White people are different.
17. I used to believe in racial integration, but now I have my doubts.
18. I'd rather socialize with Whites only.

19. In many ways Blacks and Whites are similar, but they are also different in some important ways.
20. Blacks and White have much to learn from each other.
21. For most of my life, I did not think about racial issues.
22. I have come to believe that Black people and White people are very different.
23. White people have bent over backward trying to make up for their ancestors' mistreatment of Blacks, now it's time to stop.
24. It is possible for Blacks and Whites to have meaningful social relationships with each other.
25. There are some valuable things that White people can learn from Blacks that they can't learn from other Whites.
26. I am curious to learn in what ways Black people and White people differ from each other.
27. I limit myself to White activities.
28. Society may have been unjust to Blacks, but it has also been unjust to Whites.
29. I am knowledgeable about which values Blacks and Whites share.
30. I am comfortable wherever I am.
31. In my family, we never talked about racial issues.
32. When I must interact with a Black person, I usually let him or her make the first move.
33. I feel hostile when I am around Blacks.
34. I think I understand Black people's values.
35. Blacks and Whites can have successful intimate relationships.

36. I was raised to believe that people are people regardless of their race.
37. Nowadays, I go out of my way to avoid associating with Blacks.
38. I believe that Blacks are inferior to Whites.
39. I believe I know a lot about Black people's customs.
40. There are some valuable things that White people can learn from Blacks that they can't learn from Whites.
41. I think it's okay from Black people and White people to date each other as long as they don't marry each other.
42. Sometimes I'm not sure what I think or feel about Black people.
43. When I am the only White in a group of Blacks, I feel anxious.
44. Blacks and Whites differ from each other in some ways, but neither race is superior.
45. I am not embarrassed to admit that I am White.
46. I think White people should become more involved in socializing with Blacks.
47. I don't understand why Black people blame all White people for their social misfortunes.
48. I believe that White people look and express themselves better than Blacks.
49. I feel comfortable talking to Blacks.
50. I value relationships that I have with my Black friends.

Appendix H

The Miville-Guzman Universality-Diversity Scale-Short Form (M-GUDS-S)

1. I would like to join an organization that emphasizes getting to know people from different countries.
2. Persons with disabilities can teach me things I could not learn elsewhere.
3. Getting to know someone of another race is generally an uncomfortable experience for me.
4. I would like to go to dances that feature music from other countries.
5. I can best understand someone after I get to know how he/she is both similar and different from me.
6. I am only at ease with people of my race.
7. I often listen to music of other cultures.
8. Knowing how a person differs from me greatly enhances our friendship.
9. It's really hard for me to feel close to a person from another race.
10. I am interested in learning about the many cultures that have existed in this world.
11. In getting to know someone, I like knowing both how he/she differs from me and is similar to me on most issues.
12. It is very important that a friend agrees with me on most issues.
13. I attend events where I might get to know people from different racial backgrounds.
14. Knowing about the different experiences of other people helps me understand my own problems
15. I often feel irritated by persons of a different race.

Appendix I

The Direct Social Contact Scale (Adapted)

1. In my job, I interact with African American male peers
2. In my private life I interact with African American men.
3. I interact with African American men (on the street, in shops, on the bus, etc.).

Appendix J

The Scale of Ethnocultural Empathy

1. I feel annoyed when people do not speak Standard English.
2. I don't know a lot of information about important social and political events of racial and ethnic groups other than my own.
3. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own.
4. I know what it feels like to be the only person of a certain race or ethnicity in a group of people.
5. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak English.
6. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds.
7. I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own.
8. I don't understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing.
9. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences.
10. I feel irritated when people of different racial or ethnic backgrounds speak their language around me.
11. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them.

12. I share the anger of those who face injustice because of their racial and ethnic backgrounds.
13. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms.
14. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of.
15. I get disturbed when other people experience misfortunes due to their racial or ethnic backgrounds.
16. I rarely think about the impact of a racist or ethnic joke on the feelings of people who are targeted.
17. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds.
18. I express my concern about discrimination to people from other racial or ethnic groups.
19. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own.
20. I can see how other racial or ethnic groups are systematically oppressed in our society.
21. I don't care if people make racist statements against other racial or ethnic groups.
22. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride.
23. When other people struggle with racial or ethnic oppression, I share their frustration.

24. I recognize that the media often portrays people based on racial or ethnic stereotypes.
25. I am aware of how society differentially treats racial or ethnic groups other than my own.
26. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity).
27. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream.
28. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me.
29. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different from me.
30. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group.
31. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day-to-day lives.

Appendix K

Balanced Inventory of Desirable Responding, Impression Management Subscale

1. I sometimes tell lies if I have to.
2. I never cover up my mistakes.
3. There have been occasions when I have taken advantage of someone.
4. I never swear.
5. I sometimes try to get even rather than forgive and forget.
6. I always obey laws, even if I'm unlikely to get caught.
7. I have said something bad about a friend behind his or her back.
8. When I hear people talking privately, I avoid listening.
9. I have received too much change from a salesperson without telling him or her.
10. I always declare everything at customs.
11. When I was young I sometimes stole things.
12. I have never dropped litter on the street.
13. I sometimes drive faster than the speed limit.
14. I never read sexy books or magazines.
15. I have done things that I don't tell other people about.
16. I have never taken things that don't belong to me.
17. I have taken sick-leave from work or school even though I wasn't really sick.
18. I have never damaged a library book or store merchandise without reporting it.
19. I have some pretty awful habits.
20. I don't gossip about other people's business.

Appendix L

Informed Consent Form



Counseling & Family Therapy Programs

8001 Natural Bridge Road

St. Louis, Missouri 63121-4499

Telephone: 314-516-5782

Informed Consent for Participation in Research Activities*Bias in the Counselor Education Classroom*

Participant: _____

HSC Approval Number: _____

Principal Investigator: Courtney R. Boddie, M.Ed., LPC, NCCPI's Phone Number: (573) 567-3355

1. You are invited to participate in a research study conducted by Courtney R. Boddie.

Given the central nature and pride surrounding culturally responsive practice in counselor education, this study seeks to expand the empirical base of what is known about cultural competence among counselor education faculty.

2. a) Your participation will involve

- Completing a questionnaire
- Approximately 700 participants may be involved in this research.
- The amount of time involved in your participation will be 25 minutes, the total length of time for participation.

3. There are no anticipated risks associated with this research. Please respond to the best of your ability and present awareness while completing this survey. The team of researchers is deeply interested in the entirety of your experience and the fact that it may be unique from the experiences of others.
4. There are no direct benefits for you participating in this study.
5. Your participation is voluntary and you may choose not to participate in this research study or withdraw your consent at any time. You will NOT be penalized in any way should you choose not to participate or withdraw.
6. We will do everything we can to protect your privacy. As part of this effort, your identity will not be revealed in any publication that may result from this study. In rare instances, a researcher's study must undergo an audit or program evaluation by an oversight agency (such as the Office for Human Research Protection) that would lead to disclosure of your data as well as any other information collected by the researcher.
7. If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator, Courtney R. Boddie, (573) 567-3355. You may also ask questions or state concerns regarding your rights as a research participant to the Office of Research, at (314) 516-5899.

I have read this consent form and have been given the opportunity to ask questions. I will also be given a copy of this consent form for my records. I hereby consent to my participation in the research described above.

Participant's Signature

Date

Signature of Investigator or Designee

Date

Appendix M

Letter of Invitation

Dear Participant:

This letter is an invitation to consider participating in a study I am conducting as part of my Doctoral degree in the Department of Counseling and Family Therapy at the University of Missouri – St. Louis under the supervision of Dr. Mark Pope. Given the central nature and pride surrounding culturally responsive practice in counselor education, this study seeks to expand the empirical base of what is known about cultural competence among counselor education faculty.

Participation in this study is voluntary. You will be asked to fill out a questionnaire, which will take about 25 minutes. You can fill it out online or in a paper and pencil format. You may decline to answer any of the survey questions if you so wish. Further, you may decide to withdraw from this study at any time without any negative consequences simply by telling me.

There are no known or anticipated risks to you as a participant in this study. This research study has been reviewed and received ethics clearance through the Institutional Review Board at the University of Missouri – St. Louis. Please be assured that your responses to the questionnaires and your contact information will not ever be linked.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at (573) 567-3355 or by e-mail at courtney.boddie@umsl.edu. You can also contact my supervisor, Dr. Mark Pope, at (314) 516-7121 or e-mail at popeml@umsl.edu. You may

also ask questions or state concerns regarding rights as a research participant to the University of Missouri – St. Louis Office of Research Administration at (314) 516-5897.

Sincerely,

Courtney R. Boddie, M.Ed.

Mark Pope, Ed.D.

Doctoral Candidate

Curator's Distinguished Professor

Department of Counseling & Family Therapy

College of Education

University of Missouri – St. Louis

Invitation to Participate (to be emailed, posted on social media, etc.)

Appendix N

Email Invitation

Hello!

You are invited to participate in a study regarding cultural competence. Given the central nature and pride surrounding culturally responsive practice in counselor education, this study seeks to expand the empirical base of what is known about cultural competence among counselor education faculty. If you are at least 18 years old, and identify as counseling faculty (regardless of employment status or rank), we would greatly appreciate your participation in our study.

The survey is anonymous and takes about 25 minutes to complete. For those interested in participating in this study, click on the following hypertext link (link will appear here) which will take you to the consent form and survey. This research has been approved by the Institutional Review Board for protection of human subjects at the University of Missouri-St. Louis.

Please feel free to forward this e-mail announcement to eligible friends and other relevant listservs. Thanks in advance for your help with this project!

Sincerely,

Courtney and Dr. Pope

Courtney R. Boddie, M.Ed., University of Missouri-St. Louis

Mark Pope, Ed.D., University of Missouri-St. Louis

Appendix O

Table 1

Descriptive Statistics for Continuous Demographic Variables

	N	Range	Min	Max	Sum	Mean	Std.	Var	Skew	Kurt
Age	131	51	25	76	5868	44.79	12.959	167.934	0.519	-0.62
Years Teaching	131	50	0	50	1267	9.67	9.44	89.122	1.763	3.442
When Did You Finish Training	131	44	1973	2017	262959	2007.32	10.071	101.419	-1.446	1.656
# of AA Male Friends	131	50	0	50	608	4.6412	7.30234	53.324	4.311	22.583

Table 2

Categorical Demographic Variables

Gender Identity	<ul style="list-style-type: none"> • Gender Identity: <ul style="list-style-type: none"> ○ 1 =woman (102; 77.86%) ○ 2 =man (27; 20.61%) ○ 3 =transgender (1; 0.76%) ○ 4 =genderqueer/genderfluid (0, 0%) ○ 5 =other (1; 0.76%)
Race	<ul style="list-style-type: none"> • Race/Ethnicity: <ul style="list-style-type: none"> ○ 1 =White (131, 100%) ○ 2 =Multiracial (0, 0%) ○ 3 =African American (0, 0%) ○ 4 =Latinx (0, 0%) ○ 5 =Middle Eastern (0, 0%) ○ 6 =Asian (0, 0%) ○ 7 =Pacific Islander (0, 0%) ○ 8 =American Indian/Native American (0, 0%) ○ 9 =Others (0, 0%)

Table 2
Categorical Demographic Variables

Sexual Orientation	<ul style="list-style-type: none"> • Sexual Orientation: <ul style="list-style-type: none"> ○ 1 = Lesbian (10; 7.63%) ○ 2 = Gay (5; 3.82%) ○ 3 = Bisexual (9; 6.87%) ○ 4 = Straight (102; 77.86%) ○ 5 = Pansexual (0; 0%) ○ 6=Queer (2; 1.53%) ○ 7=Questioning (1; .76%) ○ 8=Two-Spirit (0) ○ 9= Other (2; 1.53%)
SES/Social Class	<ul style="list-style-type: none"> • SES: <ul style="list-style-type: none"> ○ 1 = Very low/poverty level (5; 3.82%) ○ 2 = Working Class (11; 8.40%) ○ 3 = Middle Class (73; 55.73%) ○ 4 = Upper Middle Class (35; 26.72%) ○ 5 = Upper Class (6; 4.58%) ○ 6= Other (1; .76%)
Counselor Educator	<ul style="list-style-type: none"> • Do you identify as a counselor educator? <ul style="list-style-type: none"> ○ 1=yes (122; 93.13%) ○ 2=no (9; 1.53%)
Highest Level of Ed	<ul style="list-style-type: none"> • What is your highest level of education? <ul style="list-style-type: none"> ○ 1=Doctorate (90; 68.70%) ○ 2=Clinical Doctorate (1; .76%) ○ 3=Master's Degree (40; 30.53%)

Table 2
Categorical Demographic Variables

Discipline	<ul style="list-style-type: none"> • In which discipline did you complete your current highest degree? <ul style="list-style-type: none"> ○ 1 = Counselor Education (72; 54.96%) ○ 2 = Counseling Psychology (23; 17.56%) ○ 3 = Marriage and Family Therapy (6; 4.58%) ○ 4 = Social Work (0; 0%) ○ 5 = Clinical Psychology (4; 3.05%) ○ 6=School Psychology (0; 0%) ○ 7= Psychiatry (0; 0%) ○ 8=Other (26; 19.85%)
Cultural Competency Training?	<ul style="list-style-type: none"> • Did the degree required for your current position include cultural competence training? <ul style="list-style-type: none"> ○ 1=yes (117; 89.31%) ○ 2=no (14; 10.69%)
Culturally Competent?	<ul style="list-style-type: none"> • Do you perceive yourself to be a culturally-responsive practitioner? <ul style="list-style-type: none"> ○ 1=yes (109; 83.21%) ○ 2=maybe (4; 3.05%) ○ 3=no (17; 12.98%)

Table 3
Descriptive Statistics of Study Variables: EE.EFE

Mean		0.3329
95% Confidence Interval for Mean	Lower Bound	0.302
	Upper Bound	0.3638
5% Trimmed Mean		0.33
Median		0.3328
Variance		0.032
Std. Deviation		0.17859
Minimum		0
Maximum		0.73
Range		0.73
Interquartile Range		0.23
Skewness		0.11
Kurtosis		-0.504

Table 3
Descriptive Statistics of Study Variables: EE.ACD

Mean		0.2326
95% Confidence Interval for Mean	Lower Bound	0.1992
	Upper Bound	0.2659
5% Trimmed Mean		0.2204
Median		0.2296
Variance		0.037
Std. Deviation		0.19286
Minimum		0
Maximum		0.75
Range		0.75
Interquartile Range		0.24
Skewness		0.735
Kurtosis		-0.123

Table 3
Descriptive Statistics of Study Variables: EE.EA

Mean		0.2258
95% Confidence Interval for Mean	Lower Bound	0.1908
	Upper Bound	0.2607
5% Trimmed Mean		0.214
Median		0.226
Variance		0.041
Std. Deviation		0.20217
Minimum		0
Maximum		0.83
Range		0.83
Interquartile Range		0.37
Skewness		0.502
Kurtosis		-0.521

Table 3
Descriptive Statistics of Study Variables: EE.EPT

Mean		0.4406
95% Confidence Interval for Mean	Lower Bound	0.4128
	Upper Bound	0.4684
5% Trimmed Mean		0.4476
Median		0.4524
Variance		0.026
Std. Deviation		0.1607
Minimum		0
Maximum		0.74
Range		0.74
Interquartile Range		0.23
Skewness		-0.557
Kurtosis		-0.076

Table 3
Descriptive Statistics of Study Variables: OTD

Mean		0.4702
95% Confidence Interval for Mean	Lower Bound	0.4467
	Upper Bound	0.4937
5% Trimmed Mean		0.4686
Median		0.4798
Variance		0.019
Std. Deviation		0.1361
Minimum		0.17
Maximum		0.81
Range		0.65
Interquartile Range		0.17
Skewness		-0.014
Kurtosis		0.219

Table 3
Descriptive Statistics of Study Variables: DSC

Mean		0
		-
95% Confidence Interval for Mean	Lower Bound	0.1729
	Upper Bound	0.1729
		-
5% Trimmed Mean		0.0041
Median		0.0978
Variance		1
Std. Deviation		1
Minimum		-2.31
Maximum		2.1
Range		4.41
Interquartile Range		1.6
Skewness		-0.012
Kurtosis		-0.437

Table 3
Descriptive Statistics of Study Variables: WRIA.C

Mean		0
		-
95% Confidence Interval for Mean	Lower Bound	0.1729
	Upper Bound	0.1729
5% Trimmed Mean		0.0178
Median		0.043
Variance		1
Std. Deviation		1
Minimum		-2.62
Maximum		2.12
Range		4.74
Interquartile Range		1.18
Skewness		-0.186
Kurtosis		-0.136

Table 3
Descriptive Statistics of Study Variables: WRIA.D

Mean		0.2588
95% Confidence Interval for Mean	Lower Bound	0.2264
	Upper Bound	0.2912
5% Trimmed Mean		0.2538
Median		0.2704
Variance		0.035
Std. Deviation		0.18727
Minimum		-0.13
Maximum		0.86
Range		0.99
Interquartile Range		0.23
Skewness		0.3
Kurtosis		0.757

Table 3
Descriptive Statistics of Study Variables: WRIA.R

Mean		0.2603
95% Confidence Interval for Mean	Lower Bound	0.2293
	Upper Bound	0.2912
5% Trimmed Mean		0.2493
Median		0.2268
Variance		0.032
Std. Deviation		0.17909
Minimum		-0.04
Maximum		0.83
Range		0.87
Interquartile Range		0.24
Skewness		0.816
Kurtosis		0.34

Table 3
Descriptive Statistics of Study Variables: WRIA.P

Mean		0.4585
95% Confidence Interval for Mean	Lower Bound	0.4375
	Upper Bound	0.4795
5% Trimmed Mean		0.4504
Median		0.4539
Variance		0.015
Std. Deviation		0.12163
Minimum		0.22
Maximum		0.86
Range		0.64
Interquartile Range		0.11
Skewness		0.966
Kurtosis		1.971

Table 3
Descriptive Statistics of Study Variables: WRIA.A

Mean		0.4599
95% Confidence Interval for Mean	Lower Bound	0.4402
	Upper Bound	0.4797
5% Trimmed Mean		0.4489
Median		0.4456
Variance		0.013
Std. Deviation		0.11429
Minimum		0.25
Maximum		0.85
Range		0.61
Interquartile Range		0.11
Skewness		1.544
Kurtosis		3.358

Table 4
Intercorrelation Table

	WRIA.C	WRIA.D	WRIA.R	WRIA.P	WRIA.A	OTD	EE.EFE	EE.ACD	EE.EA	EE.EPT	DSC
WRIA.C	1	.316**	.302**	.213*	.085	.174*	.209*	.268**	.180*	.189*	-.117
WRIA.D	.316**	1	.663**	.640**	.559**	.576**	.663**	.610**	.556**	.413**	-.331**
WRIA.R	.302**	.663**	1	.521**	.445**	.491**	.623**	.670**	.614**	.197*	-.276**
WRIA.P	.213*	.640**	.521**	1	.725**	.708**	.663**	.607**	.554**	.447**	-.369**
WRIA.A	.085	.559**	.445**	.725**	1	.647**	.586**	.541**	.529**	.366**	-.232**
OTD	.174*	.576**	.491**	.708**	.647**	1	.702**	.733**	.583**	.394**	-.361**
EE.EFE	.209*	.663**	.623**	.663**	.586**	.702**	1	.744**	.678**	.512**	-.397**
EE.ACD	.268**	.610**	.670**	.607**	.541**	.733**	.744**	1	.696**	.370**	-.220*
EE.EA	.180*	.556**	.614**	.554**	.529**	.583**	.678**	.696**	1	.422**	-.199*
EE.EPT	.189*	.413**	.197*	.447**	.366**	.394**	.512**	.370**	.422**	1	-.263**
.DSC	-.117	-.331**	-.276**	-.369**	-.232**	-.361**	-.397**	-.220*	-.199*	-.263**	1

Note: **. Correlation is significant at the 0.01 level (2-tailed). *. Correlation is significant at the 0.05 level (2-tailed).

Table 5

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Contact) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.25*
Step 2	WRIA.C	.47**	.01
	OTD		.90*
Step 3	WRIA.C x OTD	.01	.13

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 1
Simple Slopes Effect Size Analysis

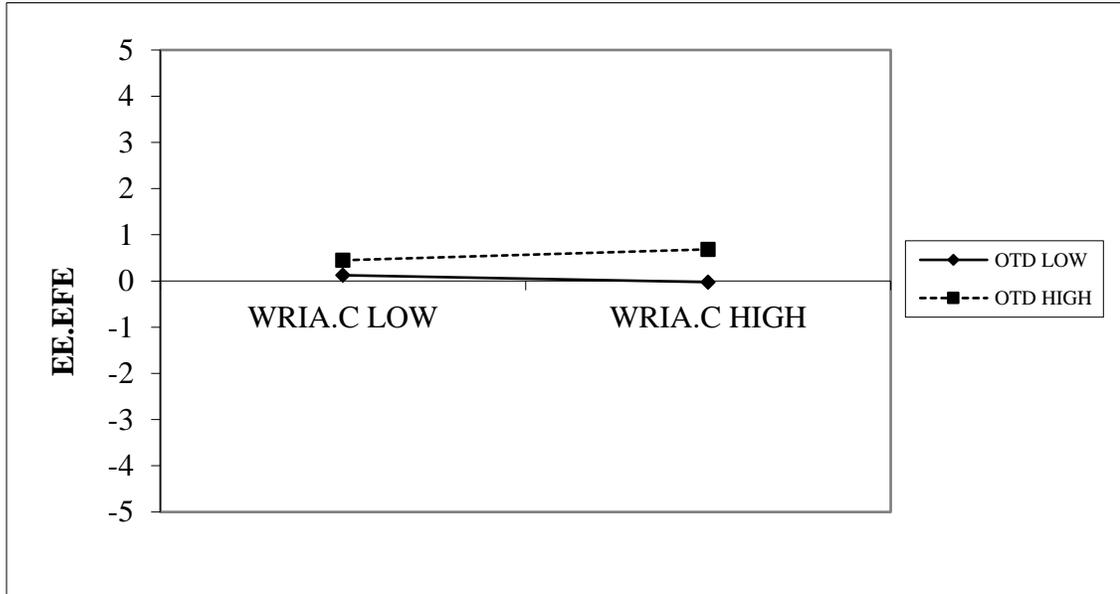


Table 6
 Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Disintegration) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.25*
Step 2	WRIA.D	.55**	.35*
	OTD		.63*
Step 3	WRIA.D x OTD	.00	.20

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 2
 Simple Slopes Effect Size Analysis

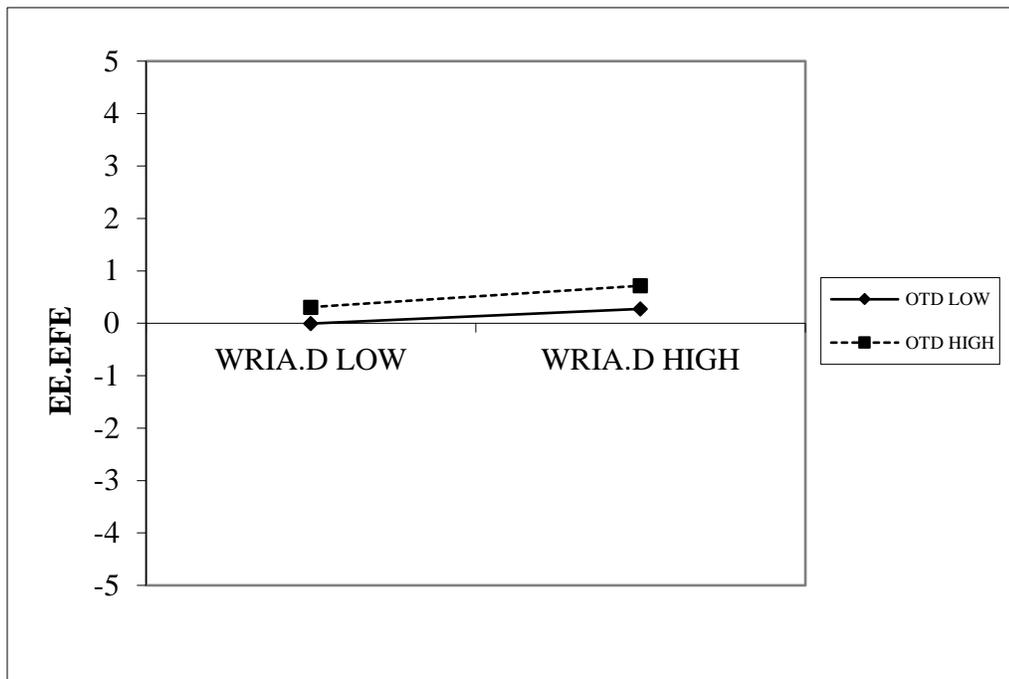


Table 7
 Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Reintegration) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.25*
Step 2	WRIA.R	.55**	.35*
	OTD		.69*
Step 3	WRIA.R x OTD	.00	.094

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 3
 Simple Slopes Effect Size Analysis

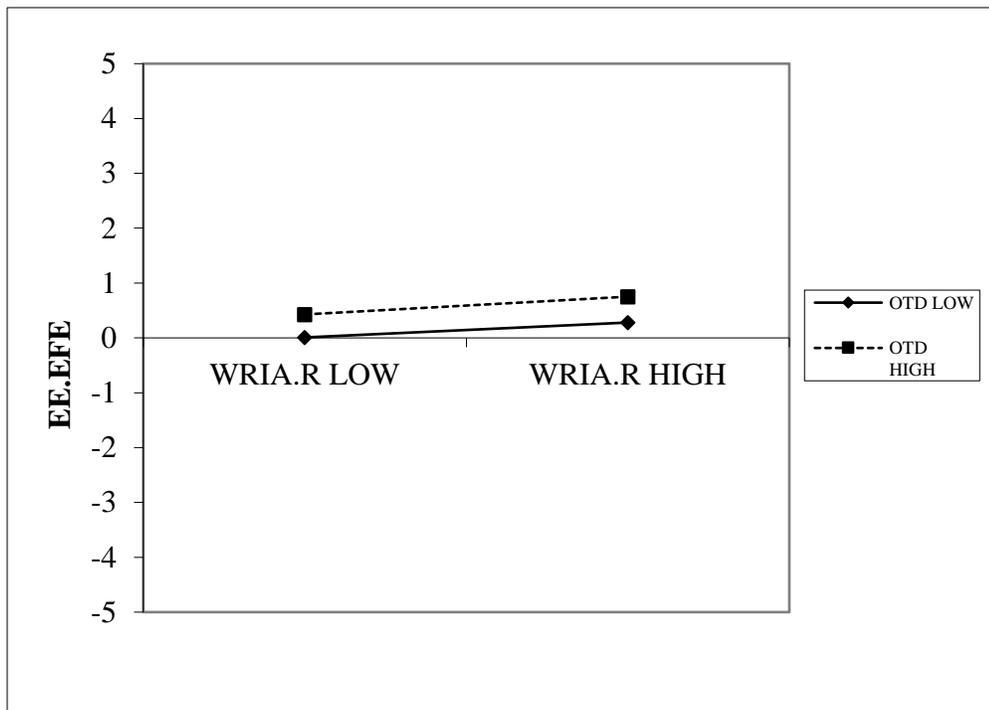


Table 8

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Pseudo-Independence) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.25*
Step 2	WRIA.P	.52**	.47*
	OTD		.61*
Step 3	WRIA.P x OTD	.00	.47

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 4
Simple Slopes Effect Size Analysis

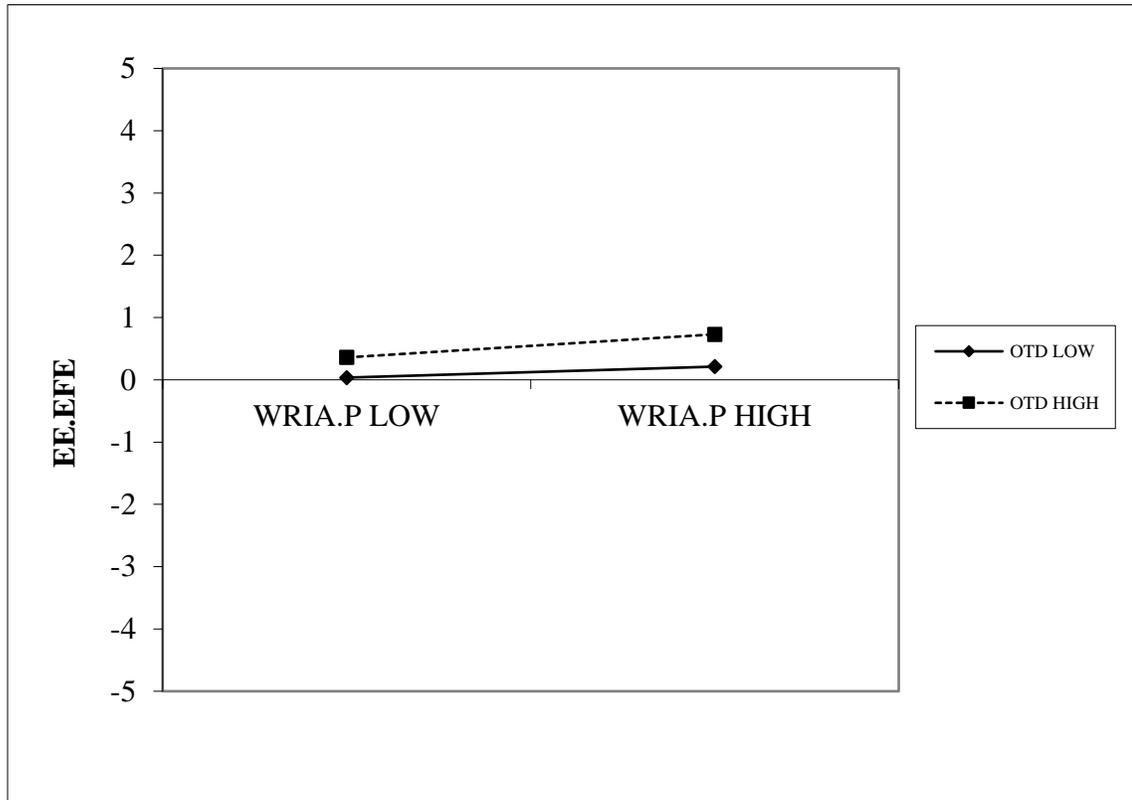


Table 9

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Autonomy) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.25*
Step 2	WRIA.A	.50**	.39*
	OTD		.70*
Step 3	WRIA.A x OTD	.00	.32

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 5
Simple Slopes Effect Size Analysis

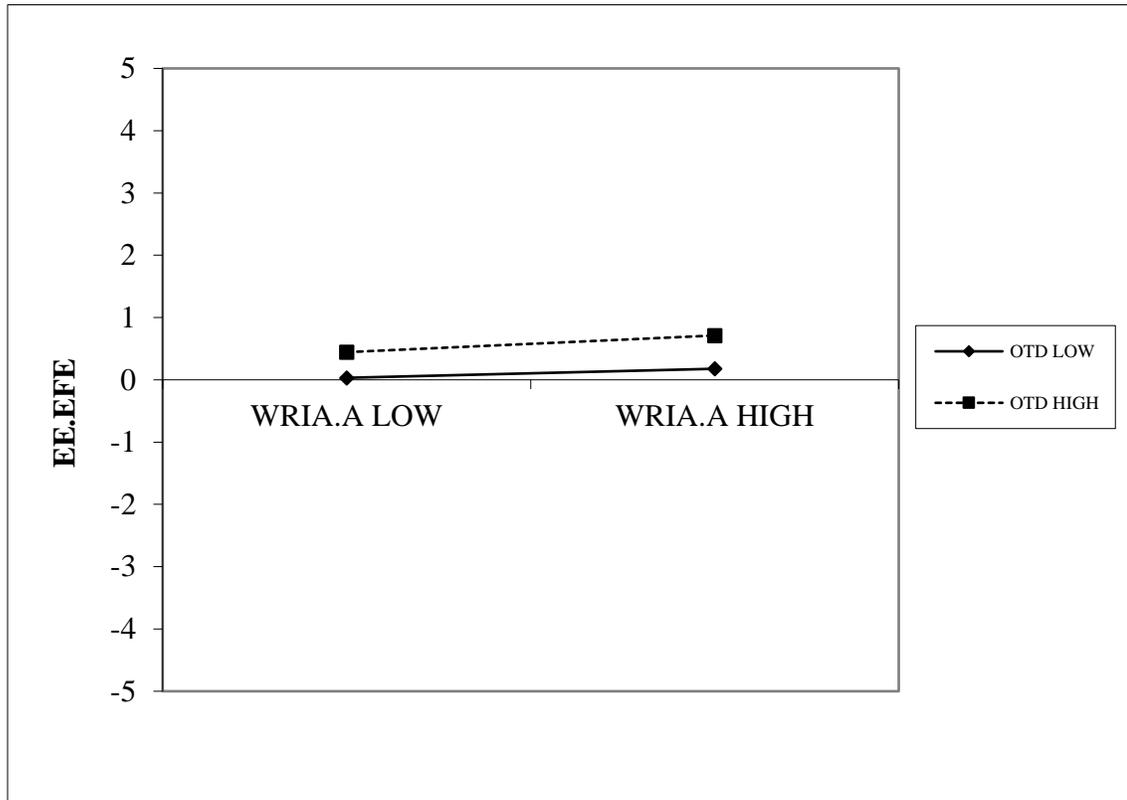


Table 10

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Contact) and Direct Social Contact

Predictor	ΔR^2	β
Step 1		
Covariates	.05	.25*
Step 2		
WRIA.C	.15**	-.07*
DSC		.03
Step 3		
WRIA.C x DSC	.00	.01

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 6
Simple Slopes Effect Size Analysis

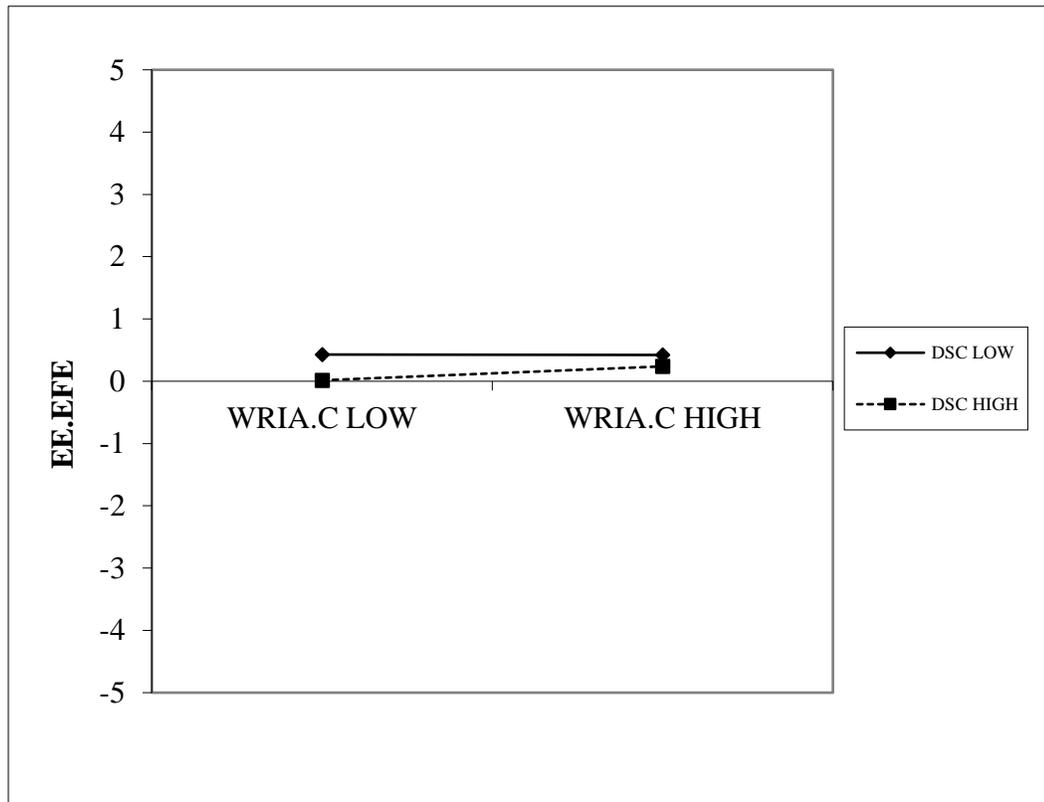


Table 11

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Disintegration) and Direct Social Contact

Predictor	ΔR^2	β
Step 1		
Covariates	.05	.25*
Step 2		
WRIA.D	.44**	.57*
DSC		-.04*
Step 3		
WRIA.D x DSC	.00	.06

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 7
Simple Slopes Effect Size Analysis

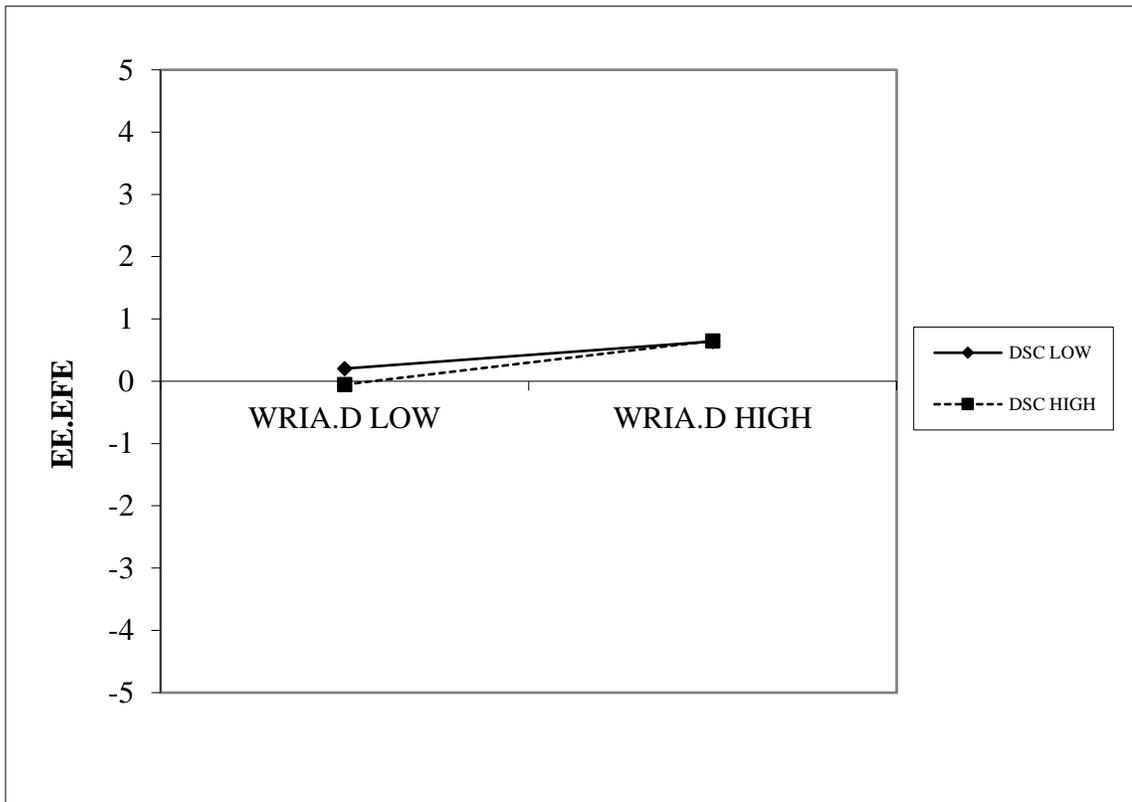


Table 12

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Reintegration) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1			
	Covariates	.05	.25*
Step 2			
	WRIA.R	.40**	.55*
	DSC		-.04*
Step 3			
	WRIA.R x DSC	.01	.12

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 8
Simple Slopes Effect Size Analysis

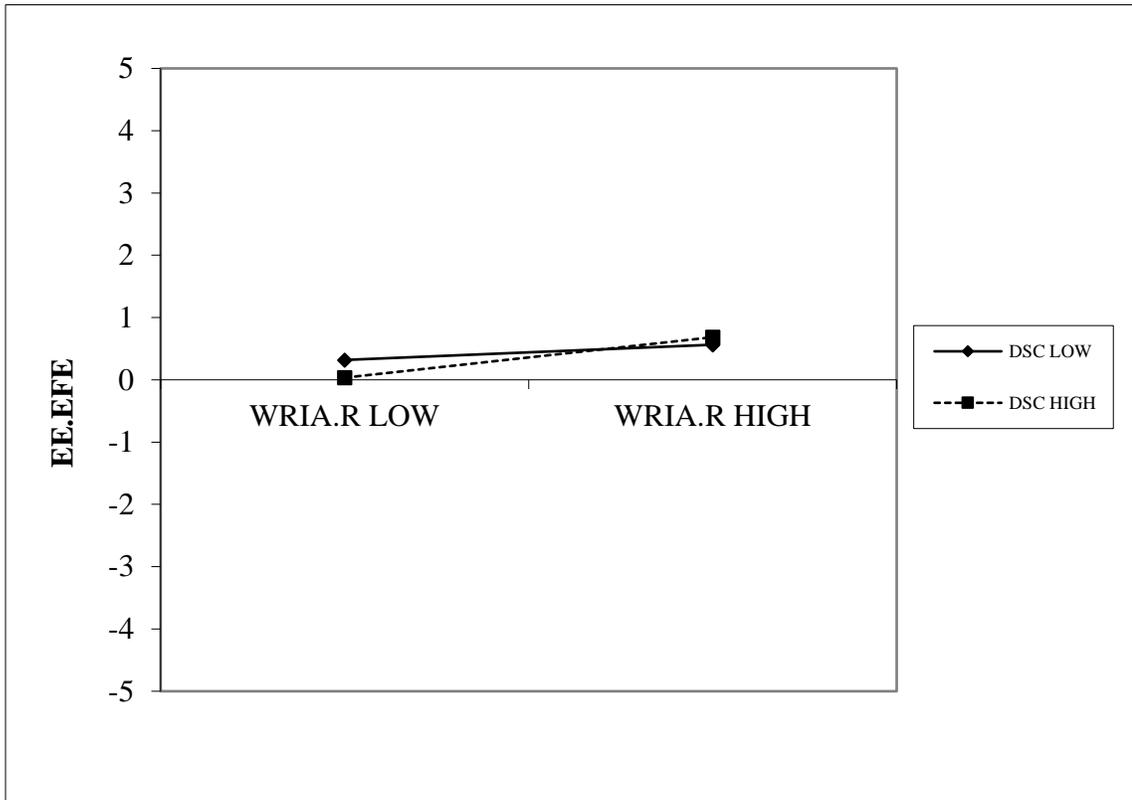


Table 13

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Pseudo-Independence) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.25*
Step 2	WRIA.P	.43**	.87*
	DSC		-.03*
Step 3	WRIA.P x DSC	.01	-.19

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 9
Simple Slopes Effect Size Analysis

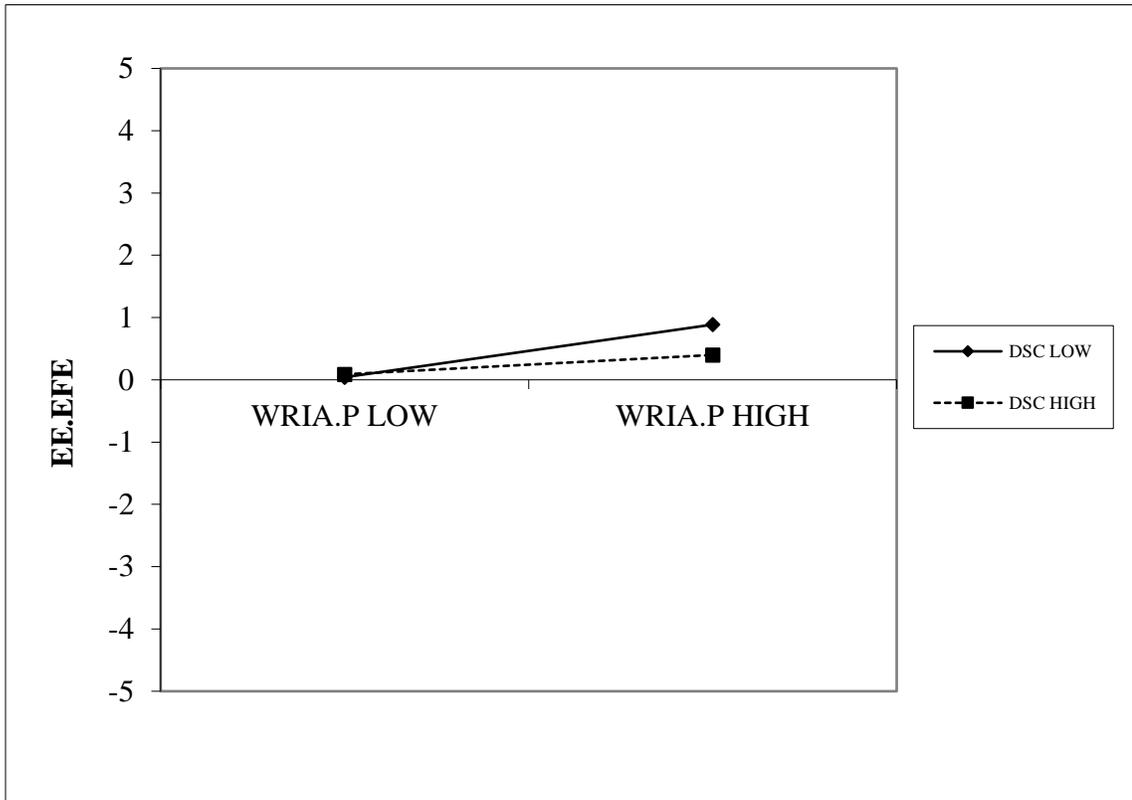


Table 14

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Feeling and Expression) from White Racial Identity Attitudes (Autonomy) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.25*
Step 2	WRIA.A	.39**	.83*
	DSC		-.04*
Step 3	WRIA.A x DSC	.00	.06

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 10
Simple Slopes Effect Size Analysis

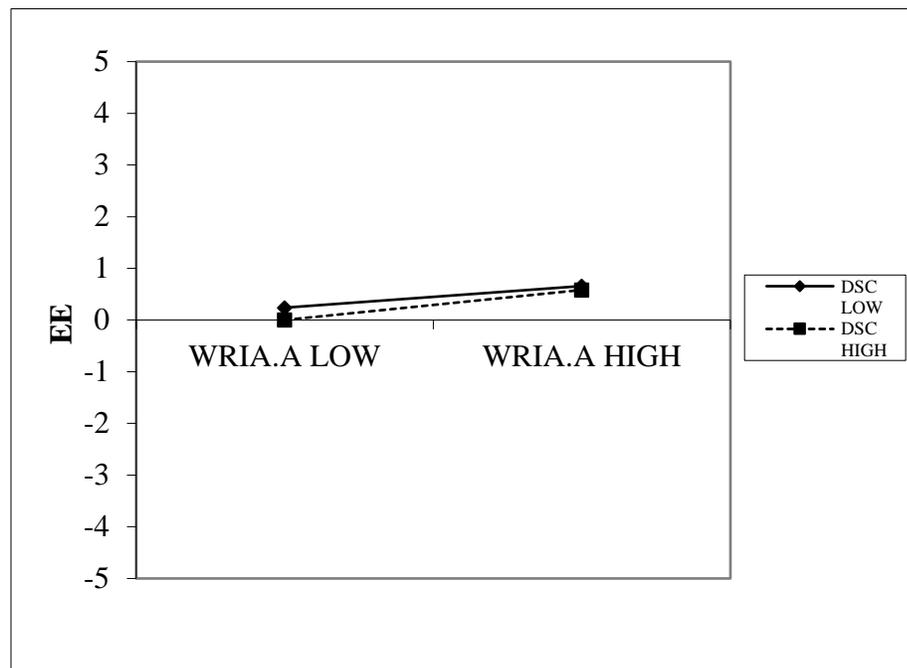


Table 15

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Contact) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.03	.15*
Step 2	WRIA.C	.53**	.03*
	OTD		.99*
Step 3	WRIA.C x OTD	.01	.06

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 11
Simple Slopes Effect Size Analysis

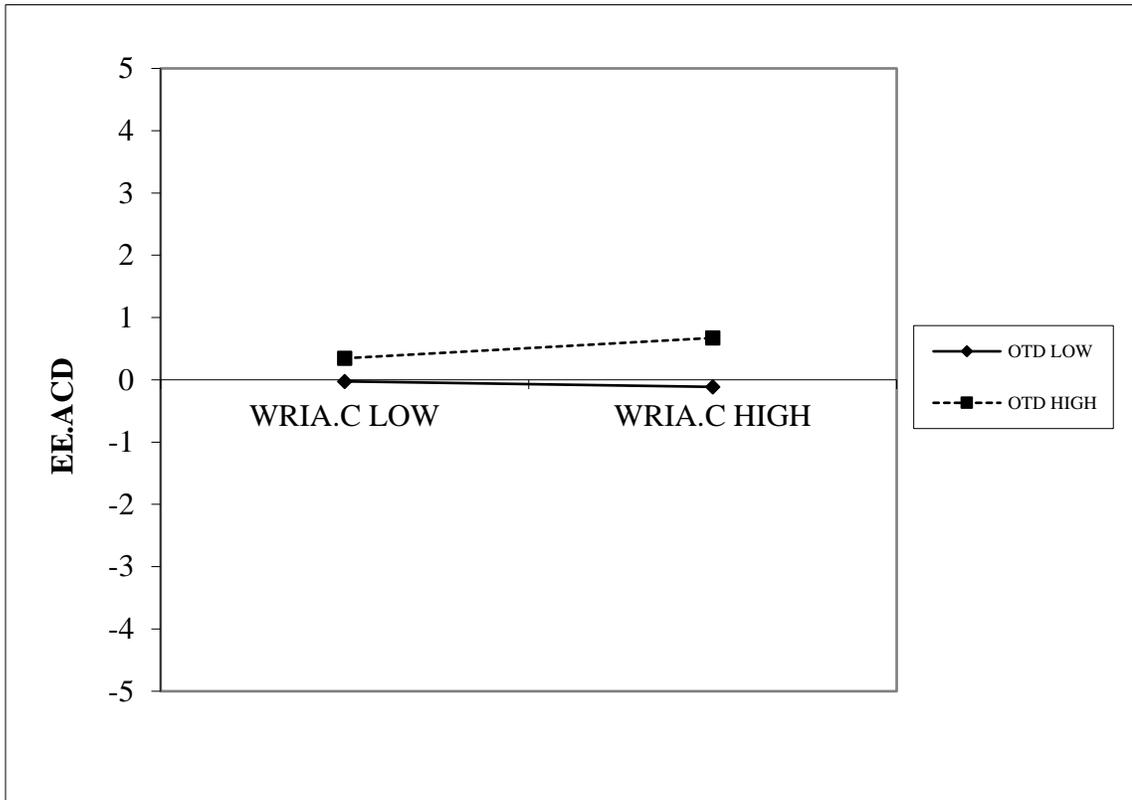


Table 16

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Disintegration) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.03	.15*
Step 2	WRIA.D	.56**	.28*
	OTD		.80*
Step 3	WRIA.D x OTD	.03**	1.07*

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 12
Simple Slopes Effect Size Analysis

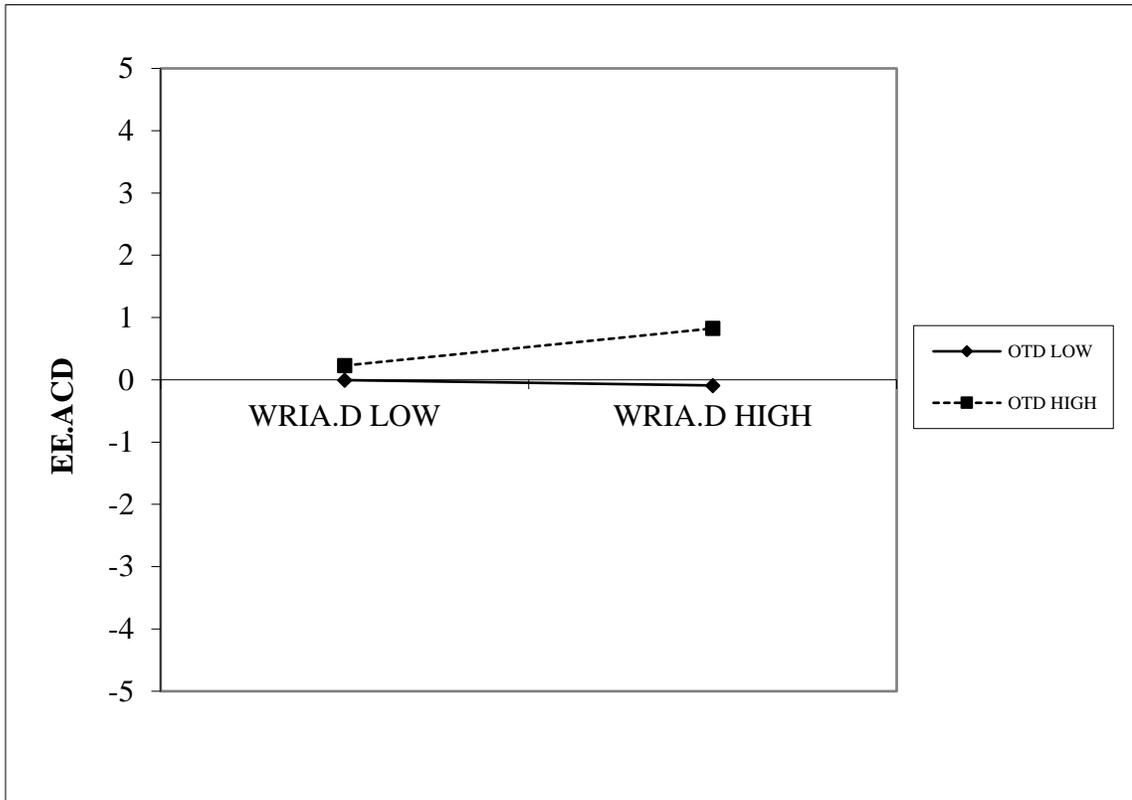


Table 17

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Reintegration) and Openness to Diversity

Predictor	ΔR^2	β
Step 1		
Covariates	.03	.15*
Step 2		
WRIA.R	.63**	.44*
OTD		.75*
Step 3		
WRIA.R x OTD	.01**	.57

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 13
Simple Slopes Effect Size Analysis

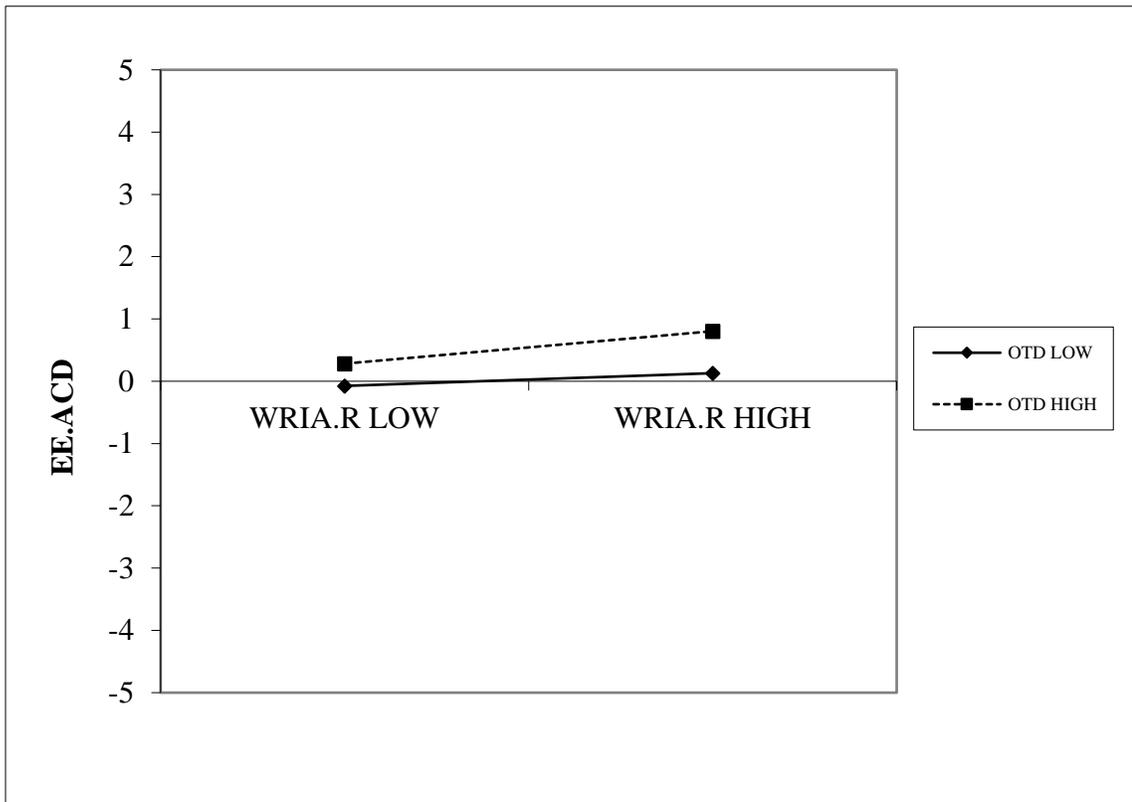


Table 18

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Pseudo-Independence) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.03	.15*
Step 2	WRIA.P	.53**	.27*
	OTD		.86*
Step 3	WRIA.P x OTD	.04**	1.58

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 14
Simple Slopes Effect Size Analysis

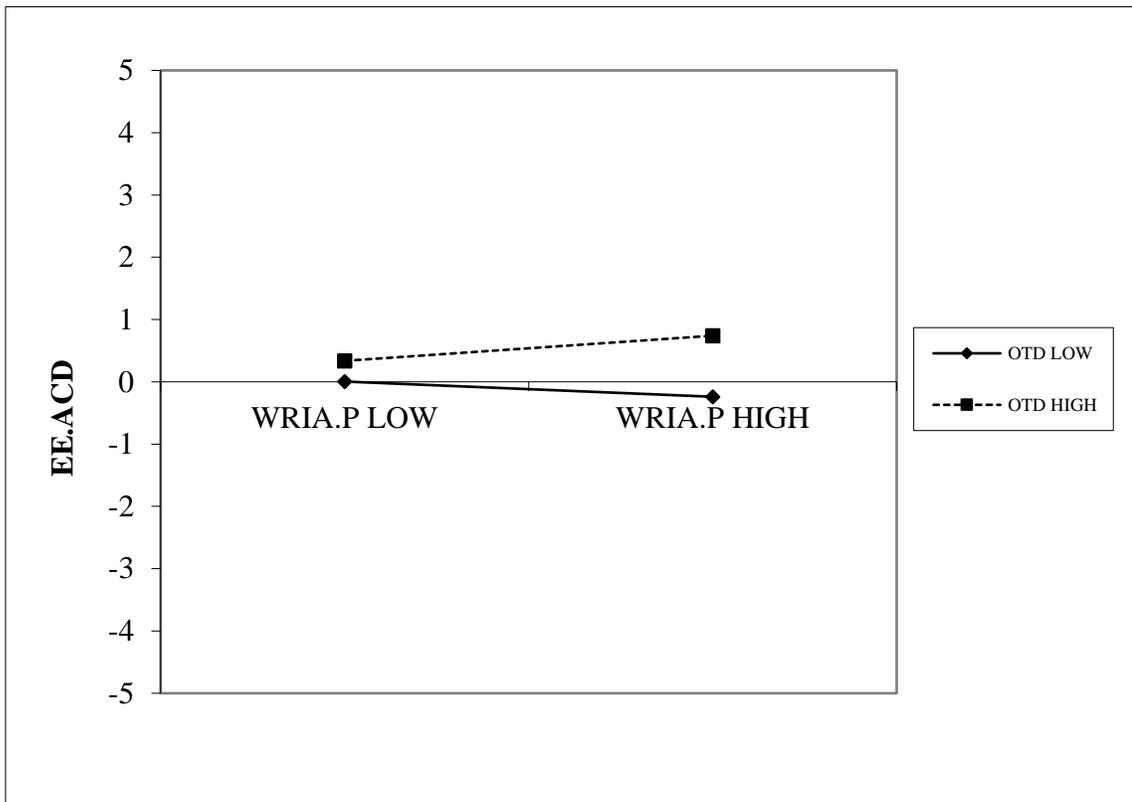


Table 19

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Autonomy) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1			
Step 2	Covariates	.03	.15*
Step 2	WRIA.A	.52**	.21
	OTD		.92*
Step 3	WRIA.A x OTD	.03**	1.66*

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 15

Simple Slopes Effect Size Analysis

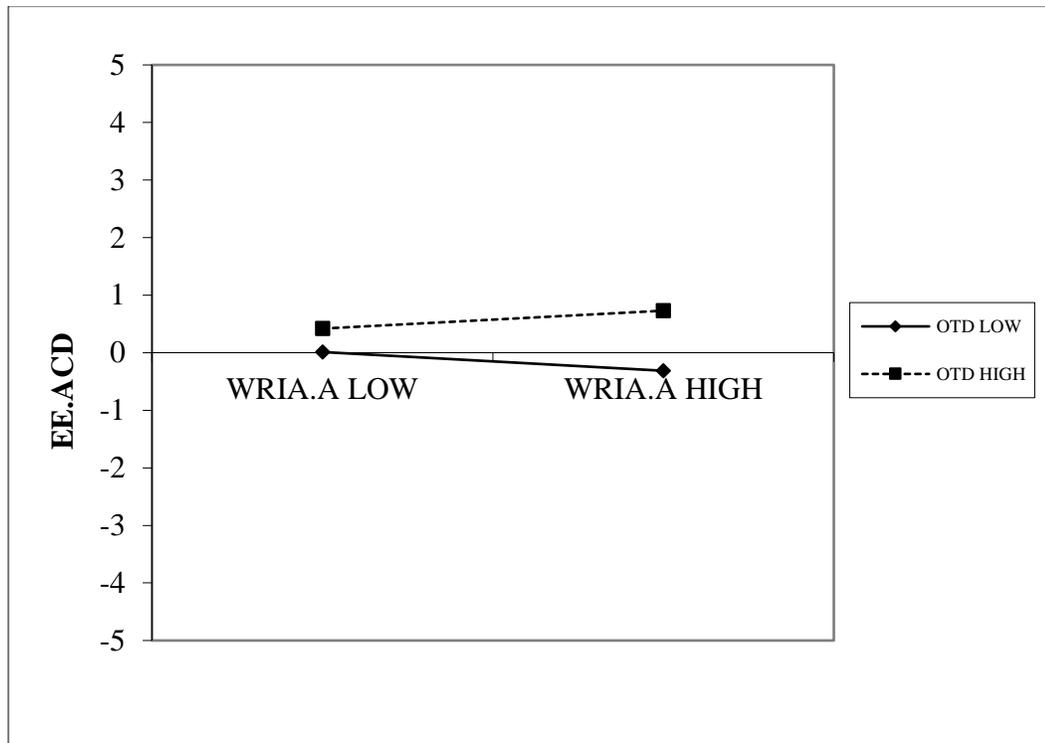


Table 20

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Contact) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.03	.15*
Step 2	WRIA.C	.09**	.45*
	DSC		-.04*
Step 3	WRIA.C x DSC	.00	-.00

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 16
Simple Slopes Effect Size Analysis

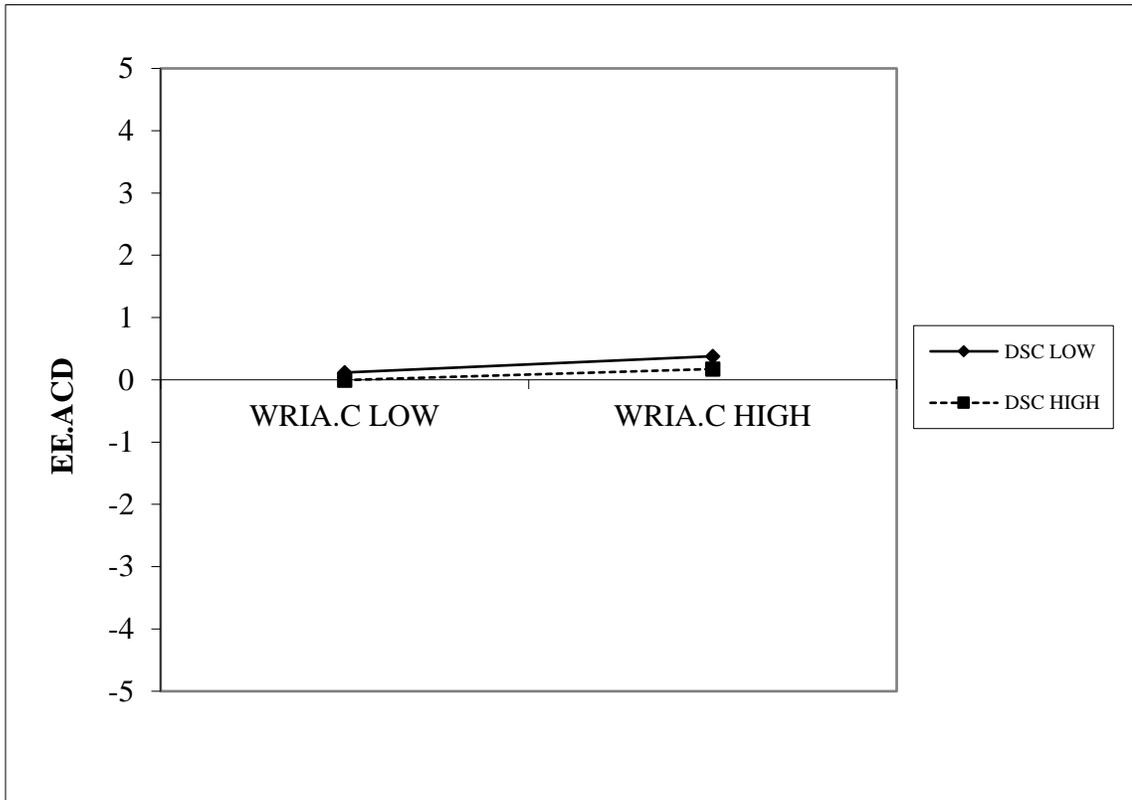


Table 21

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Disintegration) and Direct Social Contact

Predictor	ΔR^2	β
Step 1		
Covariates	.03	.15*
Step 2		
WRIA.D	.36**	.63*
DSC		-.00
Step 3		
WRIA.D x DSC	.00	-.03

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 17
Simple Slopes Effect Size Analysis

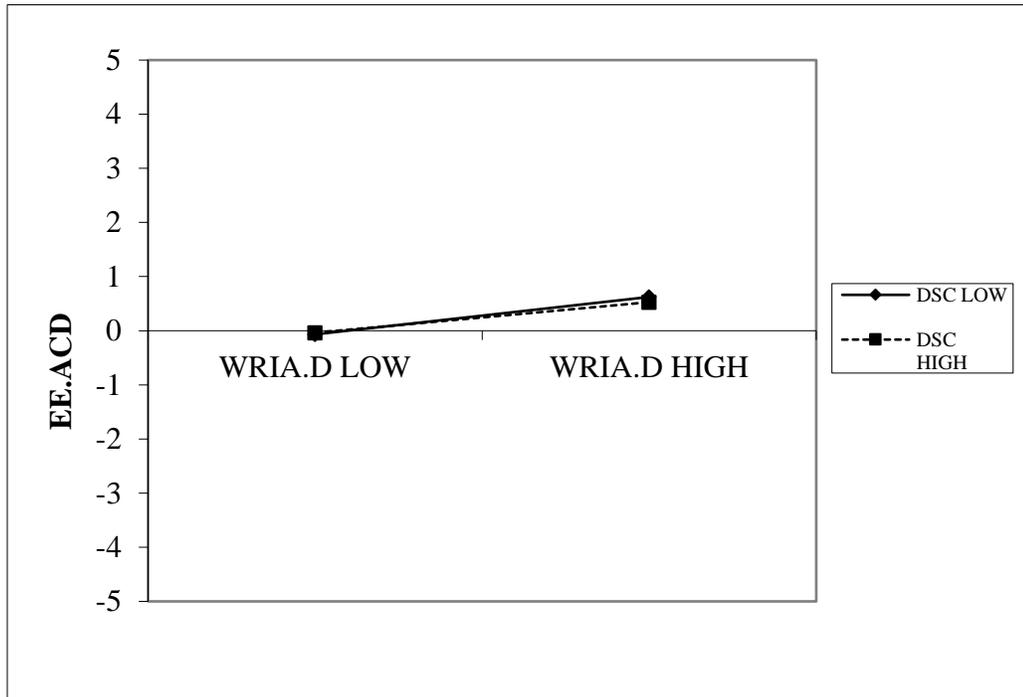


Table 22

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Reintegration) and Direct Social Contact

Predictor	ΔR^2	β
Step 1		
Covariates	.03	.15*
Step 2		
WRIA.R	.43**	.76*
DSC		-.01
Step 3		
WRIA.R x DSC	.00	.03

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 18
Simple Slopes Effect Size Analysis

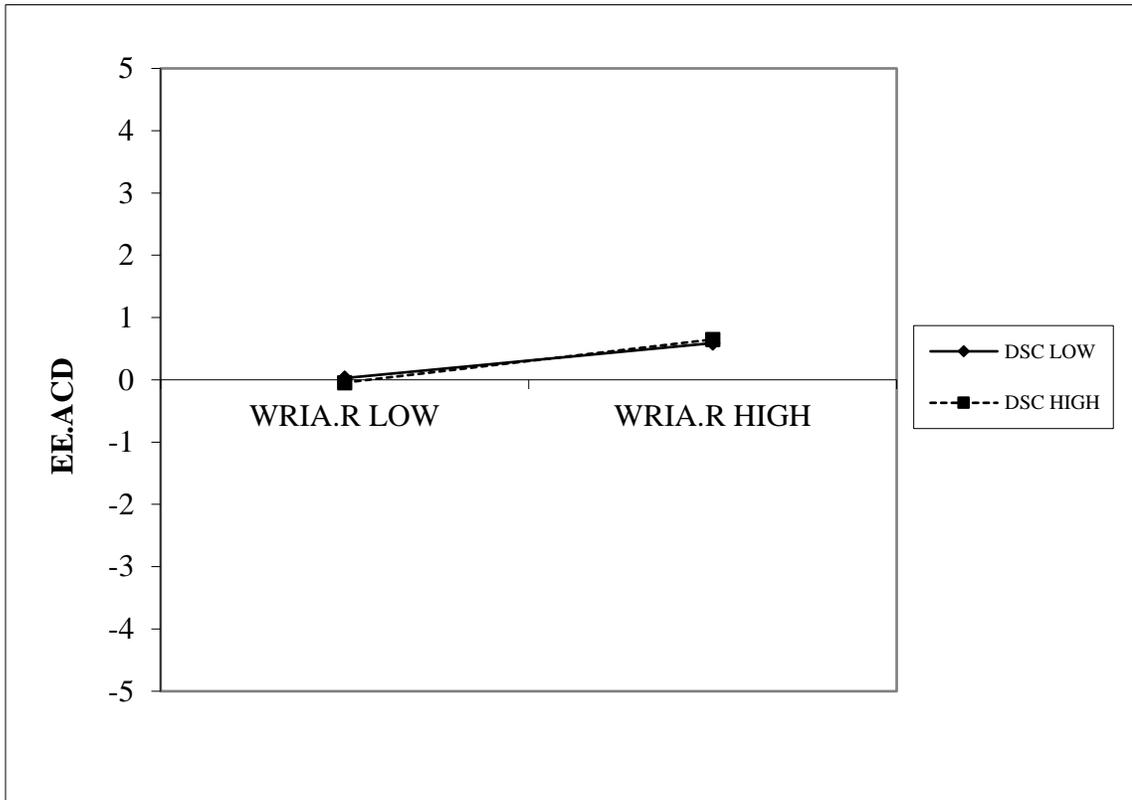


Table 23

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Pseudo-Independence) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.03	.15*
Step 2	WRIA.R	.35**	.95*
	DSC		.00
Step 3	WRIA.R x DSC	.00	-.05

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 19
Simple Slopes Effect Size Analysis

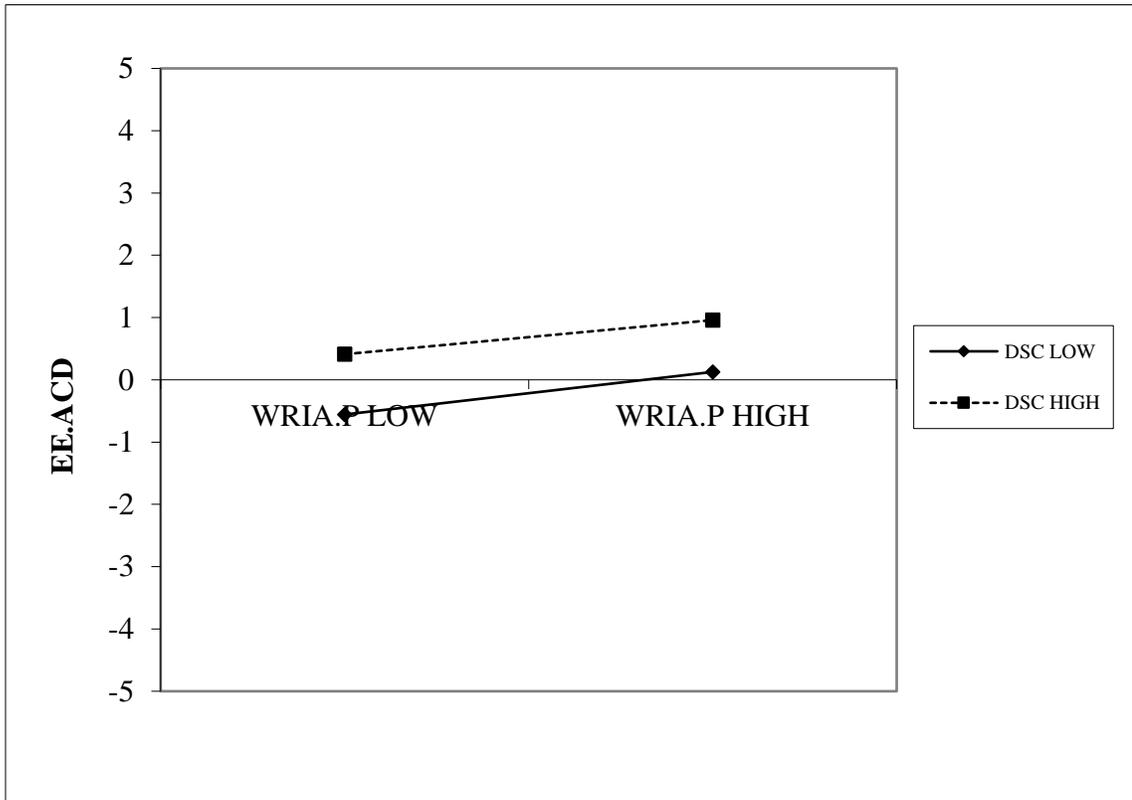


Table 24

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Accepting Cultural Differences) from White Racial Identity Attitudes (Autonomy) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.03	.15*
Step 2	WRIA.R	.29**	.88*
	DSC		-.01
Step 3	WRIA.R x DSC	.00	.09

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 20
Simple Slopes Effect Size Analysis

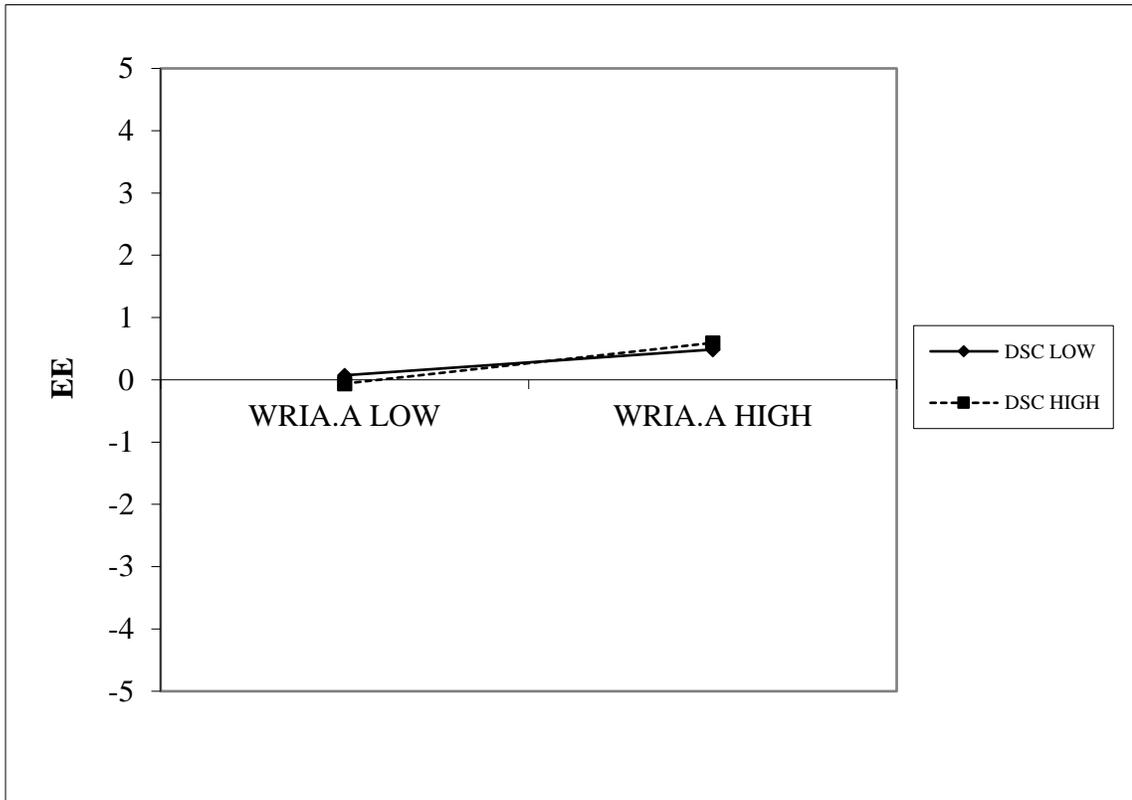


Table 25

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Contact) and Openness to Diversity

Predictor	ΔR^2	β
Step 1		
Covariates	.06	.11*
Step 2		
WRIA.C	.31**	.02
OTD		.82*
Step 3		
WRIA.C x OTD	.01	.12

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 21
Simple Slopes Effect Size Analysis

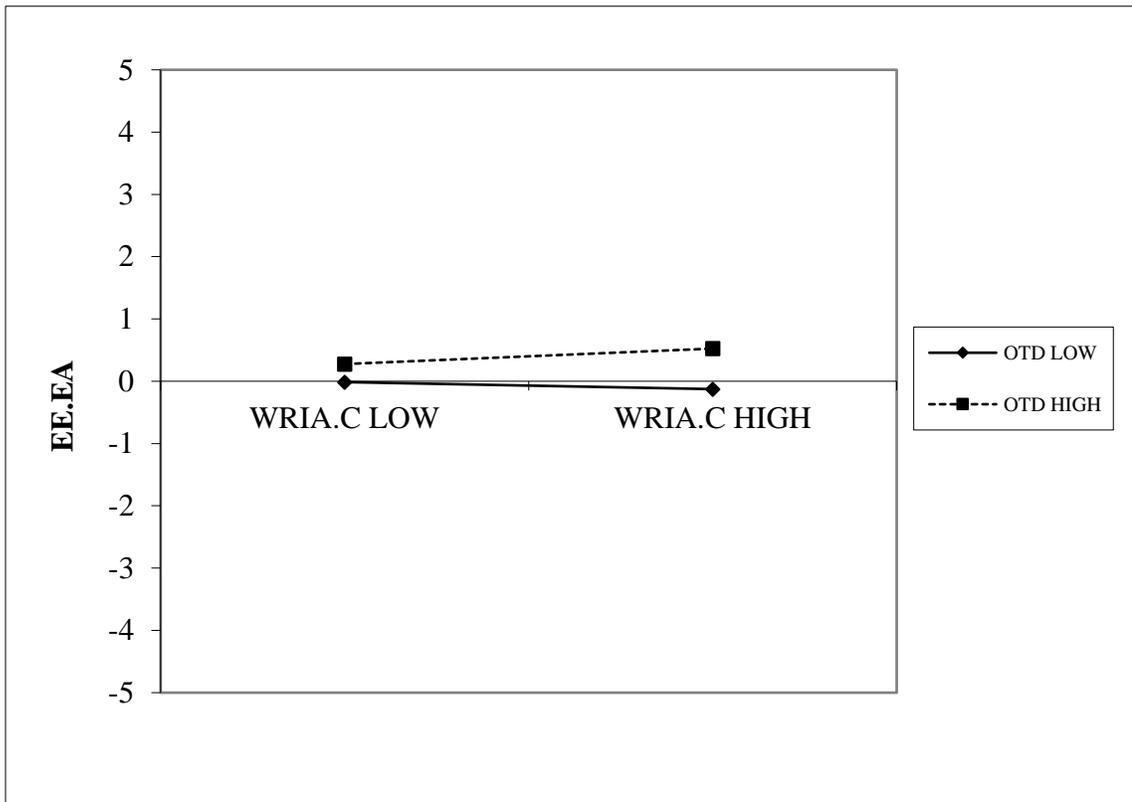


Table 26

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Disintegration) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.06	.11*
Step 2	WRIA.D	.38**	.38*
	OTD		.54*
Step 3	WRIA.D x OTD	.00	.05

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 22
Simple Slopes Effect Size Analysis

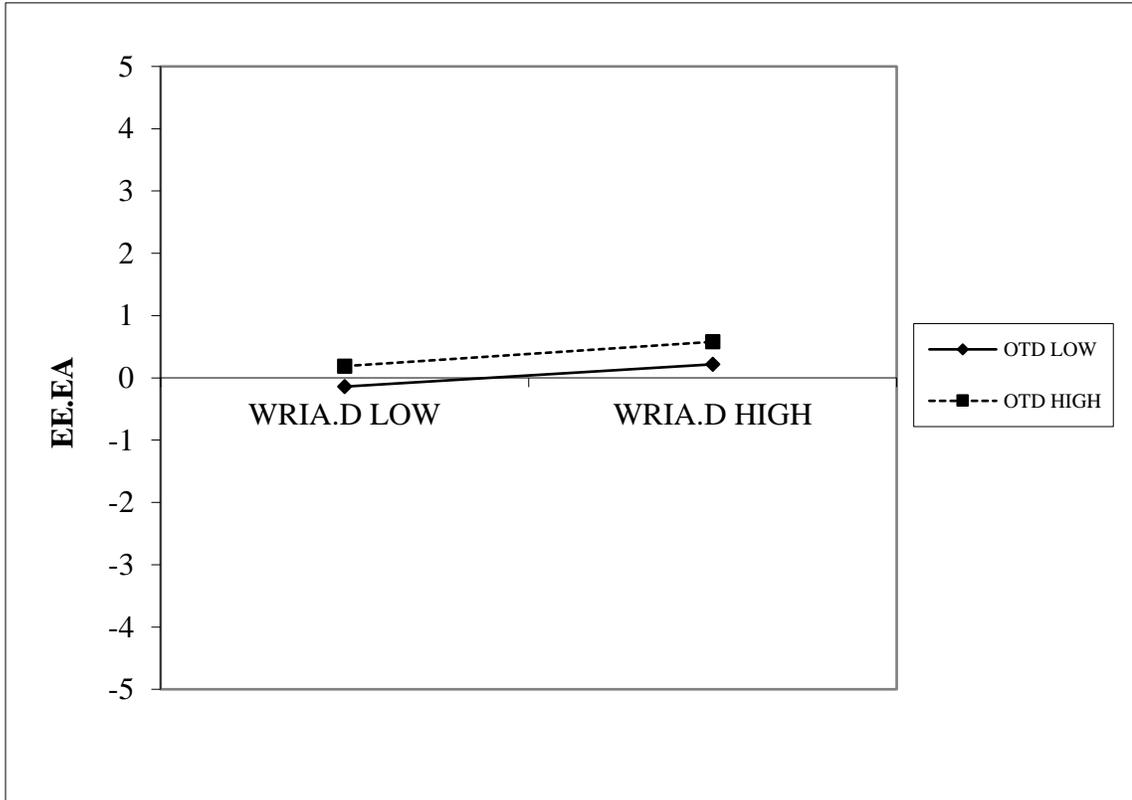


Table 27

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Reintegration) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1			
	Covariates	.06	.11*
Step 2			
	WRIA.R	.44**	.49*
	OTD		.52*
Step 3			
	WRIA.R x OTD	.00	.26

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 23

Simple Slopes Effect Size Analysis

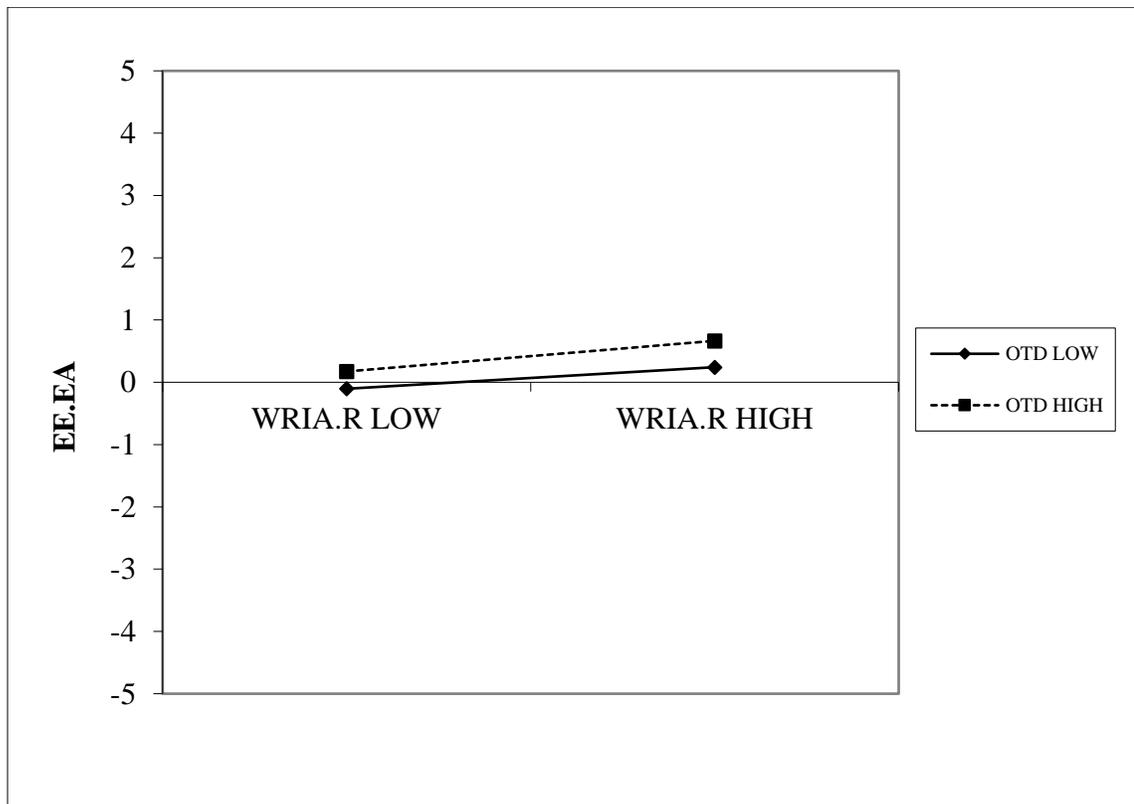


Table 28

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Pseudo-Independence) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1			
	Covariates	.06	.11*
Step 2			
	WRIA.P	.35**	.49*
	OTD		.52*
Step 3			
	WRIA.P x OTD	.00	.21

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 24

Simple Slopes Effect Size Analysis

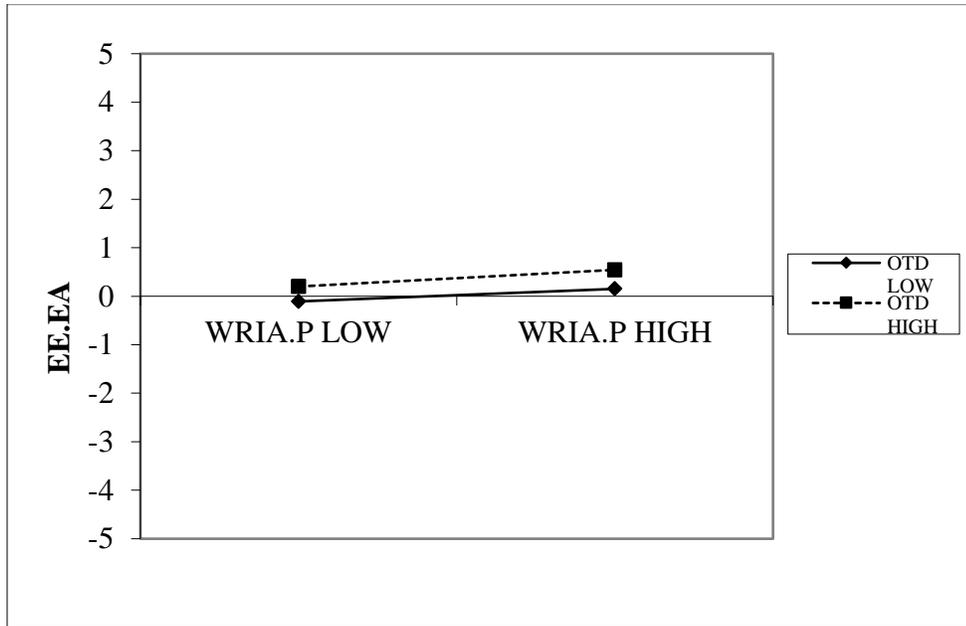


Table 29

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Autonomy) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.06	.11*
Step 2	WRIA.A	.34**	.44*
	OTD		.60*
Step 3	WRIA.A x OTD	.00	.20

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 25
Simple Slopes Effect Size Analysis

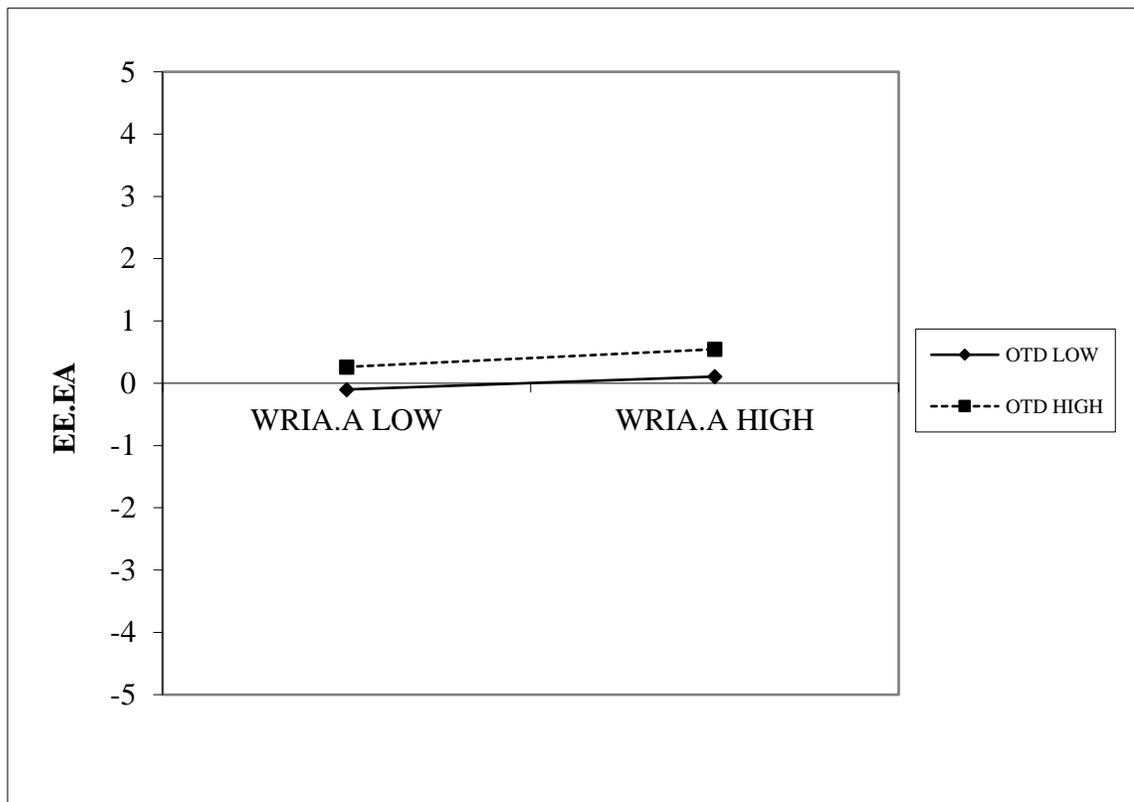


Table 30

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Contact) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.06	.11*
Step 2	WRIA.C	.06**	.03
	DSC		-.04*
Step 3	WRIA.C x DSC	.00	-.01

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 26
Simple Slopes Effect Size Analysis

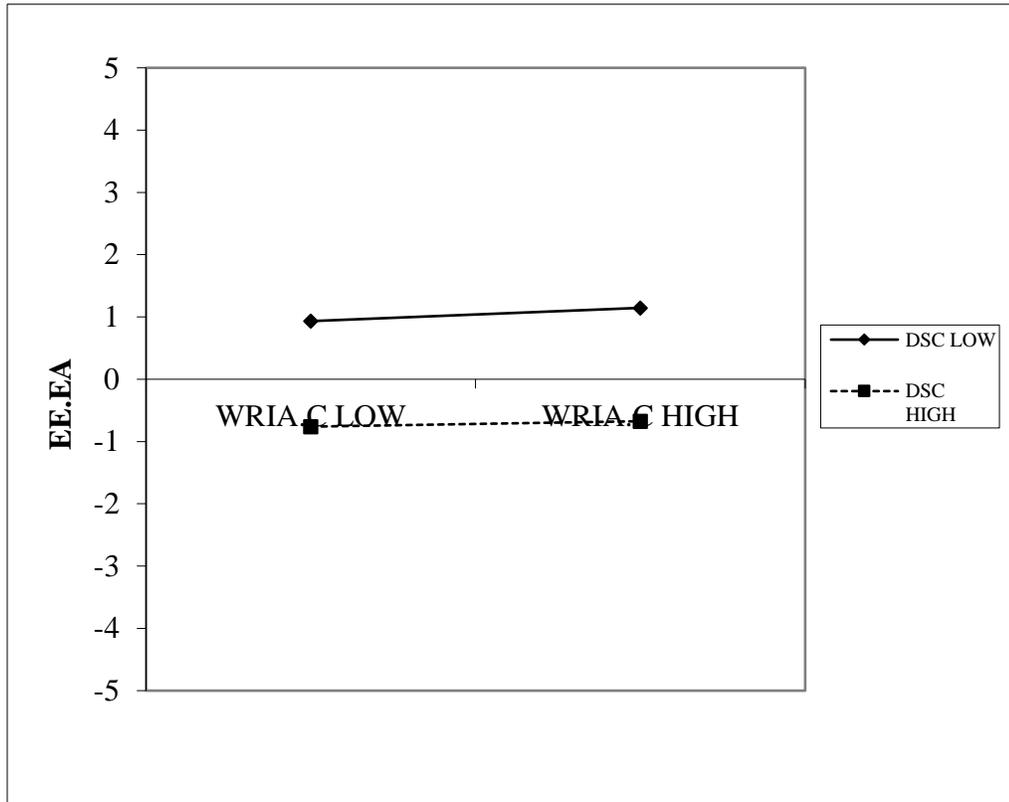


Table 31

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Disintegration) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.06	.11*
Step 2	WRIA.D	.30**	.61*
	DSC		-.01
Step 3	WRIA.D x DSC	.00	.07

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 27
Simple Slopes Effect Size Analysis

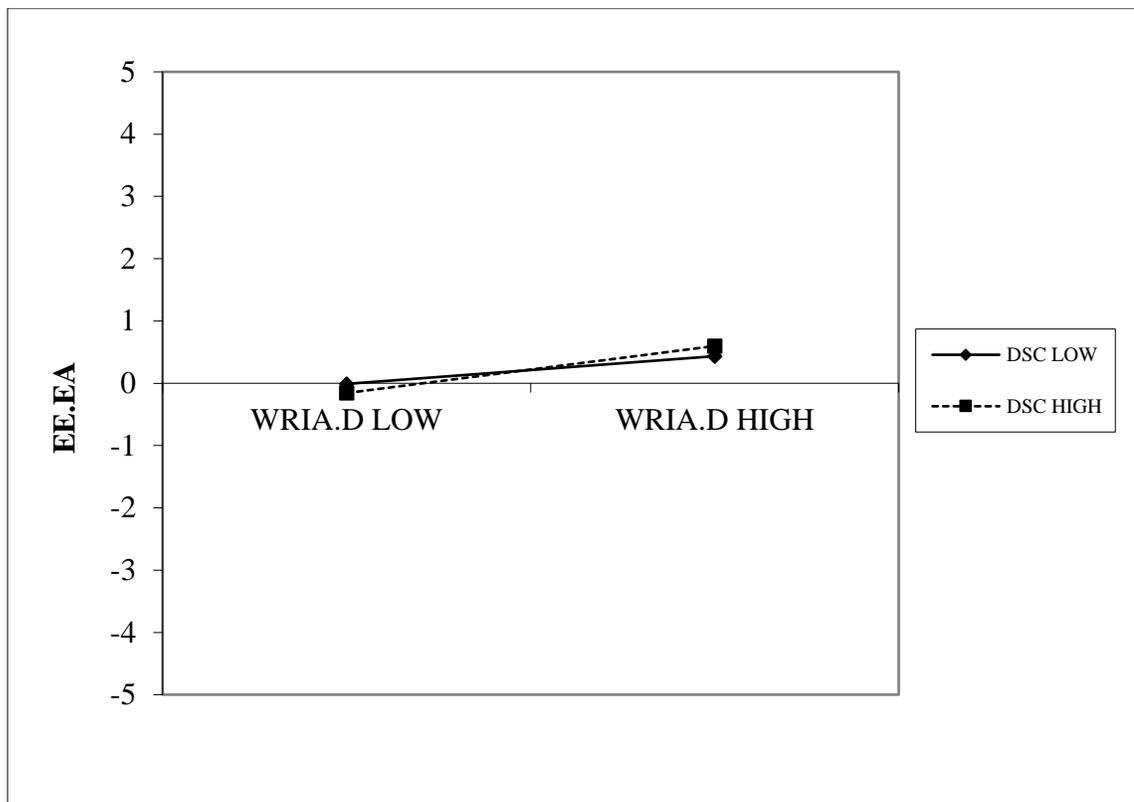


Table 32

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Reintegration) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.06	.11*
Step 2	WRIA.R	.35**	.68*
	DSC		-.01
Step 3	WRIA.R x DSC	.02	.15

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 28
Simple Slopes Effect Size Analysis

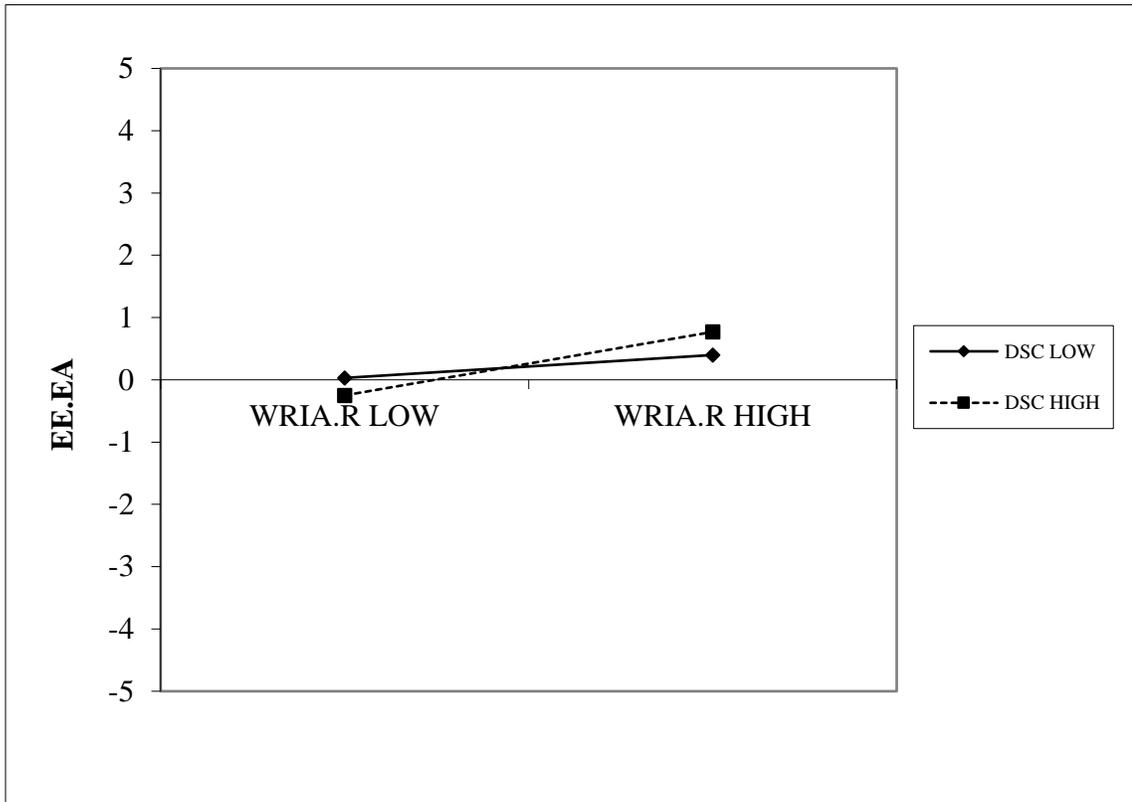


Table 33

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Pseudo-Independence) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.06	.11*
Step 2	WRIA.P	.29**	.9*
	DSC		-.00
Step 3	WRIA.P x DSC	.02**	-.32*

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 29
Simple Slopes Effect Size Analysis

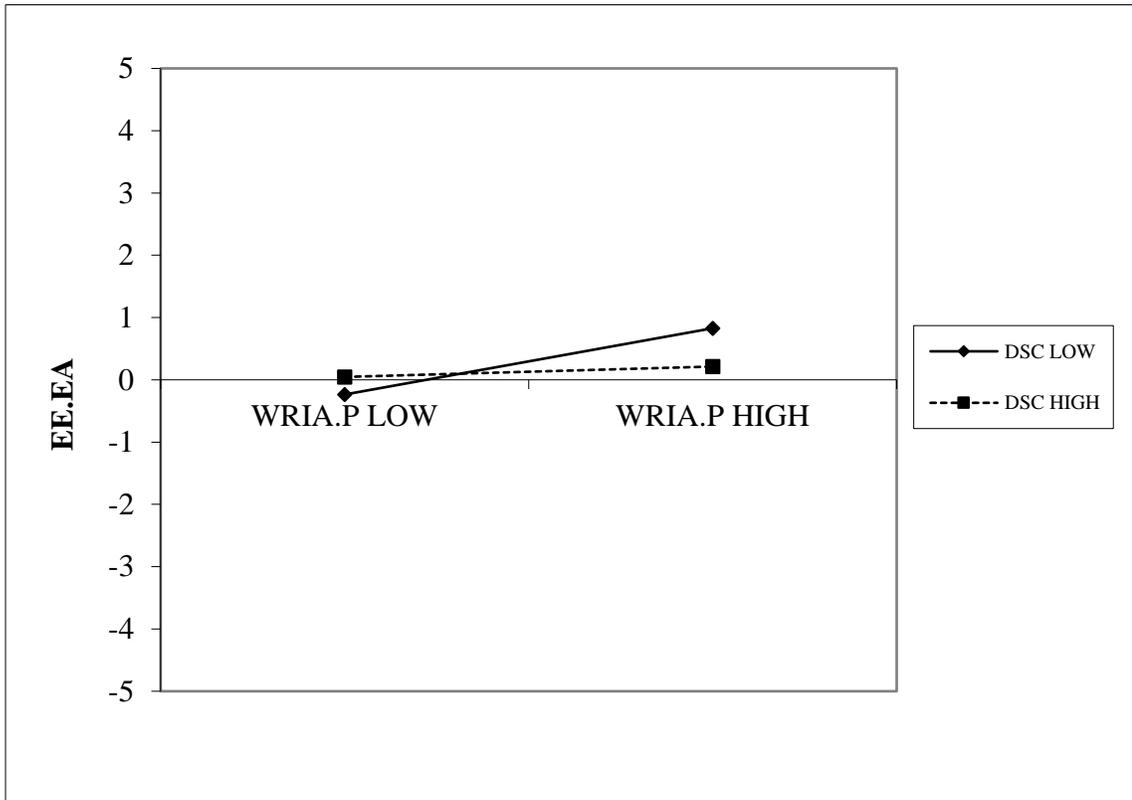


Table 34

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Awareness) from White Racial Identity Attitudes (Autonomy) and Direct Social Contact

Predictor	ΔR^2	β
Step 1		
Covariates	.06	.11*
Step 2		
WRIA.A	.26**	.86*
DSC		-.02
Step 3		
WRIA.A x DSC	.00	.04

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 30
Simple Slopes Effect Size Analysis

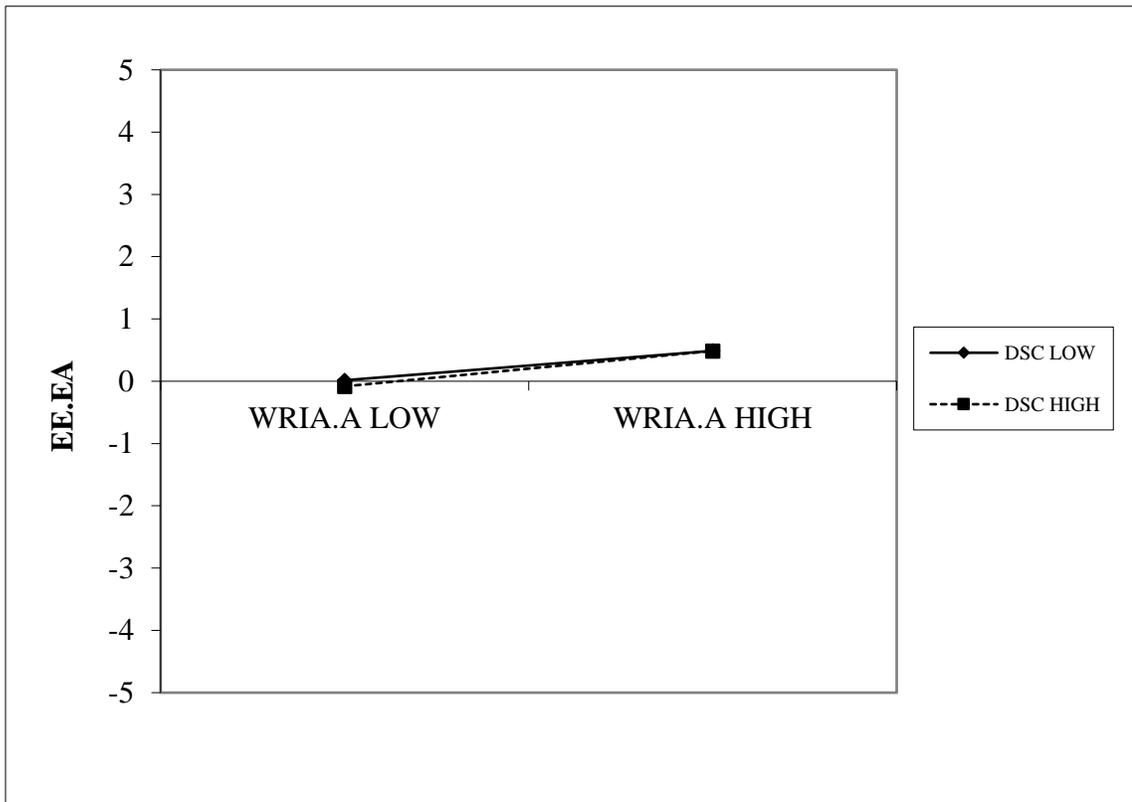


Table 35

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Contact) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.C	.14**	.02
	OTD		.42*
Step 3	WRIA.C x OTD	.00	.02

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 31
Simple Slopes Effect Size Analysis

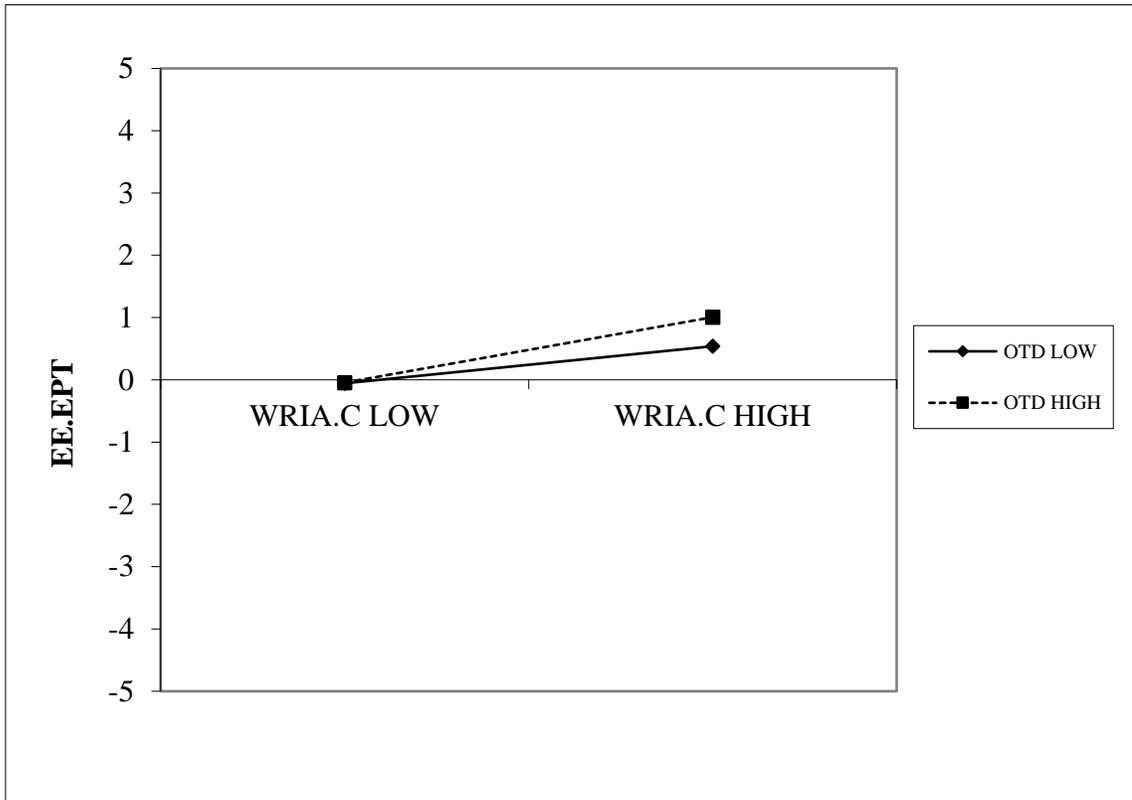


Table 36

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Disintegration) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.D	.19**	.27*
	OTD		.16*
Step 3	WRIA.D x OTD	.01	-.50

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 32
Simple Slopes Effect Size Analysis

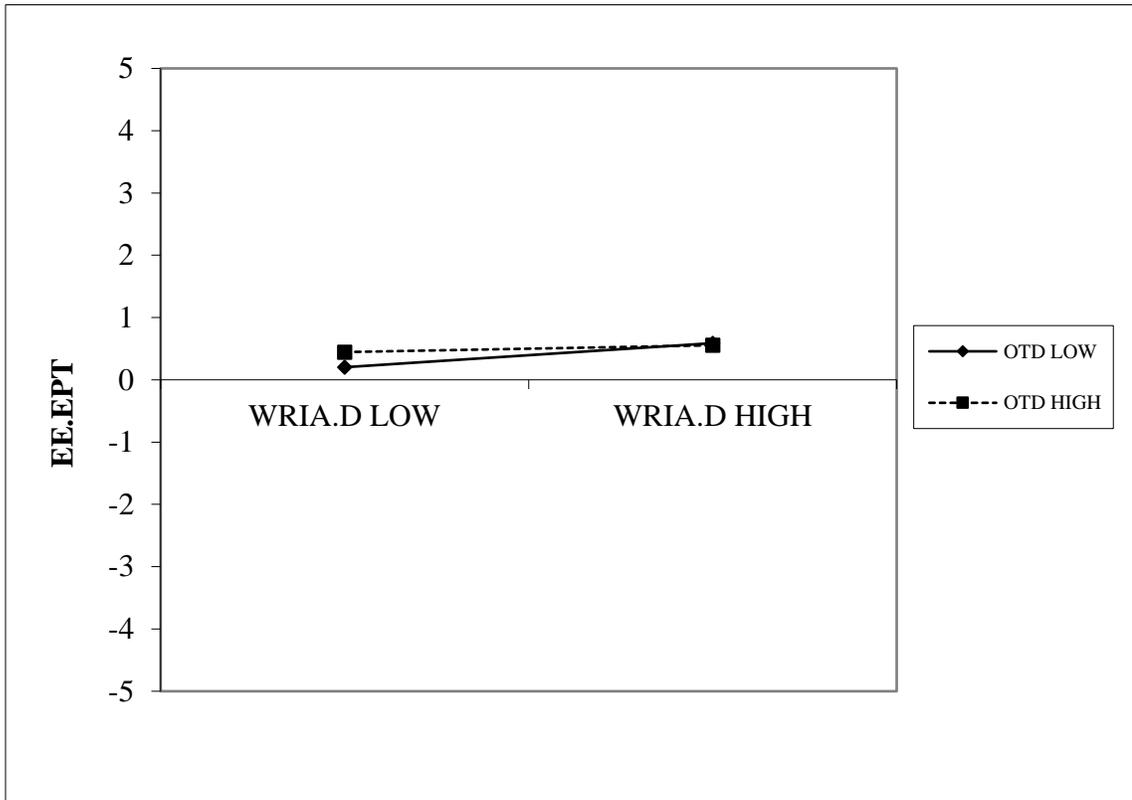


Table 37

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Reintegration) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.R	.13**	.00
	OTD		.44*
Step 3	WRIA.R x OTD	.00	.28

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 33
Simple Slopes Effect Size Analysis

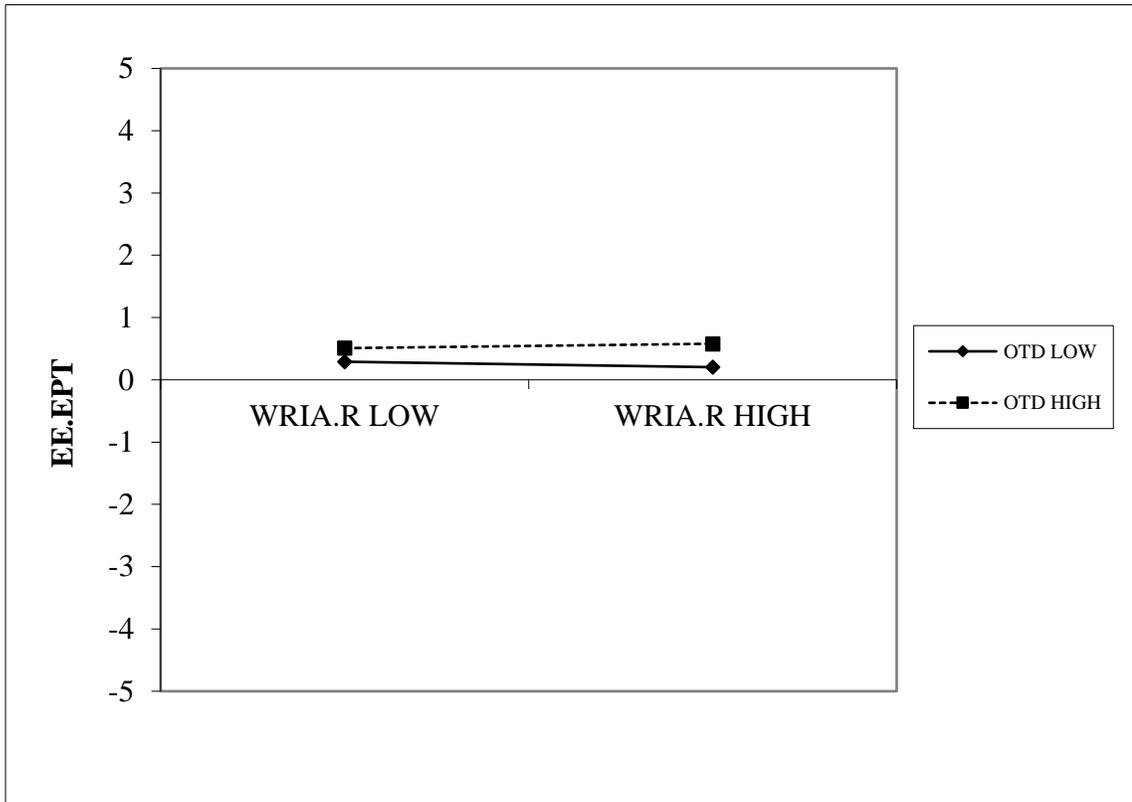


Table 38

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Pseudo-Independence) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.P	.19**	.44*
	OTD		.16
Step 3	WRIA.P x OTD	.01	-.83

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 34

Simple Slopes Effect Size Analysis

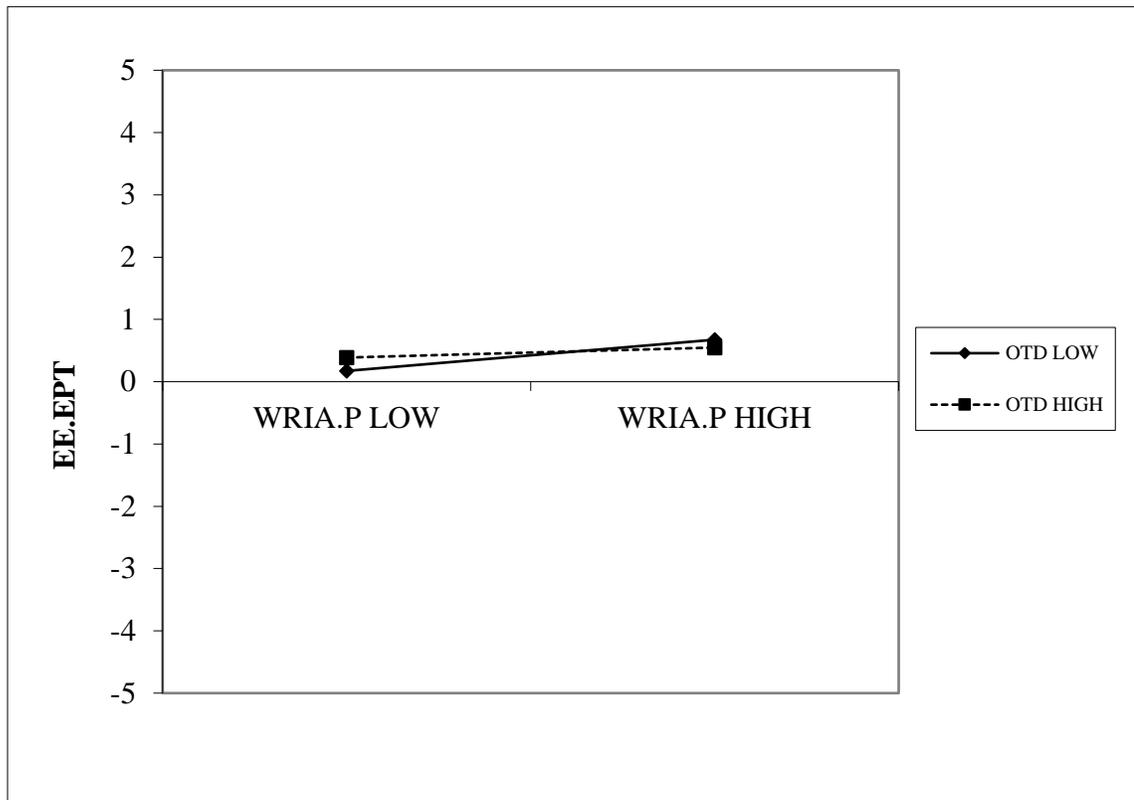


Table 39

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Autonomy) and Openness to Diversity

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.A	.16**	.29
	OTD		.28*
Step 3	WRIA.A x OTD	.01	-.62

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 35

Simple Slopes Effect Size Analysis

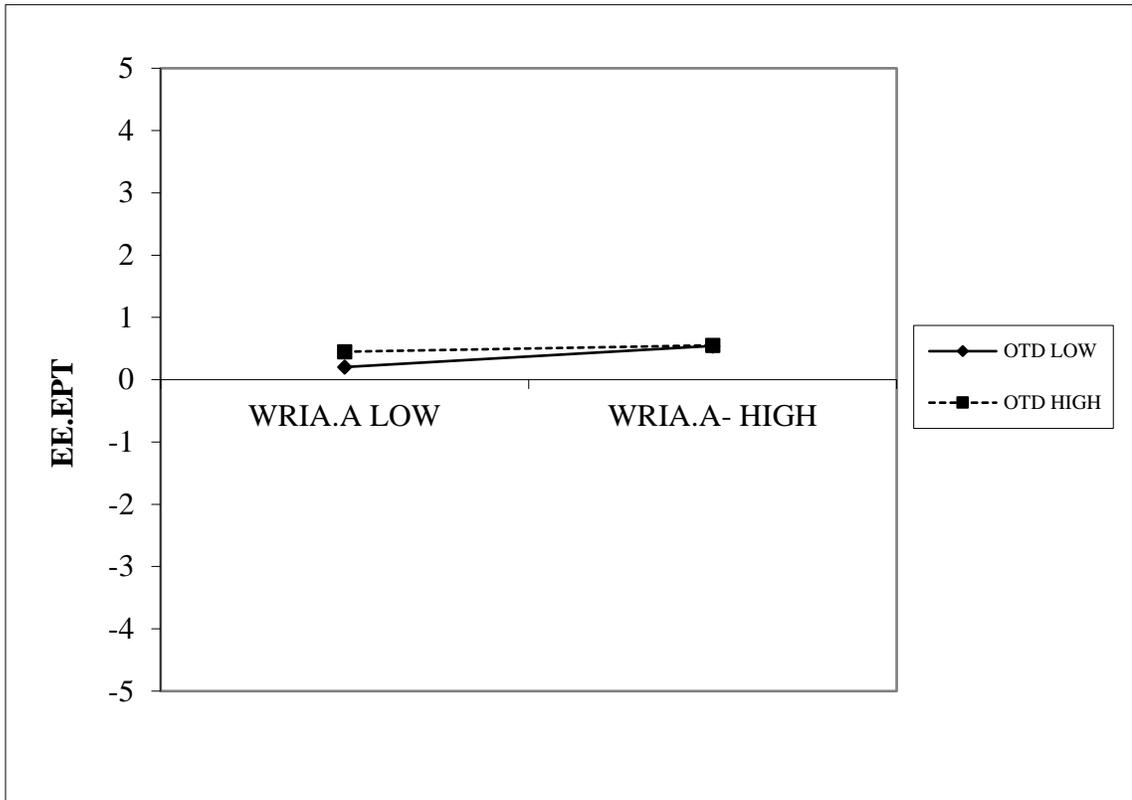


Table 40

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Contact) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.C	.08**	.02
	DSC		-.04*
Step 3	WRIA.C x DSC	.00	.00

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 36
Simple Slopes Effect Size Analysis

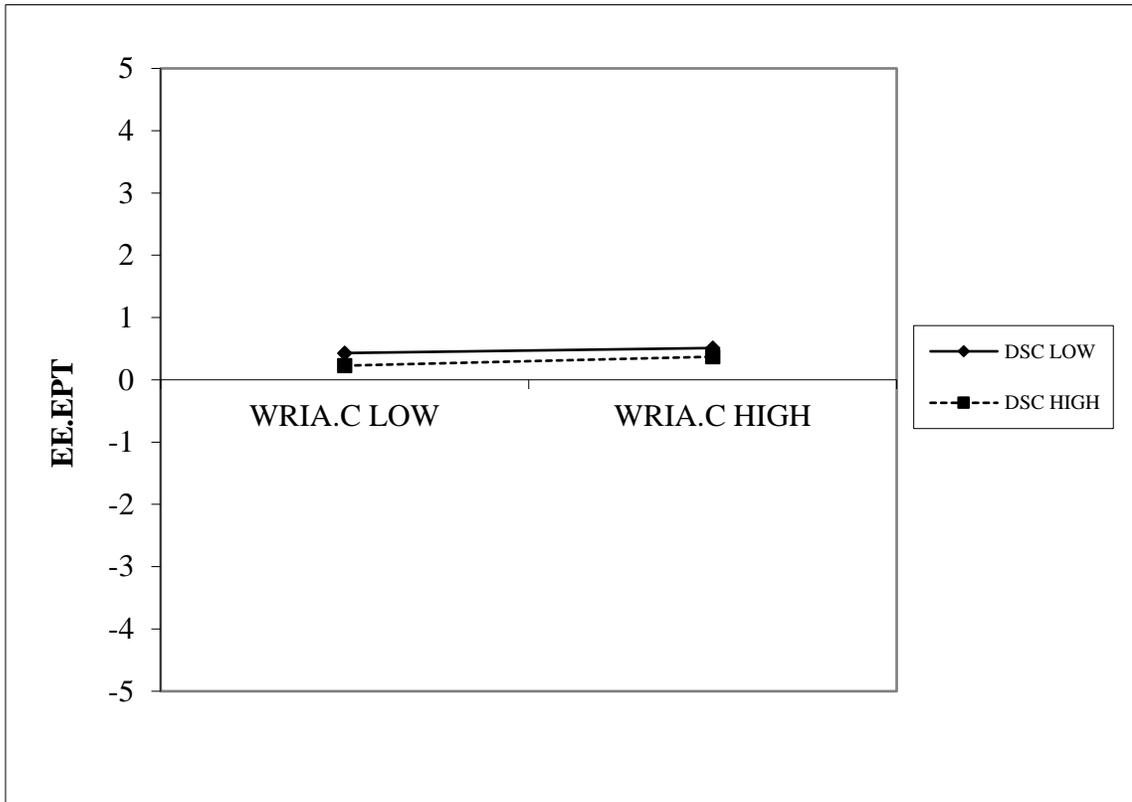


Table 41

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Disintegration) and Direct Social Contact

Predictor	ΔR^2	β
Step 1		
Covariates	.05	.37*
Step 2		
WRIA.D	.19**	.34*
DSC		-.02
Step 3		
WRIA.D x DSC	.02	.13

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 37
Simple Slopes Effect Size Analysis

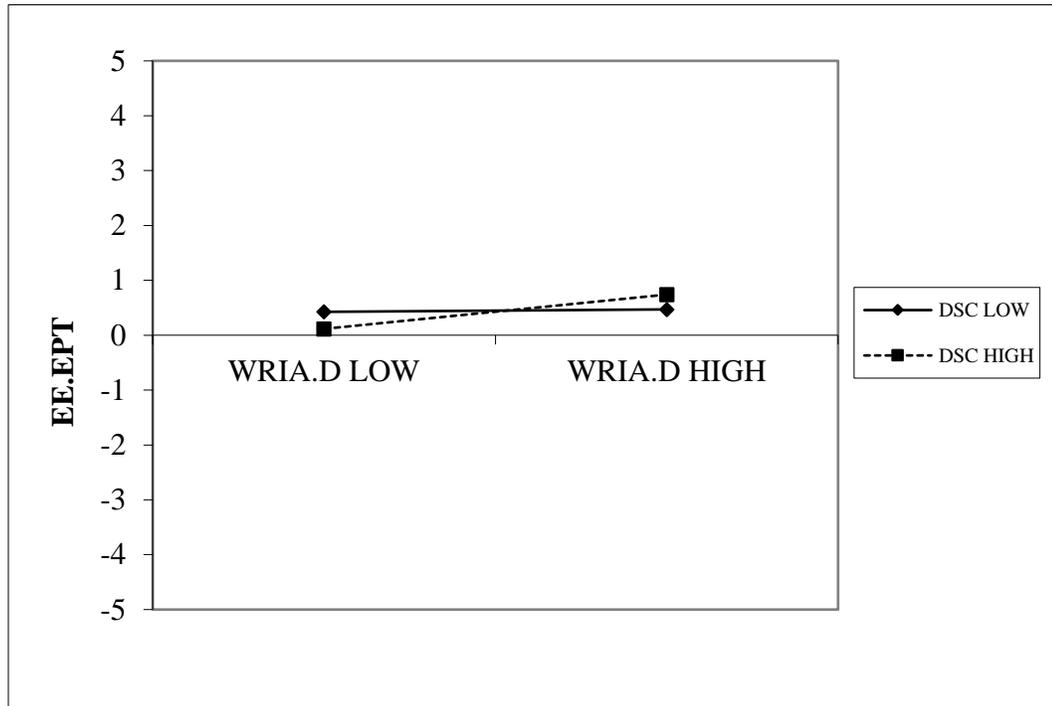


Table 42

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Reintegration) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.R	.07**	.12
	DSC		-.02*
Step 3	WRIA.R x DSC	.01	.13

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 38
Simple Slopes Effect Size Analysis

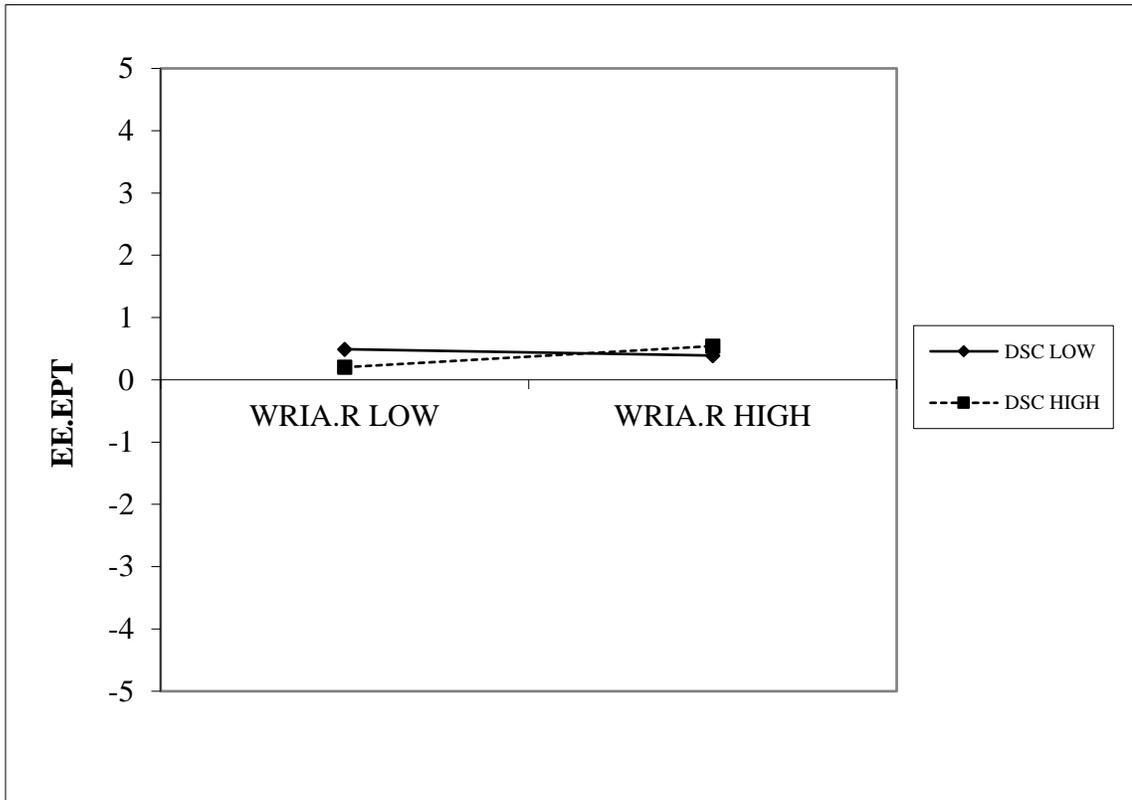


Table 43

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Pseudo-Independence) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.P	.19**	.52*
	DSC		-.02
Step 3	WRIA.P x DSC	.00	-.01

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 39
Simple Slopes Effect Size Analysis

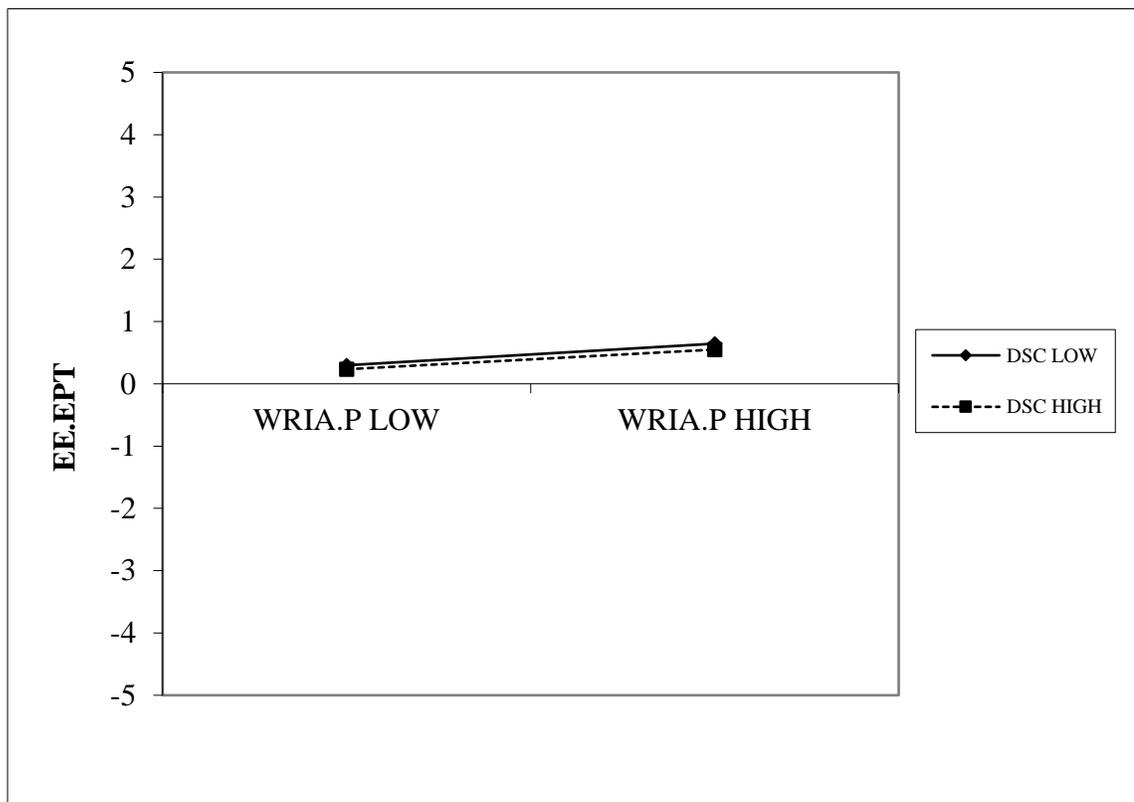


Table 44

Hierarchical Multiple Regression Analysis Predicting Ethnocultural Empathy (Empathic Perspective Taking) from White Racial Identity Attitudes (Autonomy) and Direct Social Contact

	Predictor	ΔR^2	β
Step 1	Covariates	.05	.37*
Step 2	WRIA.A	.15**	.45*
	DSC		-.03
Step 3	WRIA.A x DSC	.00	-.07

Note: Covariates included gender identity, number of African American male friends, and impression management as a metric of desirable responding. * $p < .05$. ** $F < .05$

Figure 40
Simple Slopes Effect Size Analysis

